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Church Life.

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TORONTO, ONTARIO THURSDAY, JANUARY 1, 1914

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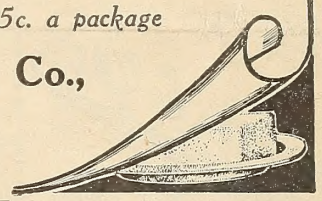

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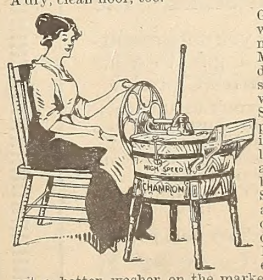

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When writing to advertisers please make a special point of mentioning our paper, for by so doing you will help us very materially.

Church Life.

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CHURCH LIFE

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Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

The Week

A HAPPY NEW YEAR to all our patrons and to every Canadian wherever scattered throughout the whole Dominion, and elsewhere. As it is a time for good resolutions, we hope our readers will resolve to give us a helping hand as agents for the spread and success of our paper. We call it "ours" with a great deal of pleasure, for it belongs to all Canada, and we are glad to think of the many people who look upon it as "my paper." Still we return to our main object which is to ask you to do your best to get us new subscribers. We have your good will and appreciation and for that we are thankful, and now we are asking for just a little more—your agency.

New Year

WE wish to extend our very cordial thanks to all those who have shown their appreciation of CHURCH LIFE by sending us Christmas greetings and New Year messages. While it is imposible to acknowledge these individually and it sounds rather ungracious to acknowledge them collectively, still it is the only thing we can do. The receipt of these messages has cheered us up considerably and we are starting out with fresh courage.

Good Wishes

TO travel is a modern craze. What numbers of people one meets who have been nearly everywhere, seen everything, and done all the important sights. And what a sense of modest shame covers the unfortunate ones who cannot own up to the pyramids, Paris and Madam Tussaud's. Yet even in these days of trips and conducted tours of all sorts and sizes we do come across the real stay-at-home now and then. We read an account of a family of two brothers and two sisters who had been nowhere. One sister aged 75 had been once nearly 100 miles in a train, one brother had done a trip of 25 miles, another had thoughtfully covered a tour of 10 miles, while the other sister had wandered from home to the extent of six miles. So only one member had been further than 25 miles from the ancestral home. Our first impression would be to call them hayseeds or some other equally refined and appropriate epithets. Yet we are told that they had a charming home, beautifully kept, very hospitable, and that they were a charming quartette. Only they had not been inoculated with the ticket germ and were content with a home life free from rush, rudeness, discomfort and weariness. What a contrast they make to the richer people who are ever tearing up and down the world! We know that Satan was a great traveller, which is interesting and helps to remind us that there is a travelling which is enjoyed because it represents freedom from moral restraint. We think of the many respectable and moral people who in Paris want to see the immoral side of Parisian life, and feel disappointed if it does not measure up to their morbid expectation. We think also of the people who have beautiful homes which they apparently only visit in order to change their clothes, collect their washing, and start off again. We are growing very restless because we have got no abiding source of a full life in ourselves. We are resourceless in quiet, we do not read, we cannot think, we dare not stay still, and so we take a ticket, and often with the ticket a little dose of refined immorality as an *apéritif*.

Travelling

IT is the custom with a large number of "superior" people to sneer at and bewail the lack of a high order of intelligence, ability and culture, that characterizes the average city or other municipal annal? Undoubtedly municipal councils are wonderful aggregations. Just what about 70 per cent. of the members are elected for is very hard to understand. If they are elected as representatives of the community, then we are very sorry for the community that it should possess such a lack of a high order of intelligence, and ability and culture. If they are not representative of the community then it is the community's own fault and the community reaps what it has sown and merits what it receives in mismanagement of its affairs, in the scorn and the sneer. The "superior" person who does not concern himself about the life of the community, that is its municipal politics, in reality is a very inferior person possessed of a very inferior sense of responsibility. Of course it is a very trying experience for a man of refined taste and a well defined sense of honour to enter the arena against those who are void of these things and whose armoury is stocked with coarse personalities and an insatiable desire for the fruits of office. There are, however, a few men who face the trial and whether beaten or successful at the polls, they render valuable service to the community as evidence of a higher ideal than that of leaving, the management of the municipality to self seeking inefficients, who, on their own merit and apart from the support that accrues from membership of all kinds of organizations, political, fraternal, and religious, could not be elected to any higher position than that of Janitor by any self-respecting and intelligent community.

Regrettable "Superiority"

THE annual audit of "Accounts Conduct" and the estimates for another year in the same department of life will be in the making if not already made by the time this issue of Church Life is in the hands of the subscribers. The pessimist, as he looks at the adverse balance, which has been, if not increased, at least, not diminished for several years, will be inclined to give up the business, to abandon resolutions and effort and let things drift, and if he should give effect to that intention, the drift will inevitably be towards a large increase in the adverse balance that will be found a year hence. The optimist will find no inconsiderable satisfaction in the fact that the adverse balance is not greater than it is, and will sincerely hope for better results a year hence on the same efforts that have provided so little profit this year. The man of common sense will not be swayed or deterred by excessive emotion of either the dark or the bright kind. He will be guided by the facts that his audit reveals and by his recognition of the inexorable law that whatsoever a man soweth that shall he reap. Where he finds there has been weakness and waste, due to inattention or neglect this year, he will seek to make good the loss, as far as it can be made good, by increased watchfulness and effort during the coming year. He will not cut down his estimate for the coming year to make it accord with the accomplishments of the closing year, he will increase his estimate, raise his ideals. If the accomplishments of the closing year have been encouraging he will raise his ideal because he will find he can accomplish more. If the accomplishments of the closing year have been disappointing he will raise his ideal because he will need the incentive of a higher ideal. And the man of common sense will keep daily track of his accounts. Good resolutions which are allowed to run for a year without inspection generally fail to show profitable results at the annual audit. A daily inspection and a daily effort to increase the credit balance will not only greatly simplify the annual audit but will make for a strengthening of every department of conduct—of life.

Profit and Loss

WE regret to learn that the tour to the Indian Mission Fields on which Bishop Montgomery, the aged but active secretary of S. P. G., recently started, has had to be abandoned owing to an attack of dysentry, with which the Bishop was seized at Delhi. While no immediate danger is mentioned, the doctor's orders are imperitive that the tour be abandoned. Our prayers

Bishop Montgomery's tour abandoned

will be united with those of thousands of churchmen in all parts of the Empire, who know something of the great work he has been privileged to accomplish, that this aged servant of God may be completely restored to health.

—

School Trustees and Religious Instruction

AT the time of the year when school trustees are elected it is well to remind both candidates and electors of certain provisions in the public school act of Ontario and possibly of other provinces, for "religious instruction." Far short as these provisions are of the requirements of Churchmen they are at least a recognition in some sort of the claims of religious instruction to a place in the common school, and, *if acted upon*, cannot fail to be productive of good.

Clergymen and ministers in charge of a church in any school district are ipso faite official Visitors of the school; provision is madefor reading selected portions of the Bible and for prayers offered in the name of our Lord and Saviour Jesus Christ. Trustees *may* require the Ten Commandments to be taught at least once a week. A pledge from every candidate that he or she would cooperate in carrying out these limited and permissive provisions would not only be to get all that is possible from the present law, but would serve to show that Churchmen are in earnest in their demand for something more far-reaching in the matter of religious instruction.

—

Importance of Municipal Politics

IT is a great mistake to consider municipal politics, matters that merely effect the particular municipality in which one happens to live, of small moment. There are people who are intensely keen on national politics, on matters that affect the nation as a whole, who are absolutely indifferent, and pride themselves in their indifference, to municipal politics, yet the personal life, the home life, the moral and physical and natural welfare of the residents of a town or city are touched ten times as often, and more deeply by the effect of municipal politics than by the effect of national politics. The best legislative effects of provincial or federal parliament for moral and physical welfare may become practically abortive where the municipal parliament fails to apply it within the municipality. An unscrupulous man is a far greater menace to a community as its representative in the municipal council than he would be as its representative in parliament. In the latter he would be bound to a large extent by party affiliations, his very tenure would practically depend in 95 cases out of a hundred, upon his affiliation with one party or the other, and his party would to a certain extent be responsible for his conduct. In the municipal council there are no other restraints than personal sense of duty and ability to secure votes. He is relatively a much more important personage with greater opportunity to hurt the community. Personal character and capacity should be a foremost factor in determining the selection of a representative to any public body, it should be the only factor in determining the selection of a representative to the municipal council.

Our Old Country Letter

December 17th, 1913.

THE *Church Family Newspaper* has just published a most interesting article from the able pen of the Bishop of Down, in Ireland. This Ulster Bishopric includes the counties of Down and Antrim with Belfast and other important centres, and may fairly be called representative of the Northern Province, now so prominently before the British world in connection with Home Rule. The Bishop, a keen observer, says: "This territory is the very focus of the life of Ulster. It contains a population of 783,00 persons, of whom three out of every four are Protestants, and includes the principal industrial areas of Ireland. These people form a true democracy; they are kindly, intelligent and very practical. Their standards of education is the highest in Ireland and their proportion of pauperism the lowest. In this last respect the city of Belfast stands ahead of all other cities in the United Kingdom. Unlike the people of Southern Ireland, the Ulster folk are somewhat slow of speech, cautious and sparing in emotion. They are not easily carried away, and generally say much less than they mean. But in character they are very strong, very dogged, very determined. . . . The state of things here at the present time is such that it is almost impossible to convey any impression of it to the minds of people in England, where circumstances are so utterly different. What we have here at present is a people possessed by one over-mastering idea, moved by one supreme determination. That determination is expressed in a simple phrase, which has become the watchword of Ulster, "We will not have Home Rule." Englishmen, accustomed to the continual efforts of politicians to create party cries, may imagine that this is a mere catch-word. There could be no greater mistake.

. . . . . .

"The men of Ulster are prepared to make every sacrifice to carry out their determination. The volunteer force now numbers 90,000 men. This force has already reached a wonderful degree of efficiency. It is officered by men of ability and military experience. . . . The organization is extraordinary. In addition to all necesary funds for this, an indemnity fund of over 1,000,000 has been subscribed.

"Slowly, steadily, without haste, without excitement, this movement is being carried on. It has behind it the united force of all classes in the community. While Dublin is seething with social unrest, and its trade dislocated by strikes, Belfast is in perfect calm. One great determination has welded all classes together. Employers and employed, captains of industry and artizans, landlords and labourers, drill side by side in the companies of the volunteers; all are ready and willing to give themselves and all they have in the cause which means more to them than life itself.

. . . . . .

"And let none imagine that this quietness means any slackening in determination. The many things said and done on the other side which are felt in Ulster to be bitter and provoking have all their full effect. Every unwise or unfair speech or action on the part of those who promote Home Rule is followed by a further development in the strength and efficiency of the Ulster forces. If ever a people were held together by a grim, unalterable determination, it is the people of Ulster at the present time.

Further, it is a striking fact that this movement has been accompanied by a real deepening of religious conviction. The churches are thronged. Huge congregations, in which men frequently outnumber women, attend Sunday after Sunday. A great mission in all the churches of Belfast came to an end last month. The missioners were most careful to preserve its spiritual character, and to avoid all allusions to the political situation. Yet it was felt that the remarkable success of the mission, and the deep feelings which it evoked, were closely connected with the solemn sense of responsibility pervading a people who have pledged themselves to risk all that they possess in maintaining a heritage which is dearer than life itself."

The Bishop goes on to explain and justify this unconquerable antipathy, tracing its roots deep in nature and history; and thus sums up: "To anyone who knows the mind and character of the people here, it is perfectly clear that, even if by some miracle Home Rule were established, and Ulster induced to profess submission, the arangement could not possibly continue. The people of Ulster know this; they know the impossibility of what is demanded of them, and they wonder at the blindness of their kinsmen in England and Scotland."

I have quoted thus at length because this question is so vital to the Church of Ireland and because the character, abilities and opportunities for judgment of the Bishop of Down make his opinion of special weight.

* * *

In English Church circles the matter of the Kikuyu Church conference (in East Africa), of which I wrote last week, is still absorbing much attention, and, no doubt, will continue to do so till a decisive judgment has been given by the Archbishop of Canterbury and his court. It would seem a pity, while the case is *sub judice*, that such wide publicity has been given it. The secular press has joined in this. The *Times* has a very strong leading article speaking in favour of what has been done, and an appeal to our ecclesiastical authorities to consider the matter in the light of history and the needs of the time.

* * *

You will remember my writing of an important memorial recently signed by a large number of Oxford and Cambridge divinity professors and examiners about the question as to belief in inspiration of the Scriptures addressed to candidates in the office for the ordination of deacons. Now the Bishop of Oxford writes that he considers it is best to leave the question as it stands, but to add words explanatory of the meaning intended, and suggests framing the sentence thus: "Do you unfeignedly believe all the canonical scriptures of the Old and New Testaments as conveying to us the Word of God, the message of eternal life in Christ Jesus?" This is merely the suggestion of one devout and scholarly Bishop, whose pre-eminence as author and teacher entitles any idea of his to special attention. One does not know how far the Archbishops will accept it, but it would seem helpful to minds distressed by the existing Form, and yet it surrenders nothing.

* * *

Preparations for next year's Church Congress at Birmingham are already beginning. More of this anon.

THE CURB OF THE CANON

TO those to whom the Church means any man-conceived, man-formed organization for carrying on worship and other religious duties, one of the factors that appeals most strongly on behalf of their own or some other denomination is the businesslike way the affairs of the denomination are managed. We have heard it said of the Church of England, "Yes, you may have the Apostolic faith and the historic ministry, and it certainly looks as if your business methods were just as ancient." While business acumen is not an essential of the faith, neither dilatoriness nor procrastination is a virtue simply because it is practised in the official household of the faith, and we can well understand the surprise and impatience with which non-Church people view the acceptance by Church people as satisfactory the existence and prevalence of such undesirable features in the administration of the temporal affairs of the Church. It is most probable that Church people as a rule do not accept as satisfactory what is certainly a most deplorable and humiliating state of affairs, but from a mistaken idea of loyalty, or on the principle *cui bono*, they refrain from protest, or if they do protest, from translating protest into action. We in Canada indulge in supercilious smiles at that anachronism of the Mother Church in England which necessitates a faculty from and a fee for, a diocesan chancellor before a ventilator can be built in the wall of a parish church or a new pulpit erected. But with all our vaunted progressiveness on the one hand and our stoutly maintained oneness on the other, we are, in some dioceses at least, far more enmeshed in the methods of procrastination than the Church in England and far more divided and individualistic than religious denominations with whom the congregational unit is the standard. Of course there is not a diocese in Canada where it is necessary for the rector and churchwardens to obtain a faculty before letting a little more light or fresh air into their church, but, apart from diocesan affairs and those of the Church at large, there are matters concerning its own welfare and development in which a parish is canonically dependent upon action by the diocese, that is by the synod or its executive or other committees. Possibly in the newer dioceses, where not only Diocese but the great majority of the parishes are of very recent date, and without that heritage of complicated problems and vested interests and party affiliations, Parish and Diocese are in close mutual sympathy, and where, when Parish has to wait on Diocese it does not arouse a feeling of dismay and distrust as is so often, justifiably, the case in some of the older dioceses. Over thirty years ago the Bishop of one of our numerically and financially strongest dioceses, in his charge to his first synod, pleaded for a thorough revision of the constitution which would greatly simplify the complicated and cumbersome machinery by which the diocese had in temporal affairs dragged itself along for a generation or two. One of the first uses other dioceses born of this particular one, had made of their legislative powers was to provide a constitution free from the cumbering condition which this Bishop wanted to see eliminated. But Synod would not heed even its episcopal iconoclast and it has continued to drag itself along, very slowly, under much the same constitution as of old. There is no lack of machinery, but woe to the parish that has occasion to let even the fringe of its plans or interests get caught in the cog-wheels; and there are so many wheels, and so many cogs; and some cogs are on the wrong wheels and so many wheels revolve the wrong way! The various phases of the business of the diocese (we refer to the temporal affairs) are entrusted to the care of numerous standing committees. All the members of all the committees, of course, render gratuitous service; in some cases at great sacrifice to themselves; in others at great sacrifice to the diocese. Matters of moment and great urgency in respect to some parish or some particular section of the Church's work wil be for months under consideration of one or more of these standing committees, whereas a selected, and if necessary, a well paid body of three, practically an *understanding* committee, could have been seized of all the facts and have made a judicious and well founded recommendation in as many days. Loyalty to the canons of the diocese and to diocesan authority has often meant disloyalty to the real work of the Church. We know of one diocese where it took a five years' struggle before provision could be made for inaugurating one of the most important pieces of work that the Church could undertake, and her apparent official indifference to, and actual non-performance of which, was little short of a scandal; in another instance overlapping canons and timid leadership made "immediate" spell nine months in a matter of great urgency. Problems affecting the very power and life of the Church in different districts of the country, which, created rapidly, must be dealt with expeditiously, are left untouched or are put aside for the time being because "there is no canon to cover;" or, if there be a canon that does cover them, it overlaps some other canons which, however, "would not apply." We remember years ago the great enjoyment provided by a performer at a public entertainment who appeared on roller skates as one who had just learned to skate. He had learned the art theoretically and carried the book of rules in his pocket. In his gyrations about the platform the skater met many difficulties of balance and quick turning. At such moments with frantic, and laughter-provoking gestures, he would frantically grab for his book of rules, in the meantime coming to the ground with a thud. With a rueful face he would carefully scan his book for the rule governing such particular difficulty. In some instances there was no rule and "so, of course, I was bound to fall." In other cases he found the rule that governed, and that he had strictly followed it. Rubbing his sore head he would exclaim, "Well, it is not my fault if I did fall. I followed the rule." It was a very amusing spectacle. Not so the tumbles of the Church while looking up the canons, and the self satisfaction with which it regards its observance of a canon which has given it such a nasty bump,—and so often. A dangerous latitudinarianism in matters of practice and doctrine—a departure at individual desire from the Canons of the Church; and a strict and stupid insistence in matters of practical Church business upon the letter of the canon of a diocese: herein is the twofold weakness of the Church that surprises while it amuses non-Church people not less than it surprises and pains earnest Churchmen.

TRUE SUCCESS

The boy who goes away from home to get an education has a serious problem to face. The question is not merely how shall he become a man, but what kind of a man shall he become? His training in certain liberal arts and exact sciences is important. If he shirks it, he turns his back on his first duty; and the failure here is very likely to give a lazy and shifty quality to his whole character. But the finest of the arts is the art of living, and the highest of the sciences is the science of conduct. The true success of student life does not lie in the attainment of scholarship alone, but in the unfolding of an intelligent, upright, fearless, reverent, kind, and happy manhood, ready and glad to do good service in the world.—*Henry Van Dyke.*

SYMPATHY

Life needs kindness and tenderness more than it needs new mechanical devices or commercial charts. There is more power in tenderness and sympathy than there is in a dynamo. It is of such a different kind that perhaps no comparison is possible; but if the two can be in any way compared, the difference is all in favor of the power of kindness. When the last word has been said for the mighty energies of the physical universe, the story of the worth and strength of tenderness has only just been begun. Mercy is mighty with the power of the ancient stars, and eternity is in league with it for the conquest of the world.—*Selected.*

"If there be no loyalty there can be no great friendship."

Toronto's Little Churches

IX.—The Church of Christ of Latter Day Saints

By the Rev. D. Convers

Part I.

TORONTO'S chief contribution —but not her only one — to the upbuilding of the Mormons, to use their common title, was John Taylor, a'vert (for this convenient contraction will represent either convert or pervert, as you wish) in the early days of their history. The reason why he became a Mormon is told from his own life in that very interesting book, "A Bishop in the Rough." The life of John Sheepshanks, late Lord Bishop of Norwich-Taylor had been a Methodist local preacher in Toronto in the early '30's and with others formed a club to study the Bible "without prejudice." They came to some curious conclusions, that there was no true, uncorrupt church on the earth; and that miracles ought not cease. They prayed God that if there were a true church upon the earth He would send them a messenger. Shortly, P. P. Pratt called on him with a letter of introduction and a story of how Heber C. Kimball had wakened him one night when he was asleep in his house in Missouri, had put his hand on Pratt's head and told him the Lord willed him to go to Toronto where he would convert many and the door should be opened to preach Mormonism in England: and, as a sign, Pratt's wife should bear a son. All this duly came to pass. The child was born, Pratt converted Taylor, who wrote the first letter to England urging Mormonism: and his faith was strengthened by the signs he saw and by the "gift of tongues." He was immersed in Lake Ontario by the "Archer of Paradise," Parley Parker Pratt about eighty years ago. Sent soon as a missionary to his native England, he joined their main body at Nauvoo, Ill., to act as editor of *Times and Seasons* and the *Neighbor*, nominating "General" Joseph Smith for President of the United States, and James A. Bennett for Vice-President, "replacing this latter name by Sidney Rigdon, three weeks later—a ticket which was *not* triumphantly elected. On the fatal afternoon, June 27, '44, he visited Hiram and Joseph Smith, Jr., in Carthage jail, singing to them to cheer them, and had some wine brought to them all. When the mob murdered the two Smiths, he was wounded by four shots, yet not seriously hurt. He "thought" he had moved the "removal" of the "Expositor," which was the match to fire the train which brought public sentiment so bitterly upon the Smiths. Supporting the "Apostles," he upheld Brigham Young all the thirty years of his rule. Sent as missionary to France and Germany, he denied the accusation of polygamy, as too outrageous to admit of belief; promising men the chance to get each a farm(under the United States land laws), and while improving their worldly condition also save their souls, a tempting bait, to win them to the fold and to mormonism; and promising women a husband and home of their own with a productive farm, or paying business enterprises, or remunerative employment and care in old age. For the Mormons are not only a church teaching a religion, but also a political force and a semi-communistic business enterprise. Talk a little with the rank and file of their immigrants you will hear some of the misrepresentations which have brought bitter experiences to many stranded in a strange land. Not always lies "made out of whole cloth," but exceptionally fortunate experiences told as the average result or the invariable one. To Taylor "the founder of the Latter Day Saints" was always, "the man I loved." Lowly born, half educated, of morals more than doubtful, preposterous in his claims, this leader yet contrived to call out the ardent attachment of those who believed in him. The man who was "Joe Smith" to every one, the butt of rough jokes, of whom one has written, "I can see him now in my mind's eye with his torn and patched trousers held to his form by a pair of suspenders made out of sheeting, with his calico shirt as black as the earth, and his uncombed hair sticking out through the holes of his old battered hat," —yet this man, known to his companions as a "romancer of the first water" was to be the Moses of a new pilgrimage into a Land of Promise. Taylor held that the murder of Smith was the worst day's work his adversaries ever did from their point of view. It gave Mormonism its saint and martyr; and henceforth his followers marched beneath the banner of a prophet who had been slain with the word of the Lord hot in his mouth. In '77 died Brigham Young, "in daring, a Cromwell; in intrigue, a Machiavelli; in executive force, a Moses; in absence of conscience, a Bonaparte," Taylor became the next President. His ten years was a decade of trouble. The President of the United States urged Congress to legislate on the Mormons in '79, '80, in Garfield's inaugural in '81, and Arthur's first message in Dec., '81. Early in '82 the Edmund's bill was passed by both houses, and became law. It made not only polygamous marriages offences, but also polygamous cohabitation and disfranchised polygamists, with other losses of political rights. Under this law three were convicted in '84, 39 in '85, 112 in '86, 214 in '87. John Taylor, as president, lead the opposition. The Mormons put the United States flags at half mast on July 4, as if they had lost liberty because they were punished for breaking criminal laws. He put forth an "Epistle" which contrasts strangely with his successor's "manifesto." The "Epistle" says, "Upwards of forty years ago the Lord revealed to His Church the principle of celestial marriage. But the command of God was before them in language which no faithful soul dare disobey. 'For, behold, I reveal unto you a new and everlasting covenant, and if ye abide not in that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory.' Who would suppose that any man in this land of religious liberty, would presume to say to his fellow man that he had no right to take such steps as he thought necessary to escape damnation. Or that Congress would enact a law which would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation." Nevertheless, Taylor, "went underground," in the slang of the day, i.e., fled to escape punishment. By this time, 12,000 voters had been disfranchised. When Bishop Sharp went before the court and declared his intention to obey the law he was instantly removed from his church office. Governor Thomas had reason for saying in '90, "There is no reason to believe that any earthly power can extort from the church any such declaration," as yielding the point of polygamy. Yet on Sept. 25, '90, the new President put forth a "manifesto," ending "And now I publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land." In spite of his saying, "he and his associates did not teach polygamy." President Joseph Fielding Smith, in 1906, before the Smoot Committee testified that this manifesto was ***not*** printed at that time in their official books, which, he then said, contained even then sections teaching polygamy. So much of the legal battle in the courts has turned upon questions of constitutional law, of the interpretations of statutes and documents of force, limited to the United States or even narrower regions: that I do not wonder the Dominion authorities asked a pledge against the practice of polygamy when they came to Alberta. It is just as well to notice what measures seemed to have most weight with them. Fines were paid, so we are told, out of public common funds. Some served terms in the penitentiary. But when 12,000 voters were disfranchised in Utah; and the Supreme Court held a like provision in the Idaho constitution to be good law (Davis vs. Beason, 133 U. S. Reports, p. 333)—they yielded rather than be put out of politics. When the Supreme Court held them to be an organized rebellion, banded together to resist the criminal law (136 U. S. Reports, p. 1) teaching polygamy; and must forfeit most of their wealth, President Woodruff put out his "manifesto." Their defiance of the United States had been of long standing. Officials, appointed by the United States Government had returned from Utah reporting that they could not act unless troops upheld them, and that their lives were in danger. A military expedition under Col. Johnston was sent against them. Mormons burnt their supplies, and "cut out" and ran off their stock, and Brigham Young met them with his proclamation, "Therefore, I, Brigham Young, Governor and Superintendant of Indian Affairs for the Territory of Utah, forbid all armed forces of every description from coming into this Territory under any pretence whatever." The inaccessibility of Salt Lake City then and the power of the Mormons enabled Young to outface James Buchanan, then President of the United States.

It is easy to see why polygamy has been chosen by the lawyers as the field on which to fight the battle with the Mormons. It is easy to prove this to be their teaching. They hold the space around the earth is filled with spirits seeking to enter "tabernacles of clay" on their way to salvation; and the more the parents prepare "tabernacles of clay" the greater will be their reward in heaven. No woman can be saved, apparently, unless she be "sealed" for time and eternity to a devout Mormon. With such theology, polygamy is but a question of time. An express revelation was proclaimed and "sustained" by the Conference in '52; but dated years earlier, i.e., July 12, 1843. The lawyers found it easy to prove the facts in the case of each

accused; and it was easy to prove that such a practice violated the law. The illustrations and *obiter dicta* of the judges in their decisions tend to show that they were aware of more offences against public peace and order than were officially brought to their notice. Open and violent resistance to lawful authorities began while they were in Missouri. Joe Smith's "revelations" had promised the "new Jerusalem" would descend and rest on Jackson Co., Mo. Therefore they gathered about Independence.

The present writer remembers talking with some who were there at the time. "Why didn't you like the Mormons?" "Would you like people who tell you the Lord has given your home to them, and they expect to take it." "How, they say not; but when in a slave state they gather negroes and mulattoes about them, you fear servile insurrection and race war." "We offered to buy their property at 100 per cent. advance or to sell ours at the same rate. They refused."

"Do I remember when Joe Smith, was here in our jail at Liberty? Very well indeed. How excited we were when our weekly newspaper printed Sidney Rigdon's "Salt Sermon," how on July 4, '38, he preached to the Mormons on S. Matt. 5: 13; and said that the Apostles threw Judas Iscariot down and trampled out his bowels and that Peter stabbed Ananias and Sapphira as examples to justify the Mormons killing their opponents: "Our rights shall no more be trampled on with impunity. The man, or set of men who attempt it, does so at the expense of their lives. And the mob that comes on us to disturb us, it shall be between us and them a war of extermination, for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us, for we will carry the seat of war to their own houses and their own families, one party or the other shall be utterly destroyed. Remember it then, all men." Was it strange then that Gov. Boggs said that the Mormons "must be exterminated or driven from the state." "When we began to hear about an oath-bound, secret society pledged to murder, we were roused." These were the "Destroying Angels," the "Danites" or "Daughters of Zion." Both Bancroft and Linn have no doubts of their actual existence, under "Captain Fearnaught." Their oath printed later, ran thus: "In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to regard the Prophet and the First Presidency of the Church of Jesus Christ of Latter Day Saints as the supreme head of the Church on earth and to obey them in all things, the same as the Supreme God; and I will stand by my brethren in danger or difficulty and the presidency right or wrong and I will ever conceal and never reveal, the secret purposes of this society called 'Daughters of Zion,' should I ever do the same, I hold my life as the forfeiture in a cauldron of boiling oil."

It was civil war on a small scale. Homes burned, property stolen or destroyed and all that goes with guerilla fighting. Estimates of the killed run from forty upwards.

All the faults on one side? Not at all. *Both* pot and kettle were black. And the lawless element, the "border ruffians" of a later decade, disturbing the waters that they might gain something for themselves." Was it all over when there were in jail at Liberty, six accused of treason, five, elsewhere, charged with murder, and fifteen on other charges?

In '42, ex-Governor Boggs was shot at his home in Independence. It was supposed that O. P. Rockwell, a Mormon, did it, and Smith was thought to have planned it. Twenty-five years later, in Chillicothe, Mo., the one who commanded the Missourians at Hawn's Mills, was shot one evening and killed. Who did it? No one knows. Three months after the Smith brothers were murdered, the commandant of the guard who should have protected the prisoners but did not was riding with two companions when a shot was heard in the thicket. "Wasn't that a rifle?" "Yes," said Lieut. Worrall, "and I have got it," as he fell from his horse, dead. Who killed him? The law knows not. These victims were outsiders.

Joys of the Ministry

By H. A. Cody

OF all professions it seems to me that the ministry is the most joyous. The doctor finds his pleasure in giving his patients bitter pills, or sticking sharp pointed instruments into them, while the lawyer obtains his satisfaction by squeezing his clients as you would lemons to bring out the juice. But the clergyman's joy is altogether different. It may seem very dull and prosaic to some, but the clergyman does not find it so, as there is sunshine all along the way.

The parson on his rounds comes across many delightful incidents. He rings the door bell of the house of one of his families and is ushered at once into the parlor. If the day is bitterly cold the joy is all the greater. What honour is bestowed upon him, for this room is used only on occasions of importance. The doors are kept securely fastened throughout the week; nothing comes in, not even a breath of heat, and nothing goes out, not even the stale air. And here he sits as a monarch, meditating over the honour conferred upon him. He is alone in the secret shrine of the family. Around him are the heirlooms of several generations, and what a privilege to look upon them and to study every detail in the all too brief half hour before anyone appears to disturb his thoughts. There over the mantel piece hangs a picture of some worthy ancestor, enclosed in a huge gilt frame. It was an order given to a travelling artist, and a smile brightens the parson's face as he thinks of the self sacrifice of the man who did the work for the nominal sum of twenty-five dollars merely to introduce his work into the community. On the wall to the left is an oval frame containing a wreath of waxed flowers, which had been laid upon the casket of one who died years before. What joy to gaze upon it, and to meditate about the briefness of life, and its uncertainty. He wonders if people should find him frozen to death in this room would they, too, place upon his casket a beautiful tribute of affection, and then hang it upon the wall. He believes they would, and the thought fills him with rapture. On a table in the middle of the room is a large Family Bible, almost as much as one can carry. He notes with pleasure how well it is preserved. Not a thumb mark is seen on any page, and there is no sign of wear, showing how well the Sacred Volume is cared for. In this manner he passes a most pleasant half hour, alone with these and other delightful objects of interest.

If he is a country parson and has to spend the night at a house far from home, his joy becomes supreme. His is the honour of occupying the guest chamber. It has not been used since he was there three months before. The bed clothes are white and spotless. And the sheets—what a thrill passes through his body as he stretches himself between them. What comfort to feel their loving folds entwining him. He falls asleep, and entrancing visions come to him. Now he is sliding down the side of an iceberg, and again he is nestling in a large snowbank. They are scenes of surpassing beauty, and when he awakens the whole bed rattles from the vehemence of his emotion. These are some of the unnameable joys which fall very often to the lot of a clergyman.

The parson is often called upon to act the blessed part of peacemaker, and here his cup of joy runs over. Mrs. Rileasy and Mrs. Grumpy, two devoted members of his flock, have had a falling out, and it is the parson's duty to calm the troubled waters. He visits the former and learns the cause of her trouble. It is all explained in detail, and proves to be the lamentable story of a hair pin. Mrs. Grumpy had told Mrs. Groucher, who had told Mrs. Tattle, who had told Mrs. Meddle that Mrs. Rileasy's hair pin was out of fashion. It did not have the right bend, and was too straight. Never had Mrs. Rileasy been so offended, so she informed the clergyman, and she could not sit in the same church with Mrs. Grumpy who had made such unjust remarks about her. Thus the whole afternoon is spent in this edifying manner, and the next day the clergyman seeks out Mrs. Grumpy and has a long talk with her, and listens to her story. This, too, takes the whole of the afternoon. After six months of talking, first with one and then with the other, the terrible affair is settled, and the hair pin receives a decent burial. The parson has conquered, and great is the joy which fills his heart as peace is once again restored, and the two women come back to the church.

There is the choir, too, where the clergyman acts as peacemaker. Two members have a dispute over a seat. Each wished it, and as neither will yield, a deadlock ensues. The whole choir takes part in the affair, and for several Sundays there is no choir at all, and the singing is left to the congregation. Matters are at last settled, and the parson's face beams with joy when he sees the members all back in their places.

Mr. Nettle suddenly leaves the church, and goes to another. How the parson's face beams as he hurries off to ascertain the cause of this exodus. It is evening. and Mr. Nettle is at home, and until midnight the affair is discussed. The trouble is over five cents. Mr. Nettle's quarterly statement, sent to him by the treasurer of the church, shews that he is five cents behind in his dues. He declares that he has paid every cent he had agreed to pay, and he would no longer attend a church where such crooked business methods are carried on. The joyful thrill of the peacemaker now possesses the clergyman's soul. He hurries the next day to the treasurer, who loses three valuable hours from his business in going back over his accounts. The mistake is found, and joyfully

that night the parson hastens back to Mr. Nettle to tell him of the good news. The lost has been found, and great is the rejoicing. It takes him till midnight, however, soothing Mr. Nettle's wounded feelings, and explaining for the hundredth time that it was only a mistake after all, and not done intentionally. The parson goes back to his home in the early morning hours with the thrill of the peacemaker surging through his breast.

But making peace is not the only happiness which comes to the clergyman in any parish. His people attribute to him marvellous powers. They believe that he can see things which are happening miles away, and know all about them without being told. He hears by chance that one of his parishioners is ill in an out of the way part of his parish. He hurries off to the house and finds, perhaps, the patient recovering. He is rebuked for not coming before. He gently asks if the doctor has been in attendance, and is answered in the affirmative. Then he inquires if the doctor had heard of the sickness by chance, and is told that he had been sent for immediately. He then tells the patient that the doctor lives just across the road from him, and it would have been easy to have notified the clergyman when the doctor was summoned. But he is informed that it was his duty to know when any of his people were ill, and so what was the use of sending for him. So the clergyman leaves the house, and drives fifteen miles home at night in a drenching rainstorm. How his heart thrills. How his people look up to him and believe that he is possessed with supernatural power which they do not possess. As he wipes down his steaming horse and then enters his house and eats a piece of dry bread in the pantry, he asks himself who would not be a clergyman with so many things to cheer and encourage him.

The preparation and the delivering of sermons are a great source of joy to the clergyman. He has been speeding through his parish all the week, and now on Saturday afternoon he is giving the finishing touches to his Sunday sermons. This is a real delight, and he pictures in his mind the upturned faces of his people listening with rapt attention. He like St. Paul is caught up to the third heaven, and is beholding wonderful things, when he is suddenly brought to earth by the musical ring of the telephone. He clutches the receiver and hears a meek voice asking him what day Ash Wednesday comes this year. The information given he turns again to his sermon, when the doorbell sounds, and he is informed that he is needed downstairs. It is an insurance man, who for half an hour bubbles over with eloquence concerning the benefits of insurance, the strength of his company, and the uncertainty of life. After the clergyman has embraced the agent with tears of gratitude, he takes out a policy for ten thousand dollars, payable to his wife. Then with a great peace reigning in his heart he goes back to his study and continues his work. He has just reached the sixthly in his sermon when again goes the telephone. This time it is more serious. A baby in the parish has had a fit, and is likely to die. It has not been baptized, and will he come at once? An hour later he returns and once again goes on with his sermon. And thus all through the afternoon and evening the sweet bells summon him with beautiful and comforting messages, and he retires at midnight with their music still ringing in his ears.

The next day comes his reward. From the pulpit he delivers his sermons, and as he speaks he has the joy of watching the effect of his eloquence. He becomes the twin brother of sleep to several, for he sees a number nodding here and there, while over in one corner a stout man is snoring audibly. What a joy is this to be able to soothe weary minds, and lull them to the blessed realms of slumber where cares are all forgotten. Yes, here is a reward worth the preparation of a hundred sermons.

There is one more joy of the ministry which must be mentioned. It comes to the clergyman when his salary is two months overdue. This is the time when so many remember him. His mail is mostly composed of affectionate letters from the butcher, the grocer, the milkman, coal dealer, and many more. How they pile up on his desk, and how he fondles them. How thoughtful are these men to think of him at such a time, and how can he ever repay them? He thinks of various ways of returning their kindness. He will go out and dig ditches, pick stones, or turn bootblack that he might earn just a little to compensate these men for what they have done for him. He consults with his wife, but without avail. At last he decides to go without a new coat he needs so badly, and the books he longs to buy. He even decides to forego the giving of any Christmas presents to his wife and little ones. It will be a greater joy to give to the men who had remembered him through the mail. He talks it over with his wardens. He imparts to them the secret of his joy, and the cause of his old shabby coat he is wearing. He suggests, too, that it might cheer the hearts of many of his parishioners if they would follow his example and give up some of the luxuries of life. The idea so strongly possesses him that he speaks about it from the pulpit. He tells them of the affectionate letters he has received from the butchers and others, and how his soul had been stirred as he read them. He is thinking of compensating those men by giving up certain things. Would they not like to follow his example? If so the wardens would be glad to receive and take care of whatever they might feel like giving, money being much preferred. He speaks tactfully and earnestly. It gives him such pleasure to deny himself that he feels sure they would have the same joy if they would only begin.

Yes, it is one of the joys of the ministry to wait for one's salary, and then to ask for it apologetically, like a beggar pleading for a piece of bread. Who would not be a clergyman with so many pleasures surrounding him? There is the joy of being a fluent orator to empty seats, or to people who think a fifteen minutes' sermon too long. The joy of being a deep thinker amid thousands of petty, irritating annoyances week after week. The joy of being a tactful "mixer" among all sorts and conditions of people. The joy of being a thorough organizer, masterful in fitting people into their proper places. The joy of a general without daring to show one bit of a general's spirit of command, and who is bound to manage people by a liberal supply of "soft soap and solder." The joy of being a discreet, accurate, acute business men, able to keep the Church's temporalities out of a tangle. The joy of being an author, compelled to produce two and sometimes three sermons each week. The joy of being at everybody's beck and call, and, lastly, the joy of being spiritually minded, but not visionary. Yes, there are many strange joys in the ministry, and it does not take a clergyman long to find them out.

COMING HOME

Recent converts to the Church from the ranks of the denominational and sectarian ministries include: the Rev. Harry J. Buxton, formerly a Methodist minister, ordained deacon on April 8th by the Bishop of Iowa; the Rev. E. J. N. Holmes, formerly a Methodist Episcopal minister in charge of the Myrtle Street Church, Scranton, Pa., and the Rev. D. N. Neikirk, formerly a German Reformed minister of Allentown, Pa., both accepted as postulants for Holy Orders by the Bishop of Bethlehem; the Rev. Frank Orr Johnson, formerly a Presbyterian minister, ordained to the Priesthood on May 25th by the Bishop of Pittsburgh; the Rev. E. B. Mounsey, formerly a Congregational preacher, admitted as a candidate for Holy Orders by the Bishop of South Dakota; the Rev. Mr. Columbus, of Garden, Mich., a former Congregationalist minister, confirmed by the Bishop of Marquette on June 5th; the Rev. Samuel Steinmetz, formerly a Baptist minister, ordered Deacon by the Bishop of Maryland on June 21st; the Rev. Ralph F. Blanning, formerly a Methodist minister, confirmed and admitted as a postulant by the Bishop of Montana, on June 25th.

The Bishop of Connecticut has received the Rev. Pier F. Vodold, a Roman Catholic, into the Church and placed him in charge of the Italian mission, Hartford, under the canonical supervision of Dr. Goodwin. The Bishop later met the congregation, which is to be known as St. Paul's Mission, and formally received into the communion of this Church, a number of the congregation who had been Roman Catholics.—*Colorado Churchman.*

BACK TO GOD

When cast adrift upon an ice bound sea
Of grief, when frozen bergs o'ershadow me,
While cold despair numbs every pulse of hope
That I with her cold clutch can never cope,
I feel a touch, and lo! an endless rope
Leads BACK TO GOD!

When lost amidst the depths of trackless pain,
And visions gather round that cloud my brain,
In pathless ways 'mid forest gloom —when night
Of death seems nigh—just then my fading sight
Can dimly through the gleam of Infinite,
Lead BACK TO GOD.

When wand'ring o'er the desert's burning sands,
Regret, with blinded eyes and outstretched hands,
Gropes its lone way and vainly striving, tries
To find escape from scorching heat and flies
That fester flesh, but lo! the starlit skies
Lead BACK TO GOD.

And when amongst the clouds of doubt I soar,
When earth seems lost and reason's troubled sore
For any spot on which she can lay hold
To anchor Faith: I turn me and behold
The sunset's light of Truth in gleams of gold
Leads BACK TO GOD.

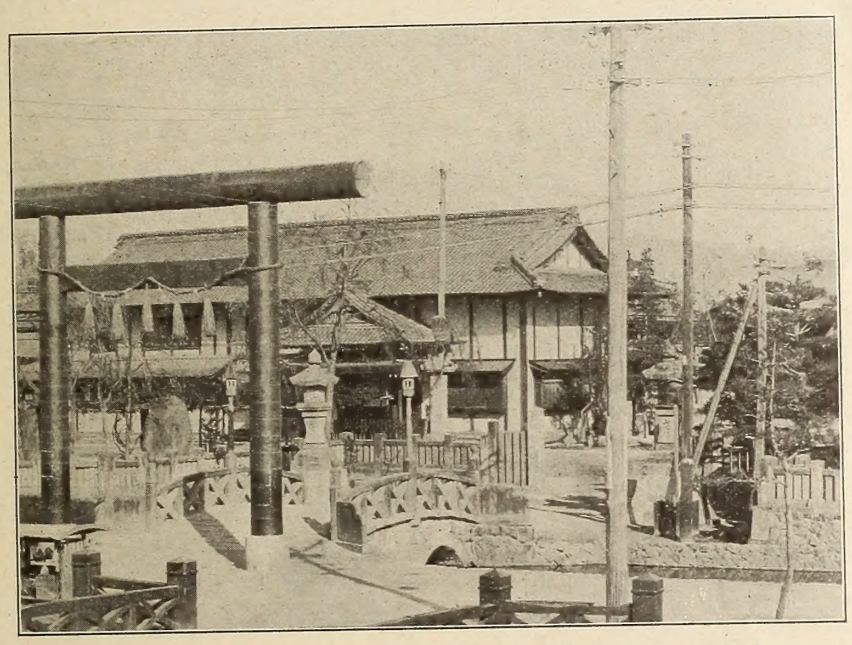
H.M.J.

Matsumoto,

A City in the Diocese of Mid-Japan

By the Rev. F. W. Kennedy, Missionary

SO much is written at the present time about Japan that it is difficult to find anything in that land which has not already been well discussed. The writer was sent many years ago to live and work in a city which in the old days was spoken of as the most central spot in the Empire of Japan.



The entrance to what was once the chief Shinto shrine in Matsumoto

One would therefore quite naturally expect to find it in the new diocese of Mid-Japan. It is not the most important city in that diocese, nor does it contain the largest population, for Nagaya, in the south and Niigata in the north, are the great cities. Matsumoto is its name, the readers of CHURCH LIFE have heard of it before and the only excuse for writing about it at all is that in the past good work has been done there for the Church in Japan. After twenty years' work you would expect to find the Church in a flourishing condition, an overcrowded building, a vestry discussing ways and means for enlargement, not only self-supporting but assisting the weaker churches in the province. A seeker for such things would be doomed to disappointment, for the congregation is no larger than it was fifteen years ago, and though the running expenses are met by the congregation, it has still to look to the Missionary Society to provide it with workers.

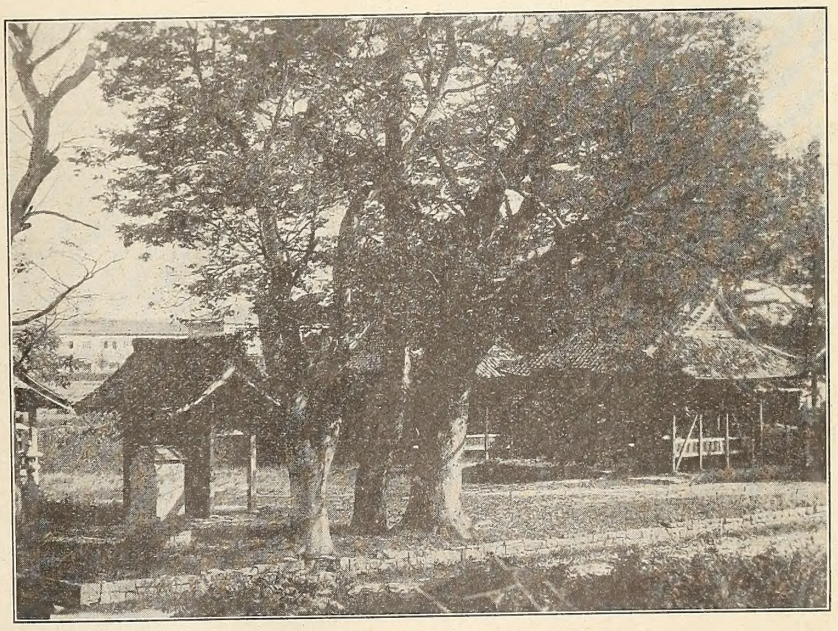
Such information as this must be tremendously upsetting to those who are always looking for results. The people of the West are saying Japan has had an unique opportunity and she has failed to meet us half way, why waste further time or money on her, let us send our missionaries to those countries where the people are crying out for spiritual help and where the efforts of our missionaries will be appreciated. Such good people are judging Japan wrongly. Because her people have the ability to embrace material advantages why should they be expected to quickly take hold of spiritual things which are the gift of God? Would we cease to work and pray for a beloved brother or dear friend who as an agnostic could not see or believe things as we do? Just as we would have infinite patience with the one we loved so must we deal with these good people in the East. Our Heavenly Father showed the most wonderful patience in dealing with our forefathers and we in this twentieth century are reaping the benefits of His goodness. Let us then with great faith continue at the task we have taken up and patiently wait until God sees fit to pour out His Spirit upon all flesh.

I have said that the workers in Matsumoto have done good work in the past for the Church in Japan. Although the Church of the Holy Cross in Matsumoto seems to be doing little for the city in which it stands, her converts are scattered over a very wide area. Not only are they found in many different places throughout Japan itself, they can be met with in Canada, the United States, Corea and China, and they are not "hiding their light under a bushel," but earnestly doing what they can in spreading the truths of the Gospel. A fair percentage of the Christian workers in the Church in Japan received their early training in Matsumoto, no less than twenty having gone forth from the neighbourhood to work in God's vineyard. One would think from this statement that Matsumoto was the centre of a religious environment. But this is just what it is not. "Mushukyo," which means "no religion" is the name freely used in connection with the place. A lady missionary whose lot had been to work in Nagaya, a great Buddhist centre, on visiting Matsumoto remarked "I have walked right through the city and have not seen a single temple." The answer I had to give her was that there were none, that is, of any importance. If there are no Buddhist temples surely the place will contain Shinto shrines. There were some handsome ones but only one is left to show that the influence of Shinto was great in days long past.

One of our young Christians, a young photographer, kindly took the accompanying photographs for me. I think they will help you to realize the non-religious condition of things in Matsumoto. Under the trees will be seen the remains of what was once an important Shinto shrine. Nineteen years ago, when I first came here, a handsome wall stood where only the foundation remains. Not a cent during that time has been spent in repairs, only the great gates at the left of the picture remain. The temple itself, seen under the trees, is gradually falling to pieces. In the other picture is a pretty stone bridge, the entrance to what was once the chief Shinto shrine in the city, a very ugly gateway which looks as if some factory had been deprived of its necessary smoke-stack stands in front of it and takes the place of a former beautiful structure. The building in the background is not a temple at all, only a modern affair where public meetings are held. The real shrine was destroyed by fire many years ago and rebuilt. Where it stood is a hideous thing resembling a shed, I was going to say a barn, but the modern barn in Canada is a very grand piece of architecture, I believe.

When I asked my Christian friend why he did not include the shrine in the picture, he said it wasn't worth photographing. Now, not only are these Matsumoto people letting their temples fall to pieces; in days gone by they actually destroyed them. The present boys' school is built out of materials taken from an old temple which was pulled down to provide the school building and an old man who is in charge of the castle tower stated that two hundred and fifty years ago the Daimyo (feudal lord) confiscated several old Buddhist temples, turned out the priests and used the timbers to build his castle.

Opposition or even open persecution would be easier to bear than pure indifference on the part of those amongst whom the missionary's lot is cast, and so I repeat, that with the Japanese we must have infinite patience and be willing to wait on the Lord, who will give us and them the wonderful blessings He has in store for us.



The remains of a Shinto shrine and temple

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ALGOMA

The Rev. J. E. Lindsell, Rector of New Liskeard, has been appointed Rector of Gravenhurst.

CALGARY

LETHBRIDGE

As might have been expected by all who knew the late Robert Edward Sherlock, he did not forget the church of which he was such a faithful member, when apportioning his worldly wealth. Among the legacies in his will is one of five thousand dollars for a new organ for the new St. Augustine's Church. In this way his memory will be retained for many generations and we hope be an incentive to others to realize that worldly goods are only ours "In trust."

OKOTOKS

The Rev. R. Alderson of Okotoks, has been appointed Rural Dean of High River.

EWELME

The dedication of the new church took place on December 8th. Considerable interest has been aroused in the district in connection with the building and all are to be congratulated on the result.

GRASSY LAKE

Mr. James Davies has most kindly given a handsome white marble font to St. Luke's Church. It was dedicated on Sunday, December 14th.

CALEDONIA

Bishop DuVernet has sent the following letter to his clergy:—

Prince Rupert, B.C.,
December 18, 1913.

To the Clergy of the Diocese of Caledonia:

My Dear Brethren,—May God bless you abundantly in the New Year which is about to dawn. 1914 will mark an epoch in the history of Central and Northern British Columbia. Hundreds of places and industries have been waiting to spring up until the completion of the Grand Trunk Pacific Railway. Next June the two ends of steel will meet and our Far West will be brought two days nearer Eastern Canada.

From the standpoint of our Church I cannot conceal from you the gravity of the crisis and I wish to confer with you as to the best way of meeting this crisis.

The C. M. S. Block Grant is rapidly dwindling. It will have ceased in five years. There are only three C. M. S. clergymen now in active work in this Diocese, one of whom is in a precarious state of health and another has applied for furlough for next summer. This will throw almost the whole Indian work upon the Mission Fund of the Diocese, a burden greater than we can bear. What had we better do? Shall we close up some of our Indian Missions? With which had we better begin?

The S. P. G. Block Grant is reduced to £350 for 1914. The C. and C. C. S. have almost stopped helping us because they are under the impression that the British Columbia Church Aid Society is doing so much for us, whereas this last Society has just officially notified me that so far as the support of pioneer Missions is concerned, to quote the words of its Executive Committee, *"This is not their work."*

The Woman's Auxiliary of Canada by the new constitution can only support women workers not clergymen.

The M. S. C. C. only contributed $5,340 last year to this Diocese. We gave to the M. S. C. C. $700.

At the present moment we need three more clergymen for our growing white work. What is to be done? Must we reduce our staff just at this most critical time in our history?

Before taking this most humiliating step I appeal to you to make a determined effort during 1914 to increase the contributions to the Mission Fund of the Diocese. In some of the growing places the envelope system might well be tried. In other places yearly subscriptions should be secured. The people should be taught that the Mission Fund of the Diocese has the first claim upon them. Expenditure upon local improvements should not be allowed to interfere with this first claim. Better to have a clergyman than a bell or an organ.

The uncertainty as to what amount of money for clerical salaries we can count upon for 1914, adds greatly to the heavy burden I have to bear.

Will you please confer with your people and let me know what we may expect from your Mission during the coming eventful year?

Let us trust in God and work together.

Yours faithfully,
F. H. DuVernet,
Bishop of Caledonia.

EDMONTON

A meeting of the Executive Committee of the Synod of the Diocese of Edmonton was held at 4 p.m. on Tuesday, December 16th, the Bishop of Calgary and Edmonton in the chair. There was an excellent attendance, and necessary and important matters were attended to.

At 8 o'clock that evening the Bishop dedicated St. James' Church, Beverley, in the subdivision of Beacon Hights, Edmonton. The clergy present and taking part in the service were Rev. W. G. Boyd, Rev. C. H. Bailey, Rev. R. M. Swann and Rev. W. F. O. N. Fisher, priest-in-charge. The little Church was well filled with an earnest and attentive congregation and their singing was excellent.

On Wednesday afternoon the Bishop opened the meeting of W.A. members and others who met together to organize the Diocesan Board for the new Diocese, and afterwards gave an address, Mrs. Bernard, President of the Calgary Diocesan Board, being in the chair. There was a large attendance.

That evening the Bishop administered the rite of Confirmation in St. Faith's Church, Edmonton, Rev. W. G. Boyd, Rector. 28 persons in all, were confirmed, mostly from St. Faith's parish, but some came from the parish of the Good Shepherd, Calder, Edmonton, and some from the town of St. Albert, where services are regularly held. There was a large attendance and the service was very impressive.

On Thursday evening, 18th ult., the Bishop held a confirmation service in Holy Trinity Church, Edmonton South, Rev. C. Carruthers, Rector. Evening prayer was said to the end of the 3rd collect, there being a special psalm and special lessons, the lessons being read by Rev. W. G. Boyd. The number confirmed was 19.

The congregation was a good one. The Bishop returned that night to Calgary.

FREDERICTON

The announcement has been made that the Lord Bishop of Truro, Dr. Burrows, one of England's well-known divines, will be in Fredericton next October, to conduct a mission in Christ Church Cathedral, as well as in Moncton.

HURON

The Rev. J. D. Fotheringham, of St. George's Church, Goderich, has been made Sunday School Inspector for Huron Deanery by the Bishop.

Judge Holt is to be the next Chancellor of Huron Diocese.

Rev. R. S. W. Howard, now of Chatham, is to be the new Diocesan Commissioner and Secretary-Treasurer for Huron Diocese.

CLINTON

Rev. C. E. Jeakins preached his farewell sermons at St. Paul's Church on Sunday last. About 140 partook of the Holy Communion.

The sermon in the evening was on I Cor. xv. and v.v. 1-3. Mr. Jeakins spoke of his ministrations in the parish during the past three years, and with much feeling said good-bye to his people.

After the service was concluded a presentation was made of an illuminated address, accompanied by a purse of about $80. Mr. John Ransford made the presentation on behalf of the congregation.

WIARTON

Rev. C. K. Masters, M.A., formerly of Thamesville, Ont., and a graduate of Wycliffe College, Toronto, who has been appointed Rector of Trinity Church, had charge of the services on Sunday, December 14th, assisted by Mr. J. E. J. Aston, lay-reader, who has been a tower of strength to the Church by so ably conducting the services during the absence of a rector. There were large congregations at both morning and evening services at which two splendid addresses were given by the new rector. Mr. Masters arrived in the parish on Wednesday last and has already made many friends.

A most interesting meeting of the A.Y.P.A. was held on Monday evening at which a large number were present. Mr. Masters, the new Rector of the parish, addressed the Young People, and judging from his interest already taken in the work a bright future is before the society. Several new members were admitted during the meeting.

The Willing Workers held a bazaar and sale of baking on Friday last, which was largely attended despite the fact that another bazaar was being held the same day.

On Sunday last Mr. Aston was presented by the parish of Hepworth with an address of regret and appreciation and a handsome volume on Cathedrals, as an acknowledgement of their appreciation of the faithful and earnest services of Mr. Aston as lay-reader during the past three months. An address of welcome was also presented to Mr. Masters on the occasion of his initial appearance in the parish.

The annual Sunday School entertainment was held in the school-room on Friday evening, December 19th, and was both in the programme and numbers one of the best ever held by the Sunday School, Mr. Masters presided. Miss Hayward, who leaves on the 29th to take up work in a mission school, was presented wiith a volume of Tennyson's poems by the S.S. as a slight token of appreciation of her faithful work in the Sunday School.

KEEWATIN

KENORA

St. Alban's Pro-Cathedral.

On Christmas Day—appropriate decorations, excellent music, increased congregation, communicants and Christmas offertory all speak well for the progress of St. Alban's. The Rector, Rev. J. H. Gibson, preached from the text of Is. ix.:6, and was assisted in the service by the Bishop of Keewatin.

St. Alban's Sunday School held their annual entertainment on December 30th in the Sunday School Room.

MONTREAL

MONTREAL

This week, Dr. Symonds of the Cathedral, has been lecturing in the University of Ann Harbour, Michigan, upon the subject of "Christianity in relation to modern thought." Some of us would prefer to have seen the title "Modern Thought in Relation to Christianity," but this would not be in ac-

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cordance with the modern mind perhaps.

In November last the congregation of St. George's Church formally petitioned the Bishop of the Diocese to rearrange the parish boundaries so as to give two blocks of houses reaching from Dorchester Street to Sherbrooke Street and now belonging to the Cathedral parish, to the parish of St. George. Such was the strength of the protest from the members of the Cathedral congregation to the Bishop that the petition has been withdrawn. The vendors of the St. George's property now will have to look elsewhere for a site for their new Church School House and Rectory.

On Sunday morning last the Bishop preached in St. Matthias' Church, Westmount, and in the evening confirmed a very large class of 54 persons at All Saints' Church—a large proportion of whom were adults. Rev. James Lee is the Rector of the parish.

The Rev. Arthur French, Rector of St. John's, supported by an influential deputation of the city clergy, has been making a strong protest this week for the abolition of the liquor licenses of four well known dives in the city, which in a strong and dignified statement to the court he described as "pest houses of immorality." There are gross works of darkness nightly taking place in this city—not that we are a worse city than others of or near the same population —and all honour to these disinterested persons who will expose such crimes against decency whenever possible.

On Sunday evening, December 21st, 1913, two beautiful memorials were presented to St. Mary's Church, Montreal, by the Rev. H. Jekill, a former Rector, and his family.

The one was an Altar Cross, a very fine piece of decorated brasswork. It is 30 inches high and has at the extremities of the arms and on the shaft between the intersection and the base, silver medallions bearing the symbolical representations of the four Evangelists. At the intersection there is another similar medallion of the Agnus Dei.

It is in memory of Mr. Jekill's second son, who for many years was a great sufferer but who bore his affliction with such patience and fortitude that in his presence one was irrestibly reminded of Christ's words, "If any man would be my disciple, let him take up his cross daily and follow me."

Each day the cross was borne and his life of trial was a rebuke to impatience and complaining. He passed into the Paradise of God on October 25th last. For such a life there could be no more fitting memorial than the Cross, which, the banner of the Faith, recalling to our minds the great facts of Redemption, might also witness to the faith, patience and endurance of "A little child."

The inscription on the base of the cross reads:

"To the Glory of God and in Loving Memory of Reginald Sexton Jekill, passed to rest October 25th, 1913. 'A Little Child Shall Lead Them.' Dedicated by his parents."

The other memorial is a beautiful brass Altar Desk, of openwork pattern and having the sacred monogram, I. H. S., in the centre of the bookrest.

This is in memory of Mr. Jekill's third son who died in infancy.

The inscription reads:

"To the Glory of God and in Loving Memory of William Heber Jekill, entered Paradise, December 8th, 1902, aged 5 months. 'He shall gather the lambs with His arm and carry them in His bosom.' Dedicated by his parents."

St. Mary's Church had never possessed either an Altar Cross or an Altar Desk and as these were the first memorials presented for some years, there was a large congregation present to take part in the service of dedication.

Evening Prayer was said by the Rev. H. Jekill. The gifts were brought into the chancel by two of the vested choir boys. The donor, taking the Cross, in a few words on behalf of himself and family, presented it to the Rector, Rev. R. Y. Overing, "For the Glory of God," and prayed that it might find a suitable place in the sanctuary, "There to remain forever."

The Rector, receiving the Cross, accepted it, "For the Glory of God," and on behalf of the corporation and congregation, thanking the donors, whose hearts God had moved thus to adorn His house and praying that all who should look upon this sacred symbol of "The Faith," might be reminded "How great a thing it cost to redeem their souls." Assuring the giver that a suitable place would be found for the gift he placed it upon the Altar.

Next the Desk was presented and accepted in similar form and all united in singing the Doxology.

The Rector then dedicated the gifts with suitable prayers. The sermon was preached by the Rev. J. L. Flanagan, Rector of the Church of the Ascension, from the text "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

He pointed out the greatness of the promise, not only that we should see the King in His power and majesty but that we should see Him "in His beauty," and that these words could apply only to our Lord Jesus Christ, the Perfect Revelation of the Father. Attention was drawn to the marginal readings of the second part of the text which served to explain the meaning of it, "They shall behold the land of great reaches or of boundless extent." The land of many mansions.

The wonder of the life of a little child in its beauty, purity and simplicity was dwelt upon and the speaker closed a fine sermon by reminding his hearers that the splendid vision of the text could only be theirs who "Became as little children."

During the offertory the choir rendered the anthem "Hosanna," by Simper.

A beautiful memorial brass to the late Rev. Edmund Wood, M.A., for many years Rector of the Church of St. John the Evangelist, Montreal, will shortly be placed in position in the little upper chapel of the church, adjoining the chancel. The tablet is a large one, and exhibits a most life-like portrait of the late Rector, the inscription being below. The memorial will be placed in position beside the one dedicated to Mr. Wood's mother.

NIAGARA

HAMILTON

ST. ALBAN'S, HAMILTON.—This is the last Mission Church built in this city. It is a frame structure erected in the extreme north-easterly part of the city where people are just beginning to settle. The money for the erection was collected by the Bishop from the well-to-do churchmen of Hamilton. It was formally opened a few weeks ago. It constitutes a part of Rev. W. J. McAndrew's parish. He is assisted in his work by a University student.

There is already an attendance of 50 children in the Sunday School and from 30 to 60 at each service.

On Sunday morning the 21st December, the Bishop held the first confirmation service, when two adults and two young persons received the laying on of hands.

CHRIST CHURCH CATHEDRAL.—On the Sunday evening before Xmas the Bishop confirmed 59 persons. The church was crowded to the doors for the service. The Bishop urged all church members to attend regularly the Means of Grace provided for them in God's House and to enter heartily into the work of the church. On Christmas Day there were 800 communicants at the Cathedral.

ST. PHILIPS' CHURCH, HAMILTON.—Appreciation of the midnight celebration of the Holy Communion was evinced by the large attendance. There was a full choir present and the difficult music of Tours' service in C. was well rendered. A brief address was given by the Priest, Rev. C. B. Kenrick. The chancel screen was embroidered in evergreens and the rich altar hangings of white and gold formed an effective setting for the profusion of white narcissus with which the Lord's table was decorated. At the other services that followed at 8 and 11, a larger number received the Holy Communion than ever before in the history of the parish.

CHURCH OF THE ASCENSION, HAMILTON.—There were 400 communicants at this Church on Xmas Day. In the evening about 100 men of the poor and homeless class of the city were entertained at a sumptuous Christmas dinner by the Brotherhood of St. Andrew of this church. After the turkeys had been done justice to, a programme was given, including songs and recitations, some of the guests taking part. During the evening Rev. Dr. Renison spoke and welcomed the men on behalf of the Brotherhood. The gathering was honoured by a visit from the Bishop who won the men's sympathy at once, as he began: "We are all working men, you and I, you toiling with your pick and shovel, while I travel over my Diocese trying to help and encourage my clergy, cheering on the people when they get discouraged. We are all brothers to Him who was born in a stable on that first Christmas morning—who came to uplift and redeem the human race and who before entering on His ministry worked in Joseph's shop with axe and hammer and saw. Thus did he show sympathy with the hard working man. Thus did he sanctify honest toil. To-day millions celebrate that wonderful birth."

ST. JUDES', OAKVILLE.—Just as this congregation had completed the enlargement of their Sunday School building at a cost of $3,000 and had suffered the loss by fire of all their Sunday School furniture and piano in the Town Hall, to which they had been removed temporarily, a fire broke out in the Church on the Saturday night before Xmas. For a long time it looked very much as though the whole church property (Church building and Parish Hall) would be a total loss. The nave of the church has been damaged to the extent of about $4,000, which is covered by insurance. The memorial windows, new pipe organ and massive clock and all movable furniture escaped. The Sunday School building will be used pending the restoration of the church.

The Christmas services in all the city churches were well attended.

Since the last meeting of the Diocesan Synod the Bishop has visited almost every parish in the Diocese outside the large cities, and has confirmed 521 persons. Confirmations took place in about one-half of the parishes. The Bishop makes it his practice never to pass by a parish but to visit it whether there is a class ready for confirmation or not. He asks the clergy to give him an opportunity of meeting any of his people at the Rectory who desire to meet him. In this way he is getting into the closest touch with both clergy and laity.

ST. MARGARET'S, WEST HAMILTON.—A Christmas tree and entertainment for the Primary Class will be held on Monday, December 29th.

On Tuesday, December 30th, at 8 p.m., the annual Christmas entertainment for the Sunday School will be held.

On Wednesday night, December 31st, at 11.15, there will be a watch night service in this church.

A most enjoyable reception was tendered Rev. C. M. Dumas by the congregation of St. Margaret's Church on Friday evening, December 5th. The musical part of the programme was most creditably carried out by the A. Y. P. A., an orchestra of the Church of the Ascension. Light refreshments were served by the choir. Dr. Renison, Rector of the Ascension, was present and took the chair.

MISSION ROOM.—A short service will be held (D.V.) in the Mission Room, Cor. Forest Ave. and Walnut St., every Sunday evening at 8 o'clock.

PORT COLBORNE

The home of Mrs. DeW. Carter, President of the Senior Branch of the W.A., was the scene of a pleasant gathering on Wednesday last, when the members of the Senior and Girls' Branches met to present Mrs. D. Russell Smith, Honorary President of both branches, with a life membership certificate and pin. Mrs. Smith has been a faithful and efficient worker in both branches ever since her coming to Port Colborne, and the members took this opportunity of showing their appreciation of the interest she has taken in the work. A double interest was given to the occasion by the presentation of a life membership and pin to Mrs. Carter by her family.

HAGARSVILLE

ALL SAINTS'.

Two memorial windows were dedicated on Christmas morning by Rev. Rural Dean Leake. One was given by the Hopper family. It depicts Christ on the sea with sinking Peter grasping His hand. The Seymour window depicts Peter in prison, with the angel rousing him from sleep.

GUELPH

ST. GEORGE'S

The last of a series of costly stained glass windows has just been completed and installed in the church. It is erected as a memorial to the late Mrs. Maddock, and has for its subject "Christ Blessing the Children." The arrangement of colouring and grouping together with the rich churchly detail throughout the lower lights and tracery make it an exceptionally beautiful piece of work. The whole series, which represents many of the important events in the life of our Lord, have been designed and carried out in the studios of Robert McCausland, Limited, Toronto.

ONTARIO

KINGSTON

The Bishop of Ontario preached in St. George's Cathedral on Sunday the 21st December, for the first time since last February. All were delighted to hear him again.

Special gift services were held in several churches on Sunday, 21st De-

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cember, when each child brought a gift to be given to the poor at Christmas.

BROCKVILLE

The Bishop of Kingston held his first ordination on Sunday, December 21st, at St. Peter's Church. The last ordination held in the parish took place in January, 1892, when the Bishop of Niagara acted for the Bishop of Ontario, and the chaplains were the late Archdeacon Bedford Jones, and the late Rev. E. P. Crawford, afterwards Dean of Nova Scotia. The Rev. Professor Clark of Trinity College preached the sermon at that time.

At this time the Rector of the parish, Senior Chaplain to the Bishop of Kingston, presented the candidates, who had previously spent two days with the Bishop and Chaplain in quiet preparation for their ordination. The Church, a large and very dignified edifice, with many handsome memorial windows and other tokens of the affection of the congregation for their parish church, was filled to its seating capacity. The Rev. F. D. Woodcock, Rector of Trinity, cancelled his morning service and with large numbers of his parishioners was welcomed at St. Peter's

The service was fully choral and the splendid music at both morning and evening service was a marked feature of the day, and choirmaster and choir were complimented by the Bishop and contributed greatly to the beauty and enjoyment of the services.

Immediately after the processional hymn, the church wardens and others whose names were attached to the address entered the chancels, and a beautifully illuminated address was presented to the Bishop by the Rector, Rev. H. H. Bedford Jones.

The ordination sermon was preached by Rev. J. H. H. Coleman, M.A., of Merrickville, from the texts: "As My Father hath sent Me so send I you"; and "Ye shall be witnesses unto Me."

The service for the Holy Communion was the "Missa Sancti Spiritus" composed by Dr. W. Fred Jackson, choirmaster of St. Peter's, and inscribed by him to Bishop Bidwell.

The ordination of deacons and priests was most impressive, when Messrs. J. Cantrell of Frankville; S. F. Tackaberry, of Jasper, and O. G. Lloyd, of Parham, were ordained Deacons; and W. E. Harris, of Maynooth, was raised to the Priesthood. The epistle was read by Rev. F. D. Woodcock, of Trinity Church, and the Gospel by Rev. Mr. Harris. A very large number remained throughout the celebration of the Holy Communion, the Bishop being assisted by Revs. Bedford Jones, Woodcock, and Coleman.

OTTAWA

WALES

The Archbishop has appointed Rural Dean Fisher of Port Elinsley, to the Rectorship of Wales, and he will take charge on Sunday, January 11th, 1914.

CARP

Christmas Day was well kept in the little church at Carp. At 8.00 a.m. one hundred and forty-six communicated. At 7.00 p.m. the church was again crowded, when the Rector closed Evensong with a sermon on the text, "The Word became Flesh." Many beautiful carols were sung by choir and congregation at Evensong.

The 10th Eucharist at the Parish Church, 3rd line, was well attended, 3 p.m. Evensong at St. John's, 6th line, helped to make a busy day. All the churches were tastefully decorated in honour of the birthday of our Lord.

QU'APPELLE

A sum of $5,000 has been bequeathed to the diocese by the late T. W. Robinson of the firm of Robinson & McBean, Moose Jaw. The money is to be devoted to the help of the struggling clergy.

REGINA

A meeting for the purpose of organizing the new parish church of St. Mary's the Virgin was held on December 15th. The new Rector, the Rev. Wm. Simpson, presided over the meeting. It was decided to organize a campaign at once for the purpose of subscribing funds to wipe out the balance of the debt incurred in erecting the church edifice. This matter will be taken up at once.

The election of officers resulted as follows: Clergy's warden, J. M. Nesbitt; people's warden, A. R. Partridge; vestry clerk, H. T. Cross; vestrymen, Messrs. Porter, J. M. Smith, Melville, Clute, Holly, Tranter, and Rooke. The auditors will be Messrs. Rooke and Mann, jun.; envelope secretary, Mr. Peachey.

QUEBEC

COMPTON

ST. JAMES'.

The first Eucharist of Christmas Day was sung at midnight, as has been the custom here for several years. The service was sung to one of Adlam's settings in the "People's Mass" series, with the addition of Christmas hymns and carols. A handsome set of Eucharistic vestments has just been presented to this church by a generous friend. The vestments were worn for the first time at the midnight Eucharist. They were embroidered by the Sisters of St. John the Divine, and greatly add to the dignity of the "Lord's own Service." With as few exceptions as possible the Holy Sacrifice is offered daily in this parish.

RUPERT'S LAND

OAK LAKE

At St. Alban's Church on Xmas Day, the Rev. J. A. Shirley, M.A., of Wycliffe College, who has recently been appointed to this parish, conducted the services. The church was prettily decorated. The anthem, "The First Christmas Morn," and all the dear familiar hymns were rendered by a full surpliced choir.

St. Alban's S. S. Xmas treat on December 23rd at the Masonic Hall, took the form of a Tea followed by the Christmas Tree, and was largely attended by both children and their friends. Carols, games and the presence of Santa Claus making it a great success.

St. Alban's Girls' Branch of the W. A. sent a Xmas bale to the Rev. Thomas Dewhurst for the Sioux Indian Mission at Oak River.

TORONTO

TORONTO

Bishop Lucas of Mackenzie River is leaving Toronto to-day (January 1st) for England, per S.S. Virginian, sailing from St. John, January 3rd. The Bishop expects to return about February 25th. Letters sent to 133 Winchester Street, Toronto, will be forwarded.

The Rev. Cyril E. Ham, Minor Canon of Canterbury Cathedral, and a son of Dr. Albert Ham, this city, has been elected a Priest-Vicar of Lincoln Cathedral. He was educated at Upper Canada College and St. John's College, Oxford.

ST. ALBAN'S CATHEDRAL.

A very beautiful memorial window has just been placed in the chancel portion of St. Alban's Cathedral to the memory of Mr. and Mrs. Samuel McDonnell. This window, which contains the life-size figure of St. Simon and St. Matthias, is one of the two-light windows of which there are six, and when completed will represent the 12 apostles. Below the figures in this window are the armoral bearings of the donors, which are very richly portrayed. The colouring of the entire window is very harmonious and has a most beautiful and striking effect when seen from the inside of the church. It is considered by many to be a perfect work of art in the line of stained glass, and is highly creditable to the artists, The N. T. Lyon Glass Co., Limited, who have designed and executed the window.

BLACKSTOCK

The funeral of the Rev. John Creighton took place at Blackstock on Tuesday, December 16th. After a short service conducted by the Rev. J. H. Kidd, the body was conveyed from the Rectory to St. John's Church, where a large congregation had assembled. The services were taken by the Revs. Canon Marsh and J. H. Kidd, the Rev. Canon Allen reading the lesson and preaching from the text, Heb. 13: 7-8. The Rev. W. J. Creighton of Bradford, son of the deceased, and His Honour Judge Reade of Berlin, brother-in-law of the deceased, were also present. The Rev. John Creighton was born near Cookstown, Tyrone, Ireland, in July, 1833. Leaving his native land at the age of sixteen, he came to Toronto where he lived with an uncle for some years.

He received his education for the ministry at Kenyon College, Gambier, Ohio, but returned to Canada and was ordained in St. James', Toronto, by Bishop Strachan and spent the early years of his ministry at Orillia and Welland. Cartwright, however, was the scene of the greater part of his ministerial life, where he laboured for over 31 years and was much beloved by his people.

It was fitting that in St. John's Cemetary, where his first wife and one son are interred, his own body should find its last resting place. And in this pleasant and well-kept "God's Acre" he was buried with affectionate remembrance. Mr. Creighton was a clergyman of the old school, but keenly alive to present day conditions, well read and scholarly of moderate churchmanship, loyal to Church and King. He was of a gentle and amiable disposition. Possessing a keen sense of humour he was ever a welcome comrade at clerical and other gatherings. He was at one time Rural Dean of Durham and Victoria and is affectionately remembered by his brethren of the Rural Deanery and those of the Archdeaconry and Diocese who knew him intimately. He retired from active work a little over seven years ago and spent his latest years in Lindsay and Port Hope. In the latter place he died on Thursday, December 11th, after a short illness and at the advanced age of eighty years. There survive him, a wife, Mary P.; a brother and sister in Ireland, and a brother in the Western States; four sons, Rev. W. J. Creighton of Bradford, William T. of Edmonton, Charles H. and F. Norman of British Columbia; and two daughters, Maude who is nursing in New York, and Winifred who remained at home with him to the last.

NEWCASTLE

The services on Sunday, the 28th, were marked by the presence of Bishop Reeve, Toronto, and an unusually large congregation. A stained glass window, a memorial of the late William McIntosh, has just been completed and installed in the church by the McCausland Company, of Toronto. The subject, "Christ's Visit to Emmaus," is splendidly portrayed, and the memorial, which is of two panels, is a distinct addition to the number of beautiful windows already in the church.

CONSECRATION OF DEAN DU MOULIN

The Very Rev. Frank DuMoulin, L.L.D., Dean of Trinity Cathedral, Cleveland, will D. V., be consecrated as Bishop Coadjutor of Ohio in Trinity Cathedral, on January 8th.

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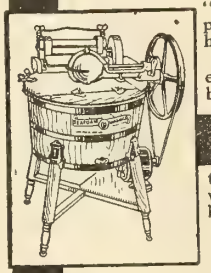

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Women's Work and Social Service

MIDWINTER seems an unpropitious time for thinking about the birds, whom we all love because of their exquisite twinkling movements, their happy, fine, careless raptures, their kind of sociableness with ourselves. They are not much with us at this season and their absence makes us conscious that we miss them. Life and literature alike would be deprived of one of their most universal and delightful joys without the birds.

However, this is not to be in praise of birds, save incidentally. We all know birds as messengers of joy and beauty, with their delicious motions, their exquisite songs, their little friendly ways, but we do not all realise their extraordinary usefulness.

It has been pointed out that the greatest known enemy to vegetation is insect life, whose multitudes prey not only upon the necessities of mankind, but upon man and upon all other forms of life. 300,000 species of insects have been carefully described by entomological experts, and about twice that number still await this scientific classification. Add to this their enormous powers of reproduction and you will be ready for the estimate that the unrestricted offspring of one pair of gipsy moths, for instance, would in eight years produce enough caterpillars to destroy all the foliage in the United States, or that a single pair of potato bugs would, without check, increase to sixty million in a single season. Insects are enormously voracious too, and even a caterpillar will daily eat twice its own weight of leaves, a ratio which would supply a horse with a ton of hay every 24 hours.

"They covered the face of the whole earth, so that the land was darkened: and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, throughout all the land."

That was the unrestricted insect plague.

* * *

"What," asks an expert, "prevents these ravening hordes from over-running the earth and consuming the food supply?" It is not man, his powers are strictly limited here: it is not disease, nor weather, nor predatory insects. None of these checks are sufficient. The great check is the bird." Bird life by reason of its predominating insect diet, is the most indispensable balancing force in nature. The tree is never exempt from insect depredations, and every part of the tree, from the seed or nut to the terminal bud, blossom or fruit, is open to attack."

It has been demonstrated that the great enemy of insect pests is the insectivorous bird, and these are the birds slaughtered in such a wholesale way for the sake of their plumage. In Australia, for instance, successful agriculture would be impossible without the wild birds, and their work, as a check upon insect destruction is worth many millions of pounds.

* * *

You would not think would you, as you watched Mr. Robin strutting across the grass, or listened to Mr. Woodpecker's tap, tap, tap, or admired the wonderful grace of Madam Swallow's downward sweep, that these little friends of yours represented a multitude endowed with such high economic value? Yet so it is. And further, it is in the interest of the millinery trade and in the interest of sport that the destruction of bird-life is carried on in all quarters of the world. The problem before the man of science and the bird-lover is, as has been bitingly said, "to find some way in which, pending the ultimate civilization of woman, her caprices may be reconciled with the interests of the bird-world."

Evidence has been gathered together in a comprehensive manner by Mr. W. H. Hornaday, director of the New York Zoological Park. and published in a form which is a practical treatise on the extermination and preservation of wild life, a protest against slaughter, and a call to arms in defence of wild life.

Here is one of the computations made by Mr. Hornaday:

At three feather sales in February, May, and October, 1911, there were sold:

21,528 ounces of aigrettes
13,598 heron
20,698 Bird of Paradise
41,090 humming bird
9,464 eagle
9,472 miscellaneous

making a total of 223,490. Even allowing for considerable, if unconscious, exaggeration in the interest of his case, these figures are startling enough. "We have learnt not to destroy, but to treasure great works of art, but we have yet to attain a state of civilization in which the destruction of a glorious work of nature, forest, mammal or bird, shall be regarded with equal abhorrence."

At the same time the matter of reform is far from simple, and the subject, though continually discussed is seldom presented in an impartial way, both sides being apt to overstate their case and to manipulate their figures.

In a dispassionate contribution to the November Nineteenth Century, Mr. S. I. Bensusan deprecates undue stress being laid on the purely ethical side, and very aptly points out that "some of the ladies who are loudest in their denunciation of what they regard as a horrible fashion, step upon the platform to denounce it clad in rare furs, some of which are said to have been torn from living animals. Many of the men who support the movement for abolishing the plumage trade altogether, and some of the women too, are expert shots, who depopulate their own and their friends' covers every year from November till the middle of January, with no other excuse than that provided by the blessed word sport. The fur-wearing, game-shooting contingent cannot register their protest with clean hands, for

"He prayeth best who loveth best
All things both great and small."

* * *

In the course of his survey, Mr. Bensusan traces the development of the plumage trade, which for Europe began in Italy, whence in the 16th century it spread to France, and now Paris alone employs about 50,000 people in her feather trade, which reaches an annual value of some four millions.

Somewhere about 1850 there began the destruction of wild life on a hitherto unparalleled scale, and to quote Mr. Hornaday again: "From the landing of the Pilgrim Fathers down to the present hour, wild game has been the mainstay and resource against starvation, of the path-finder, the settler, the prospector, and even the railroad-builder. First, last and nearly all the time, the game birds of the United States have been sacrificed on the altar of rank luxury, to tempt appetites that were tired of fried chicken and other farm delicacies; and civilized man has been the most persistently and wickedly wasteful of all predatory animals."

* * *

Investigations have been carried on for some years, conferences held and bills introduced into the British House of Commons, but the case for total prohibition has been weakened by exaggerations and misrepresentations. Mr. Bensusan himself thinks total prohibition an impracticable ideal, and confesses to some sympathy with the merchants, "who have been able to show the inaccuracy of many of the attacks against them and to prove that the millinery trade is, at worst, not worse than one of many factors in the situation."

It would be comparatively easy, for instance, to divert the trade from England, or from any particular locality, without benefitting the cause of bird-life to any appreciable extent. The policy of aigrette-snipping at the American border, while it is an effective declaration of the nation's attitude, can only accomplish its purpose if all countries will join in the boycott of aigrettes. The difficulties in the way of a reasonable solution are considerable, and whatever our private views may be, it is hard to gainsay the statement that "a civilization which cheerfully exploits human life in the pursuit of wild rubber and other commodities, and which regards all questions in the light of economic rather than of moral law, must be considered from the standpoint rather of what it is than of what it might be."

* * *

An effort is being made to reconcile the various interests with a substantial measure of bird-protection, and as a first step to create a platform on which men of science and men of business might meet. Last spring there was established a *Committee for the Economic Preservation of the Birds*, the main objects being:

To unite all those interested in the world's birds.

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To obtain reliable evidence from all parts of the world as to the existing conditions of bird-life.

To consider and suggest the best means to protect and maintain and encourage the increase of all useful species.

It sounds very cool and not at all passionate, yet already some results have been attained. It has been shown that total prohibition is possible only if all nations could agree to close their markets, otherwise the trade would merely be diverted from your own market to another, without any corresponding reduction in the number of birds killed, and it could hardly be supposed that France, to mention one particular country, would join in the suppression of an industry so important to her own people.

Already, however, a Committee for the Economic Preservation of Birds is to be established in Paris, and the question of one in Germany is under consideration. The British committee has sent a searching list of questions with a covering letter, to every British Consul or vice-Consul, information is being gathered from all sources, and a study is being made of existing reservations and of the questions of domesticating certain species.

In favour of this policy of compromise, as it may be thought, and in opposition to the views of extremists, it is pertinently urged that "as long as we admit the right of man to take life where he finds it, it is hard to say where necessity ends and sport begins, or to hold that it is permissible to kill for sport and not for adornment."

At any rate the extreme view is probably a counsel of perfection; while the sympathy of the merchant and they control the situation, has been secured, for the policy of economic preservation, and remembering the abuse bestowed upon them, they (the London merchants) have acted generously and in a way that shows they are not merely concerned for profit, so says Mr. Bensusan, and adds that if the work of the Committee is destined to meet with success, fashion itself will be controlled into lines safe and comparatively harmless. Nor must we forget the fact that the study of birds is proceeding, the camera sometimes replacing rifle and shot gun, and that one safeguard for the righteous exercise of man's "dominion over the works of my hands," may be found in the friendly relations induced by sympathetic study.

* * *

Meantime, in the coming spring, given in the Song of Songs, is there any touch more lovely than this, that "the time of the singing of the birds is come." Honour Bright.

The Scottish Liturgy

Notes of a Sermon by the Rev. J. M. Ballard, M.A., (Lasswade, Scotland)

2 Tim. i., 13.

OUR Blessed Lord lived in a liturgical atmosphere, he used fixed forms in Temple and Synagogue and home to a considerable extent.

In worship and prayer, of course, the spirit is essential: neither fixed forms nor extempore utterance in themselves are more prevailing or more pleasing to God. But the form expresses, and trains the Spirit; and there is much general truth in the oft-quoted saying: *Lex Orandi, Lex Credendi*—"the rule, or formula, or pattern of prayer, is the pattern of belief." So that while the beauty and dignity of any form ought to help us to right feeling in worship; its balance and wording ought also to express and to confirm right belief. And the Form or Rite in which we celebrate the great central ordinance of Christianity matters; it matters how we believe concerning it, and concerning the Incarnation (from which it really derives) and concerning the whole plan of Redemption by Christ, of which it is the great memorial and the great application to each soul.

Now, very early, the general order and plan of the Service of the Lord's Supper began to fix itself in general forms. We have even in the New Testament traces of composed hymns, prayers, confessions of faith, and ascriptions of praise. And we have from about 250 A.D. certain forms of Liturgy, presenting varieties of one main type, which point to a still earlier common source, almost as far back as Apostolic days, on to which national and local peculiarities had been gradually grafted. And while we want worship to be adapted to each successive age, not unintelligently clinging to fossilized forms, yet these early Liturgies must always be the general pattern of the "form of sound words." A service which adhering to their main lines, embodying their beautiful devotional words, yet enriched and adapted by the Church in later ages up to the present day, is what we ought to desire for the Church's chief act of worship.

A few words of history will show how the Scottish Office is of this nature. In Western Europe from about 500 A.D. onwards the Liturgy which had been developed in the Church of Rome prevailed and tended to extinguish local peculiarities, such as existed in the Gallican or French Church, or in the Celtic Churches of Scotland or Ireland.

It was at the Reformation that the Church of England wisely turned to the great Liturgies in Greek language of the early centuries, and set herself in their light to revise the Rite, and correct errors and abuses which had crept in. The first English prayer-book of 1549 thus presented a very beautiful and pure form.

In Scotland no serious attempt had been made to replace the mediæval service books; the Book of Common Order, issued by Knox as a sort of model, is a very prosaic and undignified affair without any borrowing of the beauty and richness of the early Liturgies. But King Charles I. was anxious to introduce a worthy prayer-book—and as two staunch bishops, Maxwell and Wedderburn, refused to accept the English prayer-book whole and entire, they were commissioned to prepare a book for the Church of this country. When, however, in 1637 it was enforced by the King's authority, without the consent or consultation of the Church, and was believed to be the work of the unpopular Archbishop Laud, the people rose in riot. Yet the unfortunate and short-lived book was to play an important and enduring part as a link in the chain.

For when King Charles II. returned, from 1660 to 1688, the H.C. service of this book was used, and continued to be used by the dis-established and persecuted Episcopalians all through the 18th century. But in its turn was considerably revised and altered by certain bishops—Rattray, Gadderar, Falconer, persecuted and in obscurity, but profoundly learned in the oldest Liturgies of the East, and so able to perfect this special bit of work. The Scottish Communion Office thus produced existed in several slightly variant forms, and its strongest hold was in the dioceses of Aberdeen and Brechin.

But in the changes which followed the freeing of our little Church from penal laws, this admired heritage of our Church, was, for reasons which need not detain us, put into a secondary place—the English office (as finally revised in 1662) being made primary, and any change from it to the Scottish office being made uncanonical..

Finally, at the Synod of 1912, after three years of careful preparation, the bishops issued a standard and revised text of this office, and the canon was passed under which we are to meet this morning, making it possible for the National Scottish Episcopal Church to use its national Holy Communion service.

I hope that in buying prayer-books henceforth you will be careful to see that it is the Book of Common Prayer for Scotland that you obtain.

So much for the history; now as to the actual differences, in pointing out the chief of which I shall indicate the points which seem (to our wisest and most devout leaders) to give the Scottish Office a superiority in beauty and worth. They consist in:—1, the rela tive order of parts; 2, additions or changes which express certain points more fully, viz., more explicit prayer for the departed, Invocation of the Holy Spirit to work "on us and on this bread and wine." Making memorial not of the death only, but of all Christ's redemptive work. 3. Additions or changes which increase the beauty, devotion or clearness of the words.

The beginning of the service with the shortened summary of the law is now allowed in the English Office. Only after the offering of the elements does a different order begin.

That offering is carried right on to the great Act of Praise; we go straight to the centre of the service; having lifted up the alms and elements we lift up our hearts also; and proceed after the Tersanctus to the Prayer of Consecration. This is much longer, it records the breaking of bread and the words of Jesus; but instead of regarding these words as completing the Consecration (as in the English and Roman Rites) it goes on to the Oblation, which offers all that Christ did for us as the great memorial; and then invokes the Holy Spirit to effect what Christ desired; and then in union with Christ's sacrifice offers ourselves, souls and bodies to God to bless and to use. The Amen of the people sealing the consecration by their minister, the presbyter.

Note (a) in the Oblation the memorial of all Christ's work—a real lack in the words, though not in the intention of the English Office—and the looking forward "until He come."

(b) "Humbly praying, etc.," after all the controversy which has raged around the mystery of Christ's presence, which has canvassed the word "become" and suspected it of meanings which are clearly not intended, these words surely express the right attitude of simple faith.

"What Christ's word doth make it,
I do receive and take it."

(c) "Upon us," requires notice.

(d) In the English office the offering of ourselves is made a separate prayer after receiving.

After the Consecration follows the great intercession—in English Office the "Prayer for the Church militant"—in all earliest services this was its place, like Christ's own intercession in John xvii. If you will take the familiar hymn 322, "And now, O Father," and compare the order of thought in its verses—Memorial, Pleading, Intercession, Personal Communion—you will, I think, be helped to understand this traditional order of our service.

In its wording, one may remark one or two verbal changes—"impartially," "living," "bishops, priests and deacons"—the special petition for the present congregation, and the fuller commemoration of departed friends and of the great lights in the Communion of Saints. The whole Consecration and Intercession ends fitly with the Lord's Own Prayer, which must surely from the first have come before communion and have completed "the prayers."

Now we return to more entirely familiar forms, having here entire the service of Confession, Absolution, and humble access, which were the beautiful addition of the first English Prayer Book of 1549, broken and inserted as a sort of interruption in the present English Office.

If we regard the previous central part of the service as the great public corporate act of consecration, sacrifice, and intercession, and the receiving as necessarily individual and personal, we see why it is fitter to turn in on oneself here rather than elsewhere in the service, to collect oneself for humble approach to the Lord's Table.

The words of administration are shortened, as may be now done on occasion in the English Office; and the communicant is bidden after them to express his own faith and affirm the completion of Christ's loving intention by saying Amen.

After communion, a brief, very beautiful address puts us in the frame of mind for the Thanksgiving, which is the same as the second collect in the English Office.

The Gloria is a more original form, closer to that used by Columba and the Celtic Church; it expresses thanks to the Son and Spirit as well as to the Father, and the superfluous clause (really due to a sort of misprint) is omitted.

Two rubrics at the end sanction the Mixed Chalice, and Reserving the Sacrament for the Communion of the Sick.

Such is this Liturgy hastily surveyed. Its intrinsic beauty will, I believe, be attested by any one who will give it a fair trial, and prove by use of it for a few months whether it does not enrich his devotional life and help his faith and worship.

While its history emphasizes our position as a Scottish Church, its form really links us more obviously to the whole Church universal and to the primitive ages.

Its order of parts and fulness of scriptural language give fit expression to that wide and wonderful fulness of grace and power which lies in the inexhaustible treasure of this ordinance of Our Saviour.

Happy is the Church that has this form of sound words, as its *Lex Orandi*, the pattern of its worship; happy are those for whom in its fulness and purity from error it is *Lex Credendi*, the pattern of belief; and *Lex Agendi*, the standard and motive power of their Christian life.

First Lake Superior Conference of the Brotherhood of St. Andrew

THE first Lake Superior Conference of the Brotherhood of St. Andrew was held in the Twin Cities of Fort William and Port Arthur, Ontario, from Thursday, November 27th to St. Andrew's Day, November 30th, and great success attended its sessions and public meetings. The result is particularly gratifying when one considers the isolated position of these cities at the head of the Great Lakes, the season of the year at which the conference was held, the small number of Brotherhood Chapters in the locality and also the sparsely settled character of the surrounding district.

The Conference Committees were indeed fortunate in securing such eminent and practical speakers, to whom much of the success of the Conference is due. Our sister Church, to the south, contributed one of the special speakers in the person of the Rev. T. W. MacLean, LL.D., vicar of Trinity Pro-Cathedral, Duluth, who proved a forceful and eloquent speaker at the public meetings, and gave many helpful suggestions at the conference sessions. The Bishop of Keewatin, Dr. Lofthouse, was another visitor whose addresses were all of an ennobling and uplifting character. A third speaker was the ever-welcome Bishop of Algoma, Dr. Thornloe, whose public addresses and suggestions at the conferences were of a deeply spiritual nature. It is needless to say that the presence and active interest of these two Bishops of the Church in Canada was greatly appreciated. The general secretary of the Brotherhood of St. Andrew in Canada, Mr. J. A. Birmingham, was also present, and proved of invaluable assistance in the conduct of the Conference, besides delivering several splendid and intensely practical addresses. Other speakers included Rev. P. F. Bull, Nepigon; Rev. Canon Hedley, and Rev. F. G. Sherring, Port Arthur; Mr. J. M. Hargreaves, Winnipeg; Messrs. W. R. Scadding, Leslie Hallett, and W. L. Burnett, of Fort William; and Mr. A. R. Merrix, conference secretary, of Port Arthur.

The conference opened with a choral service in St. Paul's Church, Fort William, on Thursday evening, November 27th, led by the combined choirs of the Anglican Churches in the Twin Cities, in number amounting to over one hundred and twenty-five voices. The clergy of the Thunder Bay Deanery were well represented, and a large congregation was present at this opening service. The sermon was preached by the Rev. Dr. MacLean on the subject, "The Brotherhood of St. Andrew," who spoke eloquently on the text, "Every one with one of his hands wrought in the work, and with the other hand held a weapon" (Neh. 4-17). The anthem, "Send out Thy Light," sung after the sermon, was beautifully rendered by the massed choirs.

Friday was "Port Arthur Day," and opened with a celebration of the Holy Communion in St. John's Church at 7.30 a.m. A "Quiet Hour" was conducted from 10 o'clock by the Bishop of Keewatin, who delivered a devotional address on the subject, "In the presence of God." Dr. Lofthouse spoke earnestly of the power and value of intercessory prayer and urged on all the necessity that our efforts should be directed to the honour and glory of God.

The Rev. H. G. King, rural dean and rector of St. Paul's Church, Fort William, was the chairman at the first session of the conference held on Friday morning in St. John's Parish Hall, Port Arthur, when, after an address of welcome to the visiting speakers and delegates, by Canon Hedley, those present listened attentively to two very able addresses on "Ways to Win Men," by the Rev. P. F. Bull, of Nepigon, and Mr. W. R. Scadding, of Fort William. The substance of these excellent addresses will not be easily forgotten by those who were privileged to hear them. "The Boy Problem" was dealt with in a most interesting and practical manner on Friday afternoon, by the Rev. F. G. Sherring, who was the leader in what proved to be a very helpful discussion on "Ways to Win Boys." Two further addresses were given during the afternoon, the first on "The Field," by Rev. Canon Hedley, rector of St. John's Church, Port Arthur; the second on "The Workers," by Mr. J. M. Hargreaves, chairman of the Winnipeg Local Assembly. Canon Hedley's address was an able review of the local conditions, while many valuable and practical suggestions were made in a business-like manner by Mr. Hargreaves. The afternoon session was presided over by Mr. John Manning, of Port Arthur.

In the evening a well attended mass meeting for men was held in St. John's Church, with the Rev. Dr. MacLean, Mr. J. A. Birmingham and the Bishop of Keewatin as the special speakers. The subject was "The measure of a Man" which each speaker treated from different points of view, Dr. MacLean's address being based on the text, "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Mr. Birmingham referred to a man as a spiritual reservoir of power, conveying life only for a life of service, and spoke of the difficulty of overcoming indifference and the best methods in winning men to Church attendance and right living. Bishop Lofthouse, from his long experience in the wilds of the north country, gave a most interesting address dealing with the primitive religion and honesty of the native Indians and Esquimaux, and pleaded for more men to join in the work of the Church.

On Saturday, "Fort William Day," there was a celebration of the Holy Communion in the city churches at 7.30 a.m., followed at ten o'clock by a morning session devoted to a discussion of "The Three-fold Endeavour" of the Brotherhood for the year 1913-14. Under the heading, "The King's Service," Mr. W. R. Scadding spoke on "Church Services," and Mr. Leslie Hallett, Fort William, led a very profitable discussion on "Bible Classes." In the afternoon, Mr. A. R. Merrix, Port Arthur, dealt with the subject of "Men's Communions." All these addresses were characterized by a deep earnestness of delivery, the intensely practical nature of their matter and a three-fold plea for their immediate adoption and application. The first referred to Church attendance of men, and the services of the Church; the second urged the formation of a men's Bible Class in every parish and mission; the third pleaded for the organization of regular Parish Men's Communions. The remainder of the afternoon was occupied by two invaluable addresses on "The Brotherhood Chapter," by Mr. J. M. Hargreaves and Mr. J. A. Birmingham. Additional interest was created during the discussion which followed by the brief, though much appreciated remarks made by Mr. R. A. Hughes, who, with two others, and Mr. H. B. Lyall, director, representing St. Margaret's (Winnipeg) Junior Chapter at the Conference. The "Question Box" was conducted by Mr. Birmingham at the conclusion of the afternoon session. The Rev. Canon Burt, rector of St. Luke's Church, Fort William, presided at the morning conferences, while Mr. F. W. McFarland, Dominion Council member, Fort William, was chairman during the afternoon.

On Saturday evening, the preparation service for Corporate Communion on St. Andrew's Day was held in St. Luke's Church, Fort William, where a most helpful and deeply spiritual address was given by the Bishop of Algoma, who spoke on the text, "But let a man examine himself and so let him eat of that bread, and drink of that cup" (1 Cor. 11-28).

Celebrations of the Holy Communion were held at eight o'clock in all the Anglican Churches of both cities on the following day, Advent Sunday, and the Festival of St. Andrew, when large congregations were present. Many of the visiting speakers occupied the pulpits of the various Anglican Churches at both the morning and evening services.

On Sunday afternoon, a boys' mass meeting filled St. John's Church, Port Arthur, where a most inspiring service was held for one hour. Boys from the neighboring city of Fort William were brought over on the electric street railway and were met by St. John's Boy Scouts. A procession was formed and, led by the Scout Band, all marched through the streets to the Church with colours flying and carrying appropriate banners. Hearty singing marked the service and the hundreds of boys listened attentively to three splendid addresses given by Mr. N. L. Burnett, Fort William, on "The Call of the Bugle," by Mr. J. A. Birmingham, "By the Right, Quick March!" and by the Bishop of Algoma, whose subject was, "The Battle."

Later in the afternoon, two public mass meetings were held, one in the Corona Theatre, Fort William, and the other in the Lyceum Theatre, Port Arthur. There was a large attendance at both of these gatherings, press reports stating the number present at the Lyceum Theatre Port Arthur, to be between six and eight hundred persons. Mr. C. W. Jarvis, M.P.P., presided at the Fort William meeting where the special speakers were the Rev. Dr. MacLean, of Duluth, the Bishop of Keewatin, and also Mr. J. A. Birmingham. The latter gave the first address in the Lyceum Theatre, Port Arthur, and was followed by the Bishop of Algoma. A brief introductory address made by the chairman, Mr. J. W. Crooks, was much appreciated. All the addresses were characterized by a "tremendous earnestness;" they were inspiring and full of enthusiasm, and must have left a deep impression on the minds of the hundreds of listeners representative of all sorts and conditions, classes and creeds. Favorite hymns, heartily sung, were a feature of both meetings, which were made the more attractive by the presence of efficient orchestras. Solos, appropriately chosen, and beautifully rendered, were also sung by several leading vocalists.

The conference was brought to a fitting conclusion by a well attended "Farewell Meeting," held in St. Paul's Church, Fort William. Here the Brotherhood members present solemnly renewed their vows, and after a short service, many—clergyman, and laymen, visitors and local members,—gave their "impressions" of the conference. Here, too, those who had worked so hard and laboured so long in the preparation and organization of the conference—the clergy of the "Twin Cities" and lay-members of the various committees—found great encouragement and a satisfying reward as words of gratitude and thanks fell in quick and wonderful succession from the lips of earnest and thankful men for the many benefits they had each received from the conference sessions and public meetings.

"Thus," reads a press report describing Sunday as one of the biggest days in the Anglican history of the district, "closed a day which for deep spiritual earnestness, carried out in the dignified way to which Anglicans are accustomed, has seldom if ever been equalled" in the district.

Churchmen in the "Twin Cities" are indeed thankful to Almighty God for His many blessings bestowed on "The first Lake Superior Conference of the Brotherhood of St. Andrew," held in their midst; their hearts are filled with gratitude for those who so kindly visited the head of the lakes at this season from distant points either as speakers or delegates; and their earnest prayers are now rising to the "Throne of Grace" that all may not have been in vain, but that they, with God's mercy and help, may continue with untiring zeal and devotion the work there begun, and may bring it to fruition to His honour and glory and "the spread of Christ's Kingdom among men."

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PRAYER BOOK REVISION

Early in January, probably during the latter half of the second week, a meeting will be held in St. Catharines, Ont., of one of the most important committees in the Anglican Synod—the committee on Prayer Book Adaptation and Enrichment. Those who are expected to be present are: The Primate, the Archbishop of Ottawa; the Bishops of Algoma, Huron, Fredericton, Montreal, Ontario, Kingston and Nova Scotia; Deans Coombes and Schofield; Canons Armitage, Scott, Paterson Smyth, Dr. Abbot Smith, the prolocuter of the Lower House.

ALAS, GENTLE MUSE!

By MABEL C. DEVONA

The editor sat in his easy chair,
(Oh, so easy!)
There entered a poet debonair,
With a gleam in his eye and a quill in his hair
The editor turned with a stony stare,
Oh, so freezy!

The poet began, "Have you room?"
"You bet!" the editor thundered;
"All kinds of room—in the waste BASKET!"
You ought to have seen that poet get!
The last I heard he was running yet,
For miles un-numbered.

The cross means simply that you are to go the road which you see to be the straight one; carrying whatever is given you to carry as well as you can, without making faces or calling people to come and look at you.—*Ruskin.*

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

CHINA

BISHOP CASTELS ON THE "CALL TO CHINA"

In a very powerful article on "The Call to China" the Right Reverend Bishop Castels, paints the awakening of the various "faculties" of that ancient kingdom and most recent of republics. Of the religious awakening he says one indication may be found in the revivals which have taken place in many of the churches in China during the last decade. But perhaps the indications outside the Church are even more remarkable as evidences of the awakening of religious life in China. Amongst these may be mentioned—a realization of the insufficiency of Confucian teaching, and a scarcely veiled disregard for his precepts amongst certain thinkers; a wholesale conversion of temples to non-religious purposes, and an unhesitating destruction of temple idols; a constant neglect of official acts of worship in the temples, which were previously never omitted, and above all an open minded investigation of the claims of Christian truth by the educated classes in some parts of China. The call of China is a "call to prayer."

The opening scene in the Book of Jonah is almost parabolic of the position in China, especially in view of the fact that in the new issue of the Chinese postal stamps China is represented as a ship tossed by the waves The ship—the ancient ship of State—is in distress by reason of the mighty tempest, and is like to be broken in pieces. Their own religions

Bring no Help to the Mariners

Their gods fail to respond to their cries, and they seek to lighten the ship by casting forth much that is of real worth. But it is in vain. The rejection of Imperialism has not brought peace, nor has the proclamation of a republic brought prosperity. And now the shipmaster (there is no need to interpret the parable) comes to the Christian community—lying, alas, too sadly asleep at this critical time—and cries, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." It is, of course, true that the call to prayer sent out last April was addressed to the Christians in China; but the Christian body is one all the world over; a call to them is a call to us. And so the call to prayer comes to us from those in distress from the tempest of disorganization which has overtaken them.

Jonah's failure to respond to the call brought a terrible nemesis, not so much on the ship as on the prophet himself. And what of ourselves? . . . By the glorious possibilities that multitudes of Chinese Christians may become valiant witnesses for the Lord, and that China itself, with its vast powers, may become one of the leading Christian nations of the world, let us obey the call; let us rise up quickly, bind on our sandals, gird ourselves "afresh to prayer and effort."

AFRICA

MADAGASCAR MARTYRS' MONUMENTS

The memory of the brave Malagasy Christians, who suffered death during the long prosecution in the last century, is being kept alive in Madagascar by memorial churches, in which are tablets which tell the story. One such memorial has recently been erected near where Rasalama, the proto-martyr of Madagascar, was speared in 1837. It is of interest to note that, many years ago, a monument commemorating Rasalama was erected in Highbury Chapel, Bristol; and also that her figure is given, together with other female saints and martyrs, in one of the windows of the magnificent chapel erected by the Duke of Westminster adjoining the palatial residence at Eaton Hall, Cheshire. It was felt to be high time, therefore, that in her native land, there should be something tangible to hand down to coming generations the story of fidelity connected with her name.

PRICELESS TREASURES SAVED

Hidden away in national museums and libraries, and zealously guarded, are a number of priceless manuscripts and books, which, but for a fortunate chance, might have been lost to the world. The chief treasure of a museum at St. Petersburg is the oldest known Greek manuscript of the New Testament, which was about to be burnt by the monks of a Syrian monastry, when, by a lucky chance, one of the priests, struck with the antiquity of the manuscript, interfered in time to save what had been thought to be valueless.

The incident reminds one that the Magna Charta, which is carefully guarded in a glass case in the British Museum, was saved from destruction by Sir Robert Cotton, who so the story goes, one day had entered his tailor's shop precisely at the moment when the knight of the scissors was about to cut up for patterns the ancient-looking document with its many imposing seals attached. Although Sir Robert did not at first recognize the value of the document, he judged it was something of historic interest, and purchased it from the tailor for a few shillings. After passing through the hands of various generations of his family, it at last found a resting place in the British Museum.

An interesting story, too, is attached to a valuable Greek manuscript which came to the Bishop of Uganto in a startling way. It was wrapped round a fish and brought into the bishop's presence. By the merest chance he examined it, and found it to be part of a treatise thought for many centuries to be lost. The Bishop hastened to the stall of the salesman in the market where the fish had been bought just in time to save the remaining pages of this literary treasure.

OUR LADY AND THE BLESSED SACRAMENT

"There is one part of the Blessed Virgin's life . . . into which we would fain look, not curiously, but with reverent love, seeking guidance for ourselves. What must not have been her devotion to the Blessed Sacrament! To no one would the whole truth of the Sacred Presence of our Lord in the Sacrament be more evident, if, indeed, it be not permissible to suppose that to her the Divine Mysteries yielded their secret—after the manner of that transcendent knowledge which we allow of the Catholic Church, and which exceeds the knowledge of any but perfected souls. . . . We know the joy of fervent devotion of communions prepared for in love. . . . We have the records of the Saints; and yet not one has told us of that which an instructed faith impels us to attribute to our Lady. What renewal of every proof of love in the past; what confirmations of the rapturous love in the present; what increase of love both within her soul and towards her, as He, Son and Lord Beloved, communicated Himself to her in each Communion! How truly must they who beheld her devotion have learned what was due to Jesus in His own Sacrament."—From *Helps from the Sanctuary,* by Jesse Brett.

"Always endeavor to be really what you would wish to appear."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

"THE SCHOOL OF ETERNAL LOVE"

Editor, Church Life:

Dear Sir.—I would like to call the attention of readers of *Church Life* to that wonderful and beautiful sermon preached in St. Paul's Cathedral, London, and printed, published rather, in *Church Life* in December 4th No. First, I must say *Church Life* deserves much credit for gving its readers the benefit of such a wonderful and far reaching sermon, by one of the English Church's great preachers of today. Second, it is undoubtedly one of the best, and far reaching subjects—Eternal Love—any man of God can handle, and so appropriate and applicable in this sinful and adulterous age, that it cannot but go home to the hearts of many, who both are, and are not God's people.

Sermons in periodicals, and church papers are so often passed over, that I make this note, and kindly add, "Read it."

B. J. SHELTON.

Victoria, B.C.

THE LATEST NEWS FROM THE ARCTIC

To the Editor:

Sir,—Whether or not Stefansson is somewhat discredited by recent reports from the North, the mission to the Eastern Eskimos is planning to go forward, as the existence of natives in that region is vouched for by other witnesses. Captains Amundsen, Nanbury, Clinkenberg, Mogg and Bernard, all have reported Eskimos in those parts. Stefansson has made us better acquainted with them and their appearance.

The Mission expedition sent in 1912, failed to reach these people, because of early winter and inadequate equipment. The new boat, being built at Collingwood by Watts & Sons, is progressing rapidly. It is to be suited with three sails, and powered by a Buffalo motor. It is not a pleasure craft, but the one material essential to enable the missionaries to reach the people of those distant islands.

Two thousand dollars are still required for the completion, shipment and supply of this craft. Contributions will be gratefully received by either Rt. Rev. J. R. Lucas, or Rev. C. E. Whittaker, 133 Winchester St., Toronto.

C. E. WHITTAKER.

STATISTICS

Editor, Church Life:

It seems to me that it is well for members of our Church to pay more attention to statistics. There is much interesting and valuable information that is often overlooked which can be obtained from the returns of the last Dominion census.

In the first place, there is the fact that the Anglican Church has in ten years progressed from being a very poor fourth to a place of equality with the Presbyterians and Methodists. There is, however, another fact almost as significant as this. It is that in twelve of the largest cities of Canada, viz., Montreal, Toronto, Winnipeg, Ottawa, Hamilton, Quebec, Halifax, London, St. John, N.B., Victoria, Regina, and Kingston, the Anglicans exceed in number any of the other non-Roman bodies, while in the country districts, they almost invariably fall below both the Presbyterians and Methodists. It can hardly be that the people of our Church are flocking to the cities more than the people of other religious faiths.

The explanation seems to be in the neglect in the country districts. It is well known that in almost every country parish there are found numbers of persons who were originally Church people, but who, due to indifference and lack of opportunity, have gone over to the Methodist or Presbyterian bodies. The people of the cities are given at least an opportunity of attending a Church of their own faith, while in the country there is often no such Church within reach or else the conditions of the only Anglican Church in the vicinity have driven them elsewhere.

The time is fortunately passing away when the Anglican parson of autocratic or eccentric habits takes the life from his Church, but yet this, together with neglect, has driven many in the country from their parish Church, and these, having nowhere else to turn, have gone over to dissent.

It is indeed well to turn occasionally and look at ourselves in the light of cold figures as these often reveal conditions that we are otherwise in ignorance of. There is much to be learned from the last census, a few things to congratulate ourselves on and very many things to be improved. Thanking you for your valuable space.

Yours truly,
STATISTICUS.

SERMONS

To the Editor:

Permit me to put in a word on behalf of the use of sermons about which there has been some recent correspondence in your columns. In such matters one can only appeal to one's own experience. For my own part I can trace my first real impression of our Holy Religion, of moral responsibility, of sin, and of repentance, to the plain sermons preached on Sunday afternoons by the Rev. J. Barrow, then Curate of Trinity Church, Ryde, Isle of Wight, when I was about 8 years old. As I never went to Sunday School there is no possibility of confessing that source of religious influence. In later years I can never be sufficiently gratified for the shaping of spiritual life and the quickening of religious earnestness due to the sermons of such men as W. H. Cleaver, Dr. West, Canon Carter, Canon Rody, and very many other earnest priests.

Once more the sermon is definitely one of the means employed by Holy Church from the earliest days to win souls to Christ, it is incorporated in the Communion Office at the principal service of the day; is it open to us to treat it as if it were a mere human essay which we were free to deliver or dispense with at pleasure?

As to the transitoriness of the impression produced by the average sermon, may not the words of Bishop Creighton about reading apply?

Writing to a friend he says: "I see that you, like everyone else, are complaining of your memory. It does not matter reading books and forgetting them: you do not forget so much as you suppose."

It would, of course, be ridiculous even for a Liddon to imagine that the whole even of one sermon would be remembered—the most that the preacher can hope and pray for is that some one soul may be influenced for good, and that some sediment of truth, grace, and prayerful spirit may be dropped into the hearts of his hearers of which they may be unconscious, but which may yet serve materially to deepen and strengthen the foundations of their religious life.

EDWARD C. PAGET.

Calgary, December 17th.

A GENEROUS RESPONSE

408 Brunswick Ave.,
Toronto, December 22, 1913.

To the Editor:

Sir,—I have to thank you for kindly letting me insert my letter asking for contributions for Bibles, etc., for the Isolation Hospital. May I now ask you to restrain your subscribers from giving?

I have received the following: Rev. G. L. Ingles, $1.00; Mrs. Grahame, $5.00; Mr. P. Dykes, $2.00; Mrs. Young, $1.00; Anonymous, $3.00; St. Mark's Jr. Auxiliary, $5.00; Mrs. Webster, $12.00; Anonymous, $1.00; Rev. P. L. Berman, $2.00. Total, $32.00.

I only asked for $15.00. As we need some money for pictures, etc., for the children in the Queen Mary Hospital, Weston, also for some other purposes in connection with our work, I am venturing to retain the amount sent to me. I am very grateful to some others who called me up by telephone and offered contributions, but whom I told I would not have to trouble at present. Later on I will send a statement of how the money has been used to the contributors.

CHAS. L. INGLES,
Chief City Missionary.

CANADIAN CHURCH UNION

To the Editor:

Ever since the last meeting of the synod of the diocese of New Westminster, when the so-called "Church Unity" proposals were discussed at great length, there has been an earnest desire on the part of many clergy and laity for some means of uniting these forces in defence of the catholic faith as laid down in the Book of Common Prayer. From communications received from other parts of Canada, this need is unduly felt in many places of the Dominion, the outcome of this has been a founding of the first branch of what hopes to become a widely spread society, embracing every diocese in the Canadian Church. The meetings held in Vancouver, B.C., have been well attended and many promises of support have been received from other parts of the diocese. On Tuesday evening, Dec. 9th, the Canadian Church Union was formally constituted on the following basis:—

Name of Society—The society shall be called "The Canadian Church Union for the Maintenance and Defence of the Catholic Faith and Practice as Laid Down in the Book of Common Prayer."

Its objects shall be as follows:

(a) To give members of the Church opportunities of meeting for mutual encouragement, information and instruction in Church matters.

(b) To help the better to realize the Church as The Divine Society with the Holy Communion and the Three Creeds as its bond of fellowship.

(c) To maintain the status and character of the Church of England in Canada as an integral part of the one Catholic Church, and to protect its doctrine, discipline and ceremonial and all its rights and liberties, both against laxity and indifference within, and against hindrance and aggression from without.

Membership is open to all communicants of the Church who express their adherence to the above principles, and subscribe $1.00 per year to the funds of the branch to which they belong. The officers of the New Westminster Diocesan branch are as follows:—President, Capt. A. J. B. Mellish; vice-presidents, Rev. Canon D. Easom, Capt. Heurtley Reed; hon. vice-presidents, clerical, Ven. Archdeacon Pugh, Rev. Havelock Beacham; lay, Mr. A. Dunbar Taylor, K.C., Mr. Walter Taylor, Mr. Herbert Lister, F.R.G.S.; executive committee, clerical, Rev. Rural Dean Bartlett, Rev. Owen Bulkeley, Rev. A. Hume-Smith, Rev. H. C. Lewis Hooper; lay, Mr. Z. H. Burnham, secretary, Mr. G. C. Morris, Mr. J. R. Payne, Mr. T. J. L. Peake.

At a meeting of Church people held in Victoria, B.C., on Dec. 8, it was decided to form a branch for the diocese of Columbia on the same lines as were being carried out in Vancouver. It has now been decided to lay the matter before representative churchmen in every diocese in the Dominion, and to urge them to form local branches with their own officers as above, who shall have control of all local arrangements for the furtherance of the cause, and all financial matters connected therewith, provided that the constitution, as adopted at Vancouver, is accepted. When the General Synod of the Canadian Church meets at Vancouver in 1914 it is proposed to hold a

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large meeting at which all branches in the Dominion shall be represented. At this meeting a president and other officers for the whole society shall be elected, a suitable headquarters appointed, and a forward movement in Church defence and the instruction of our people in sound Church principles in all parts of Canada inaugurated. In view of the fact that a committee is at present engaged in the perilous business of Prayer Book revision with a view to issuing a Canadian Book of Common Prayer, and also that the so-called "Church Unity" proposals are to come before the General Synod at its next meeting, the time is all too short for the banding of our people together for a work so greatly needed amongst us as that to which the Canadian Church Union has pledged itself. The aims of the Society are so clear, definite, and loyal to the principles of our Prayer Book that we feel confident that they will meet with a hearty response in both East and West.

Z. H. BURNHAM,
Secretary C. C. U.,
230 Gore Ave., Vancouver, B.C.

ST. MARTIN'S, MONTREAL

33a Souvenir Avenue,
Montreal, Dec. 23, 1913.

To the Editor:

Sir,—You will kindly excuse me, answering again, about St. Martin's Church, Montreal. But Canon Troop, at the request of the Church Wardens, spoke very emphatically to the congregation, that there had been no consultation between the authorities, of either Trinity or St. Martin's, to amalgamate, and why it was not contradicted in the daily press, I cannot say.

S. MCCLURE,
A Member of St. Martin's Church.

NEW GRACE CHURCH

To the Editor:

Dear Sir,—The enclosed from Toronto *News* seems to me well worth putting on record in these days when we hope to see many new churches in the Dominion.

CHURCHMAN.

[Enclosure]

The new Grace Church at the corner of Lonsdale Avenue and Russell Hill Road is the only one in Toronto that I have ever been in which, even in the building, inspires that very spirit of reverence and awe that the stately cathedrals of Britain do upon entering their transepts," declared a prominent Anglican layman, and surely no greater tribute could be paid to Mr. Eden Smith, who designed the church, or to Mr. Broughall and his building committee.

Simplicity is at once the keynote of the building's architectural beauty. Of grey stone only, and finished throughout the interior in pleasing grey plaster, it is indeed an edifice of worship. Technically the style of architecture would be termed 13th century Gothic, but it combines many styles to secure an effect that is at once serviceable and beautiful.

It is a cruciform building, with nave, aisles, transepts and chancel, the chancel containing the choir and sanctuary. This arrangement is common in mediæval cathedrals and abbey churches, but not so common in parish churches. They are often built without transepts. The modern nave is much wider than that of most old churches. The nave of Grace Church, thirty-two feet between columns, is just the same width as that of Salisbury Cathedral, but while Salisbury Cathedral is eighty-four feet high inside, and over four hundred feet long, Grace Church is but fifty feet high and one hundred and forty-five feet long.

The nave roof is supported by great grey stone columns and arches. The windows are high enough to allow a good reredos and not very large, so that the glare from them may not interfere with the sight of the congregation. There is to be, when the tower and western portion of the church is completed, a large window in the west end of the church behind the seated people.

The vestries, which are not yet built, will open out of the north transept at the back of the organ chamber. The side aisles are narrow and do not accommodate seats, just providing a passage around the chancel and sanctuary.

The future church will run about 30 feet farther west than the present building, and when completed will seat 800 people. The accommodation at present is 600, excluding the choir. The seats are all of oak. Opening off the south aisle, near the west end, is a baptistry. The present organ is merely a temporary one, it being the intention to provide a large modern organ with every equipment.

MID DAY PRAYER FOR MISSIONS

To the Editor:

Sir,—A letter in one of the Church papers in England (and which is copied below) prompts me to make a suggestion often present to my mind in the past few years.

In two of our down-town churches there are mid-day services on each week day except Saturday—at St. James' at 12.30 and at Holy Trinity at 12.20.

Could not these be made use of for daily intercession for missions?

I have no doubt the Rectors of these churches would gladly fall in with the suggestion if the Committee of the Laymen's Missionary Movement took the matter up.

From a letter just received from the Secretary of the L. M. M., I gather that that organization is convinced that the power of prayer has not been sufficiently made use of by its members.

Here is an opportunity of doing better in the future—and it would be a test of our sincerity in our missionary efforts.

Who can say what results might not flow from daily corporate prayer from a body of earnest churchmen?

Yours,
LAYMAN.

[Enclosure.]

Sir,—The Psalmist tells us, "In the evening and morning and at noonday will I pray, and that instantly, and He shall hear my voice." The average Christian man who prays at all does so only in the evenings and mornings, when he usually thinks only of himself and his family—noonday is so far free and unappropriated.

It would profoundly impress the imagination of the average layman who cares for religion at all were those in authority to call on him to pause at midday, wherever he is and however engaged, to reflect for one moment, firstly, that his Redeemer was at that time hanging on His cross for him, and that at noon those dreadful three hours of darkness began; secondly, that it was at noon that the Apostle of the Gentiles, to whom he chiefly owes his knowledge of the Gospel, was miraculously converted; and, thirdly, that it was at midday that St. Peter was, against his will, taught that the Gentiles were to share the knowledge and benefits of Christ's redemption; and then, after reflection, to pray for the extension of that knowledge to the heathen abroad and at home by saying, in the midst of his work or his business, at least the three first petitions of the Lord's Prayer; and if he can find a few moments longer to say one or more of the three short prayers always used at midday by the S.P.G. and C.M.S., bearing in mind the promise "If two of you shall agree on earth as touching anything ye shall ask it shall be done for them."

These three short prayers, recalling the three great events I have referred to, can be had on a small card from the S.P.G. and should not be kept in the Bible or Prayer Book at home, but

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It is very striking to observe the way that the business of every committee is suspended in the S.P.G. and C.M.S. offices at 12 o'clock for a few moments when those three prayers are always said, and it would impress the world at large with the fact that the Church is in downright earnest about missionary work if there was always a break made in the proceedings of all its official bodies—Convocations, Houses of Laymen, Diocesan and Ruridecanal Conferences, and all other meetings of Churchmen—exactly at midday for the use of the prayers which I have mentioned.

I hope these suggestions will not seem untimely at this season.

W. S. DE WINTON.

St. Andrew's Day.

CENSUS

251 Higashi Hatcho,
Toyohashi, Dec. 6, 1913.

To the Editor:

Sir,—Among the questions in Question Box of CHURCH LIFE of October 30th is one asking for religious census of Christian Denominations in India, China and Japan. As you say in the answer you have no book on Japan, the following extract taken from page 640 of the Christian Movement in Japan for 1913 may be of some use:

"VI.—Number of Christians according to the Government's Census.

"The Home Department of our Government has been gathering the statistics of Christians for many years, requiring every Church founded in the country to report the number of its members at the beginning of every year. The last report of the number of believers of the different Churches at the end of 1911, is as follows:

Roman Catholic Church	63,081
Greek Catholic Church	14,749
Nippon Kirisuto Church	18,441
Kumiai Church	16,115
Sei Ko Kwai Church	15,090
Methodist Church	11,763
Baptist Church	4,191
Other smaller denominations	12,246
Total	155,676

The Nippon Kirisuto is the Presbyterian, the Kumiai is the Congregational, while the Sei Ko Kwai includes the Protestant Episcopal Church of the U. S. A. and the Church of England.

W. H. GALE.

[We are very much obliged to Mr. Gale for the above information.—Editor, CHURCH LIFE.]

"LET US PRAY"

To the Editor:

Dear Sir,—In your issue of December 4th, Mr. M. asks the question, "Can you give the reason of let us pray," being said when we are already praying? I cannot help thinking that your explanation is inadequate. Mr. M. evidently has the Litany in mind in asking this question. The true explanation of the "Let us pray" in the Litany, is that the Litany was written to be sung in procession before the Eucharist, and each "Let us pray" indicates a "station." Standing before the altar the priest and choir sang the first petitions. At the words "Remember not Lord our offences, etc," they turned and proceeded slowly out of the chancel towards the south alley: thence down the south alley to the west end, thence up the centre alley and down the north alley to the centre alley again. The petition, "Son of God we beseech Thee to hear us," was said before the Rood, i.e., the crucifix with St. Mary and St. John, which surmounts the chancel screen—(hence the term Rood screne). The striking appropriateness of this petition at such a time is obvious. At the words, "O Lord, arise, help us, etc.," the priest went into the sanctuary, the choir forming up in time to join in the succeeding *Gloria*. The remainder of the Litany is said all standing before the altar.

Yours faithfully,

J. C. P.

OUR HOME MISSIONARIES

To the Editor:

Sir,—In the Christmas Pastoral of Archbishop Hamilton, His Grace emphasizes the fact that in his Diocese of Ottawa there are seven clergy who are only paid a stipend of $625, this being an advance of $25 over the stipend of 30 or 40 years ago. This is a most unpleasant and shameful state of affairs to contemplate, when we hear of considerable sums being sent abroad to support "Canadian" missionaries, and their wives.

Granted, that the command to go into all the world and preach the Gospel is to be obeyed; surely the first duty of Canadians is to their own part of the globe? There are hundreds in this great country of ours who are miles away from clergy, and will not those who have known the blessings of Christian ministrations miss them more than the heathen, who will continue to bow down to wood and stone, not knowing of any better, until in time the Gospel reaches him?

We are calling out all the time for more labourers in the Lord's vineyard, at the same time allowing many men to go abroad whose place is holding missions in Canada, (doubtless those abroad sound more like following the text!); we allow the Mother-Church to send us of her men and money to take the places of and to pay the "Apostles to the Gentiles"; last and not least, and to the point in view of His Grace's Pastoral, after supporting some 56 missionaries in Africa, China, (here a Bishop!), India, Japan, Korea, and Palestine, we pay to priests in home dioceses beggarly sums like $625, increased to meet the high cost of living!

This looks like a financial funeral for the Church, but the sooner Canadians learn that, from the standpoint of "the man in the street," foreign missions are a luxury for the Anglican Church in Canada, the sooner will they follow the other text, "The labourer is worthy of his hire," and pay educated men a more decent living salary.

His Grace states that the seven "Vicars of Wakefield" have made no complaint in the matter, and that therefore he is not authorized to complain on their behalf. This seems to weaken visibly as one looks at it. Gentlemen who become Anglican priests, I am glad to say, are seldom influenced in their choice of the ecclesiastical habit by the question of "how much will I get out of it?" hence doubtless their silence. As to the Archbishop having no authority to decry the practice that is the cause of these inadequate stipends, and to complain of the injustice done by it to faithful servants of the sanctuary, I should have thought that His Grace had plenary powers in the matter, in virtue of his position as one of the Fathers of the Church; however, he apparently wishes to hide his head in modesty, for he has the power, would he but use it. How long shall these things be?

"MAN IN THE STREET."

THE MAGDALEN ISLANDS

Sir,—If your correspondent, "Churchman," could give us the pleasure of a visit, when navigation opens again, I think he would find good reason that a second priest should be sent to reside at the eastern part of these Islands. The Church Society, to which he refers, fully recognizes this fact, and after a thorough investigation, have decided that there *is* such a demand, and very urgent one, and have shown their practical sympathy by voting liberal grants towards the church extension, of which your correspondent seems sceptical, possibly "Churchman" might be sufficiently convinced to help us in this good work by as handsome a subscription as his circumstances allow.

Personally I am truly grateful to "A. R. K." for bringing this matter before a wider circle than obtains within our own diocese, by appealing to your readers.

Yours faithful,

E. TEMPLEMAN,

Missionary on the Magdalen Islands.

St. Thomas' Day, 1913.

The Editor of CHURCH LIFE:

Sir,—In your issue of the 11th inst. there appears an article entitled the Magdalen Island, signed by "Churchman."

In justice to the Church Society, the Bishop of Quebec and his executive, also to the present missionary on these Islands, who feel that an extra man in priest's orders is needed, and for the benefit of our good friend "Churchman," I would like to add a word in favour of the appeal for another missionary.

It is not altogether for the sake of giving to the islanders matins and evensong, but to aid the sick and suffering as well as old and infirm in obtaining what is necessary to every true Churchman, that the missionary has asked for this extra help.

The Islands are not large it is true, but they are large enough to give one all that he cares for to meet his engagements from Sunday to Sunday when favoured with good weather.

Grosse Isle is distant 30 miles from Grindstone, the headquarters, and is an important station. Near to Grosse Isle are the Islands of Old Harry, Grand Entry, East Cape and Bryan, each with its number of Church people who need the ministrations of the Church, and often it has been my experience to get to Grosse Isle for a service and not see one of the people present from the neighbouring Islands, owing to bad weather. What must happen? Often leave them until next visit for it is necessary to get back very soon to another part of the mission. Delays are dangerous in these parts, and the tide and winds must be watched, for not every day you can travel on the sand bars and over the sand-dunes.

From Grindstone there is Entry Island, distant 9 miles, with its church and people who need more shepherding than in former years and who are demanding it. Moreover, it is often difficult to fulfil appointments to these islanders. I have been on Entry Island for eight days without being able to get off to headquarters. I have also tried to get to Entry and made three attempts before getting there; having gone to Amherst on the steamer on Friday and waited until Monday for an opportunity to get on, eventually abandoning the idea and returning by horse and rig over a sand track at low tide, a distance of 22 miles to Grindstone.

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Yours truly,
A FORMER MISSIONARY.

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A. SUTHERLAND,
Post Office Inspector.

Post Office Inspector's Office,
Toronto, Dec. 11th, 1913.

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Church Life.

TORONTO, ONTARIO THURSDAY, JANUARY 8, 1914

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Church Life.

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CHURCH LIFE

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The Week

THIS festival may be quite reasonably taken as the day of missionary enterprise. The manifestation of Christ to the Gentile is the slogan of missionary undertaking. It is very suitable therefore that the period of Epiphany should be used for the setting forth of missionary claims. We notice with thankfulness that there has been everywhere a revival in the considerations of missionary needs and privileges, and at the same time we cannot help noticing also that there is an increased revival in Church life in several parts of Canada. During 1913 a good many of the Canadian newspapers commented on the increased attendance in various places at the Easter and Christmas festivals. The two go together, for when missionary zeal prevails, there also parochial prosperity is assured, and on the contrary, a slack parochial existence is a mark of little interest in our Lord's wish and command to preach the Gospel to all the world. There is nothing more impressive than statements made by the Churchwardens of various parishes that as the missionary offerings increase, so do also the maintenance offerings. It is impressive, for there is no clear method of accounting for it beyond the one that it is a method of the Divine Providence, when a canvass is made for missions and nothing is said about maintenance, yet all the same the latter flourishes. Truly it is more blessed to give than to receive. We earnestly hope that this season of Epiphany will mark a very substantial increase in missionary giving, and if it does then the end of 1914 will record a largely increased attendance at the various churches throughout the Dominion, and an enlarged vitality in Church life and also in Church interest. The needs are very great and the efforts will have to be approximately great also, but there is assured success and that should encourage us all.

Epiphany

ALL our readers should bear in mind that at certain regular periods there sits a commitee whose work is to recommend the improvement or otherwise of the Prayer Book in the way of revision. When we say improvement or otherwise we are not speaking sarcastically, for it is certain that what some will call improvements, others will as certainly describe as disfigurements. Whatever is done in the matter of revision is sure to produce dissatisfaction in some quarters. We believe ourselves that the Prayer Book should be left absolutely untouched in order that those who wish to walk in the old paths should still be allowed the use that is sanctioned by centuries. As regards changes we think a sort of supplement or addition for the permissive use of the modernists, the weary willies and the more or less imaginary man in the street would be sufficient. Even in this respect a little would be preferable to a large amount of change. We have no experts in theology or liturgiology to handle the question of revision. We have before us the experience of the Houses of Convocation in England who have filled pages with suggested reforms and consumed hours in discussing them, with the final determination to employ an advisory committee of experts to report upon all reforms. And in England the matter has become so wide in its scope that many people think nothing will be done. If we in Canada, with our zeal for change and our little capacity for directing the change, lead the way in revision it is not likely to be to our credit as regards the result. We are too likely to consider what people want as the first necessity and to agree in Synod to alterations which may not really be needed and which are made law by a very small body of clergy and laity, who know very little of the history and origin of the services that they are altering. It is important to remember that there are successful parishes and well attended churches where the old offices are used unchanged, and where there is not only no appeal for change, but a marked hostility to any tampering with the Prayer Book. The Prayer Book in its entirety was made for a nation that at the time was largely illiterate, and yet it was a success. Even in these modern days it has been found to be satisfactory, when rightly explained, in a slum parish of illiterates. May it not be possible still to commend it in its entirety to the man in the street, or even to the man with a chip on his shoulder?

The Prayer Book

IT is a startling experience to see big posters displayed of which the subjects are events from the life of Our Lord. Amid advertisements blatant, banal and vulgar to see a picture that reminds one that this is the season of the Incarnation, points to one of two things, either a longing for a new sensation, or a desire to keep the great event of Christianity before the eyes of the world. Coupled with this we notice in the United States the marvellous rapidity with which the Community Christmas Tree has spread throughout American cities and towns. We feel confident that there is an unconscious revolt against the dominant and increasing materialism of the past three or four decades. Partly because materialism is such a crude thing, so selfish and so discourteous in its effects, and partly because in the ultimate it is so unsatisfying, there is bound to come a time of reaction. A still greater cause lies in the difficulty of finding solutions for the modern day problem of capital and labour with all its ramification of extension. Experiments in various kinds of socialism and trade unionism are all failing to find a panacea. Yet the cure when it comes must be a panacea, for the body politic cannot be doctored with a variety of cures unless a board of experts is provided to diagnose the particular complaint and remedy. The old old cure of the good Physician is forcing itself again to the front. Here is a panacea for sorrow, selfishness, social inequality, unhappiness, which does not so much offer things as it does change the character of personality, and the outlook upon life and the chessboard of human struggle. The joyousness of the Incarnation is appealing more and more to a world that takes its pleasure with dyspeptic results, or in vicious ways. There is more than we think in the good old wish, "A Merry Christmas."

The Corporate Conscience

THE theft of the Mona Lisa, which reads like a fairy story out of a novel, shews that still truth is stranger than fiction. The more a thing is guarded the more possibility there will be of slackness. The thing is so safe that it seems unnecessary to exercise watchfulness; there are so many watches that each one feels he can rely upon the others and relax his own share of the guarding. Then comes the day of the improbable, and the bold thief walks in, calmly removes the treasure, carries it off openly, and succeeds in disappearing. That this is true is shewn by the disappearance of more than one valuable picture from public galleries. We have often wondered why crown jewels do not oftener vanish, except that the difficulty of disposing of the spoil is greater. Large jewels are so well known that they could not be sold in open market. Yet even in this matter we have an instance in the mysterious vanishing of jewelry from Dublin Castle, which baffled discovery. It would appear to be wise to select as treasures those things that do not appeal to the thief, and here there is a large scope for the collector. Biographies, sermons, law books, heavy furniture, elephants and castles would seem to be fairly safe, and such as would permit the owner to sleep safe at night. Smaller animals are not so safe, for dogs and chickens and melons are still the objects fondly collected by other people. Even postage stamps have been known to exchange ownership without any formal application or acknow-

Easy Robbery

ledgment, and some people will even steal another's good character.

The Unction of the Sick

THE following communication will interest many of our readers: "Rejoice with those that do rejoice" is a biblical command. Perhaps some of the readers of CHURCH LIFE will obey it in a case, whose names are in the editor's possession, but which was sent me because of some remarks on one of "Toronto's Little Churches." The patient's father writes:—"My object in writing is because of events that have happened within the last day or two. I refer to the rite of anointing the sick. My daughter was taken sick about a year ago. The doctor said it was appendicitis. I asked for prayers and the symptoms disappeared. About a month ago she developed new symptoms. The doctor here advised an operation. Mr. (Anglican) Vicar readily agreed when I asked him to administer the rite. After he left she seemed quite herself again. She decided to have the operation. *Now mark this.* The doctors found her condition the worst, or almost the worst in their experience. They removed the appendix and quite a piece of the bowels. I want to say this—there is no doubt in our and her minds that she owes her life to the special divine interposition through the ministry of the Anglican vicar hero and in answer to the prayers of the Church, by virtue of the ordinance of the Holy Anointing. Her rapid recovery is due to it, her relief from pain is also due to it. To God be the glory."

Will you read two other instances?

I was once sent for to go to a hospital to a patient near to death. I found the intern trying to find and count her pulse as I entered. The Sister fanning her moved to the head of the bed to give me room, and the doctor stepped back. After the short service and I had cleaned my fingers on the cottons and burnt them, the doctor joined me in the corridor and began voluntarily—"Do you know you did that woman a world of good? When you came in I was not sure whether her heart had ceased to beat or not, and now she is dead sure to live through the night. You did her a world of good." The unsolicited testimony of a physician under such circumstances is mighty.

The other was a nurse. I had just come to anoint her patient and asked, "How is she this morning?" "Pretty bad; she had a miserable night. But she'll soon be better." "Do you mean she always improves as the day goes by?" "Oh no! But you have come to give her unction. I have seen the effects twice, on two others I was nursing. They improved, and I'm sure she'll be better soon." So she was.

See a few such cases for yourself and you recognize how often that scriptural, apostolic and catholic rite is a means of cure.

Our Old Country Letter

Christmas Eve, 1913.

WRITING on Christmas Eve, I think I must not be denied wishing most heartily "A happy New Year" to CHURCH LIFE, as I suppose it will be in the new year that my letter will appear, and I am very pleased to appear in a paper so good and progressive.

* * *

Here a main subject, if not still the main subject, of interest in Church circles is the controversy about the Kikuyu Conference. It certainly seems a great pity for his own side that the Bishop of Zanzibar took such a very strong course as to publicly accuse two brother Bishops of heresy for the advocacy of its findings and for their action concerning the holding of a joint Communion service with representatives of various Protestant sects and in a Presbyterian place of worship. Yet his letter is fitly described as "heart-broken," and his manifest devotion and spirituality are unimpeachable. If the case had occurred in the home countries one would almost, if not quite, agree with him. Of course many of the High Church section of the Church do entirely agree with him, and many more most cordially admire his splendid courage and earnestness. But judgment is premature, till he as well as the two Bishops implicated, reach England and till the Court of the Archbishops of Canterbury can take full cognizance of all the circumstances. Many special features and difficulties of this part of the mission field will have to be taken into account, and altogether the complications on both sides cannot be estimated justly by the uninitiated. Anyhow it is not a small matter as remoteness of location might lead one to suppose, but most weighty and important for the sake of the principles involved. And while one's own opinion is that premature efforts at uniformity only make ultimate bars to union, one must give the respectful hearing which they deserve to views far otherwise, when they emanate, for instance, from so well known and distinguished a source as the Bishop of Durham. A writer in the *Guardian* says: "Many people who are not ecclesiastically in sympathy with the Bishop of Durham are yet prepared to attach considerable weight to his utterances as representing a very large body of (evangelical) opinion in the Church of England. They will be quick to realize the importance of the letter on the Kikuyu Conference which he has addressed to the *Times*. He says that if the Bishops of Uganda and Mombasa are arraigned for heresy for their share of responsibility for the Kikuyu proposals, he would willingly take his place beside them."

This of course applies to the whole doctrinal scope of the conference, not only the culminating act of Holy Communion as described; and Dr. Tucker, the well known former Bishop of Uganda, is even more emphatic in the same sense. The *Guardian* continues: "As we have said before, the Kikuyu programme raises questions of so much delicacy and complexity that it is not to be hastily accepted or rejected, and in the end there may have to be concessions on both sides of Church opinions."

* * *

Apropos of discussions on the new Finance Scheme for the Church of England—about which I wrote some time ago—many ingenious methods of keeping things going in poor parishes have come to light. Here is one account of the efforts of a pioneer vicar in a slum parish of Liverpool: "He needed courage, but fortunately he had it. The people were glum and irresponsive as he visited them; they had not set their eyes on a clergyman for years; many had not been inside a church since their marriage. But they had a warm place in their hearts for the old Church, when the ice of unfamiliarity was thawed. The services are held in a schoolroom which sturdy volunteers dismantle and transform into a place of worship every Friday evening, donning aprons after the last service on Sunday in order to reverse the process, preparatory to Monday's school. It is a topsy turvey place. Instead of a paid choir there is a paying choir, fifty-two men, women, boys and girls paying a penny a week for the privilege. Not only does the sale of the *Church Army Gazette* bring in a good profit weekly, but nine hundred copies of an original monthly parish paper, priced at a penny, are distributed. The unconventional Sunday evening service is packed every week, and steps are being taken to provide a more adequate place of worship." The chief interest of this account, to an outsider, is perhaps the shrewdness of the vicar's knowledge of human nature. What people labour at or pay for they value; what others provide and press upon them is esteemed of small account.

* * *

I mentioned that next year's Church Congress was to be held at the great midland town of Birmingham. Already preliminaries are in train and the general plan of addresses indicated. The keynote of the Congress will probably be "The Church and the Nation." Under this aspect the internal economy of the Church, including many thorny questions, would be gone into, and its external relations investigated also. "Such questions would include the consideration of the possibility of a Church being established and yet free; and the possible grounds of home reunion. These are obviously living and burning topics and their discussion would elicit the interest of men and give a courageous note and temper to the Congress meeting."

* * *

New buildings for the Magdalen College (Oxford) Mission in the poor neighbourhood of Euston Station, London, have just been opened by the Princess Christian. I will write you next week some of the Archbishop of York's delightful address on this occasion.

HOW THE PAPER LOVES HIM

How dear to my heart is the steady Subscriber
Who pays in advance at the birth of each year,
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.
He never says "Stop it, I cannot afford it,
I'm getting more papers now than I read."
But always says, "Send it; the family likes it—
In fact, we all think it a real household need."
How welcome he is when he steps in our sanctum,
How he makes our heart throb; how he makes our heart dance.
We outwardly thank him; we inwardly bless him,
The steady Subscriber who pays in advance.

—*Anon.*

THE FABRIC OF CHARACTER

You cannot draw any lines whatever when you are dealing with the religious life. There are no provisions outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. It does not go through and through a man, it does not go into him at all.

CONFESSION

TO everybody it is a painful subject, to some it is as a red rag to a bull, and to some it is a great comfort. Yet, while people will quarrel, get exasperated, break friendships, and ruin the king's English over the matter, it is astonishing how long a way our agreement with one another goes. We all allow that God alone forgives sins—to go beyond that is blasphemy—and we all nominally allow that without confession there is no true repentance, and no forgiveness. The latter part of the statement is where the vital differences begin. If there is no true repentance, and no forgiveness without confession of sin, we imagine that a very large number of people are probably in a serious condition as to their repentance and pardon. How often we are all engaged in patching up derelict lives or careless and indifferent lives and without permanent results! A deep and untouched cause is frequently that there is no repentance and no pardon, and the repentance fails just on that very point—confession. The Prayer Book recognizes the undoubted need of confession of some sort, because the reformers put in the confession and absolution at the beginning of morning and evening prayer, as a daily use of confession, and we also have the confession in the order of the Holy Communion. But these are all public and general, and such as can be said by all present, and such as do not allow for any particular personal confession. There is no room nor opportunity for one who is distressed by the memory of a theft, or a lie, to interject it in the confession itself, for the confession goes straight on and he is occupied in repeating its various sentences. He cannot find a place where he may add "Especially I confess my evil temper, my slanderous language, my careless and irreverent neglect of the duties of my religion." If he is genuinely sorry he wants to put those words, or other such words like them in somewhere, or else the confession passes him by as a careless sinner. The general absolution follows so closely that he cannot insert his own particular confession between it and the general confession. It is evident that his own particular confession has to be made at a different time, and if it is the outcome of true sorrow for offending God, it will have to be thorough and sincere. Here is where the use of the word general in connection with confession and absolution has done so much harm. The average member of the Church of England has come to think, judging from his or her practice, that the word "general" is not only a very comfortable word to use in connection with confession, but that in any confession the really valuable quality, the actual essence, is that it should be general and not go into particulars. So of all forms of confession the one that is most appreciated is the one "I am a miserable sinner." It covers everything, it leaves out nothing, and it brings no distressing personal thought of thieving, lying, envying, cursing, or neglect of personal duty to God and man. There are some who go further and allow that in extreme cases of murder and such like, a particular confession is wise, or when in fear of death. After all, confession is a personal matter. It really has to do with just one soul and one God, and it is nobody's business outside of these two. No one else can make the confession, and no one else can give the pardon. This is the place where special pressure needs to be placed in a day when sin is treated as a variation of goodness, or as an upward tendency to evolution of character. God is a sinless God, and to Him sin is a thing horrible and dreadful, neither right nor general in its characteristics, but a personal blight and disease on the soul and character of those whom He loves, and whom He fain would approach were it not for the impassable barrier that sin raises against Him. To the soul that is conscious of God, that longs for the nearness of God, sin is a thing so abhorrent that confession is a necessity as it is the only preliminary to forgiveness. We make two fatal mistakes of ranking sins according to general human standards. Murder is a great sin in the eyes of society, and lies are great or small according to their condition and circumstance. But to the person who has any right comprehension of God, the magnitude of the sin depends upon the tendencies of the sinner's conscience, and upon the sinner's knowledge of God. We have not referred to the manner of confession as to whether it should be at home or in Church, for as regards most people the preliminary stage of making confession at all has not been reached. The only persons who are competent to discuss the mode of confession are those who believe in it, recognise its need, and realize that without confession there is no forgiveness.

The Church in the West

THE opinions of some of your readers and the kind response of brother clergymen enable me to give some further examples of clerical experiences.

The agent of a relief society in despair over the perversity of a drunken man appealed to a clergyman for assistance. He said that on investigation he found that bailiffs had removed almost all the furniture, there were several children without food, the father was on a prolonged spree and the mother was hourly expecting her confinement. The best solution of the problem apparently was that the mother should be taken to a hospital, the children placed temporarily in an institution, and the man helped to get sober and find work. These proposals, however, were flatly and scornfully refused and a demand was made that the rent should be paid, the house refurnished and enough money advanced to meet present necessities.

It was under these conditions that the clergyman called at the house for the first time. His reception was churlish, and unmeasured denunciation of everybody and everything made conversation impossible. Noticing, however, that the man had a pipe in his hand, the visitor asked if he might smoke and astonishment produced a temporary silence.

In the chat that followed, the clergyman was informed that practical charity could only take the form of a loan of twenty-five dollars and that the road to hell was paved with good advice. Those who remember the effect produced upon them at times by unsolicited advice will appreciate the truth that lies hidden in this gem.

The sequel to the story is sad. The man was within a few days committed to jail for vagrancy, the mother taken to a hospital where her child was born and the children were placed in an institution. During his imprisonment the man was visited, on his release work was found for him and the family was established in a home. In a short time, however, the baby died, the mother not long after was stricken with tuberculosis, and the father, who had made a brave fight against his besetting temptation, fell back into his evil ways.

All seemed to have ended in failure. Yet an enduring friendship had been formed between the poor drunkard and the clergyman. The former had gained a new conception of the Church and the Church's work; he knew where to look for help, even if he did not make use of the knowledge, and the parson admits himself a wiser, if a sadder man for the experience. At any rate an effort had been made and God only knows what in His providence its results may be or may have been.

I will close with extracts from the letters of two men who were prisoners written after their release from distant cities. They were addressed to a priest who holds a service every Sunday in the jail of the town where he ministers and faithfully visits any prisoners who care to see him. A friend obtained the letters for me and I received them only on condition that I did not mention the name of the volunteer chaplain.

"I am sure you would be deeply pleased if you could really know the extent of the better thoughts inspired in the boys generally by your Sunday afternoon addresses. Never in all the time I was amongst them, foul mouthed and evil speaking as many of them were—did I hear a single disrespectful word spoken either of your teaching or yourself."

"We are a real happy family now, a real home, and if, with the help of God I can keep it so, it will never be otherwise. I would like to keep in touch with you."

Another writes: "Your noble and righteous rebuke made my heart beat quicker. I feel now about you as when I first met you. You belong to the noble churchmen who were statesmen to the Church Militant, the men like John Knox, who, fearing God, feared nought else."

G. H. B.

Toronto's Little Churches

X.—The Church of Christ of Latter Day Saints

By the Rev. D. Convers

Part II.

But the worst instance of bloodshed both because of the number slain and of the treachery leading to it was what is called the Mountain Meadows Massacre, Sept. 11, '57, four days before Brigham Young put out his proclamation forbidding armed forces crossing Utah on any pretence.

A party from Arkansas numbering about 140 were on their way to Southern California via Utah. By orders of Young, the supplies for their food and for their stock were refused when they tried to buy, although they got a little. I condense Linn's account. The "Meadows" are a valley about 350 miles south of Salt Lake City, some five miles long and one wide. They are surrounded by mountains, and narrow at the lower end to 400 yards where a gap leads out to the desert. They camped near the gap at a large spring—anxious about how they could reach San Bernardino with their scant supplies and worn out animals.

On Monday they were attacked by the Indians and seven were killed. They killed one and fatally wounded two more. The wagons were corralled, wheels chained together and a rifle pit dug in the centre large enough for all. They held their fort for three days against repeated attacks. Two escaped to Cedar City, the nearest Mormon settlement, to ask aid. Three Mormons met them, killing one and wounding the other. A sudden dash to the spring from their improvised fort gave them water. On Friday, a Mormon, William Bateman, went to the wagons with a flag of truce. Ammunition was low and their dead were unburied. They rejoiced to see a white man who promised to lead them to Cedar City, and in due time see them started for California. John D. Lee, a Mormon of many years standing, who had filled various posts was ordered by Higbee, the Mormon in command, to go to the camp of the Arkansans and carry out the plot, two others following with the two wagons. Lee was to enter the camp as their friend, induce them to give up their arms, leave the protection of their fort, separate the men from the others who were to be killed by those who posed as protectors. Lee says in his confession, "I doubt the power of man being equal to even imagine how wretched I felt. No language can describe my feelings. My position was painful, trying and awful, my brain seemed to be on fire; my nerves were for a moment unstrung, humanity was overpowering as I thought of the cruel, unmanly part I was acting. Tears of bitter anguish fell in streams from my eyes, my tongue refused its office, my faculties were dormant, stupified and deadened by grief. I wished that the earth would open and swallow me where I stood." Nevertheless, he went on with the plot, and overcame their reluctance. The arms, the wounded and the smallest children were placed in the two wagons which were started towards Cedar City.

Then came Hihbee's messenger on horseback, the women and larger children, and then the unarmed men, an armed Mormon walking by each. The words, "Do your duty" gave the signal. Each Mormon turned and shot the defenceless man beside him. Knives and tomahawks killed most of the women and children. At Lee's trial we have the evidence of Knight, one driver and of Lee himself, as well as part of McMurdy's, the other driver. When the latter was asked if he killed any; he replied, "I believe I am not on trial. I don't wish to answer." Seventeen children aged from two months to seven years were the only ones spared, and were put among families in Southern Utah. A year or two later Congress paid $10,000 to have these returned to their homes in Arkansas. No inquest or investigation was held by any Mormon authority, no participant was arrested by a Mormon, although Brigham Young had practically absolute power. Jacob Hamblin testified at Lee's trial that he and his man during the next spring, gathered together, counted and buried "120 odd" skulls. The slaughter having killed all old enough to testify. The plunder began. When Lee got back to the others, they were robbing the men, "I did hold the hat awhile," he confesses, "but I got so sick I had to give it to some other person." Judge Cradlebough estimated the value of the property between $60,000 and $70,000. Of the cattle, the Indians killed some, and Bishop Klingsworth and other leaders drove some to Salt Lake City, and sold them. Next day an attempt was made to bury the dead, but wild animals unearthed them.

John D. Lee's confession, corroborated in some points by others, is the chief reason for connecting the Mormon authorities with the murders. They made no effort to punish any one. Lee was tried twice, at first the jury disagreed, at the second he was found "guilty of murder in the first degree." The custom was then to shoot, not hang, murderers, and he was shot on the site of the massacre. He watched them make his coffin on the spot, asked to have his photograph sent to three of his wives, declared he believed the Gospel proclaimed by Joe Smith, but did not receive all Brigham Young taught. But he died twenty years after the crime. A cairn of stones was heaped over the bones, with the inscription, "Here lie the bones of 120 men, women and children, from Arkansas, murdered on the 10th day of September, 1857."

In the centre was a beam with a cross tree marked, "Vengeance is mine, saith the Lord, I will repay it." It is said to have been removed by order of Brigham Young.

Judge Cradlebough tells of one child, a boy not yet nine, saying in his presence in Salt Lake City, "Oh! I wish I was a man, I know what I would do. I would shoot John D. Lee, I saw him shoot my mother." All can understand that boy.

Some eight months before Mountain Meadow Brigham Young, who was "sustained as prophet, seer and revelator," was preaching in Salt Lake City. He said in part: "When will we love our neighbors as ourselves? If we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow or death. This is the desire of every person who believes in God. Now take a person in this congregation, suppose he is overtaken in a great fault, that he has committed a sin, that he knows will deprive him of that exaltation which he desires, and that he cannot attain it without the shedding of his blood and also knows that by having his blood shed, he will atone for that sin and be saved and exalted with the gods—is there a man or woman in this house but would say, 'Shed my blood that I may be saved and exalted with the Gods.'"

All mankind love themselves, and let these principles be known by an individual and he would be glad to have his blood shed. This would be loving ourselves even unto an eternal exaltation. Will you love your brother and sister likewise when they have a sin that cannot be atoned for without the shedding of blood? Will ye love that man or woman well enough to shed their blood? That is what Jesus Christ meant. . . . I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves, if he needs help, help him. If he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it."—*Journal of Discourses, Vol. IV. 219-220.*

The Apostle Jedediah M. Grant is reported as saying, "I say there are men and women here that I would advise to go to the President immediately and ask him to appoint a committee to attend to their case, and then let a place be selected, and let that committee shed their blood." Discourses IV. p. 49-50. Has this ever been modified or withdrawn? Their present President has been sustained as "Prophet, Seer and Revelator," he can, if he will, withdraw it, as they tell us Wilfrid Woodruff suspended polygamy. If Mormons coming into Canada have pledged themselves to abandon polygamy, why not pledge themselves also to abandon "blood atonement," which Gentiles call murder?

Suffer one more quotation from Brigham Young's sermons, with a bad theology, degrading the thought of God—"Our God and Father in heaven is a being of tabernacle, or in other words, has a body with parts the same as you and I have. . . . Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our father Adam came into the garden of Eden, he brought Eve, one of his wives with him. He helped to make and organize this world. . . He is our father and our God, the only God with whom we have to do. Every man upon the earth, professing Christian or non-professing, must hear it and will know it sooner or later."—*Journal of Discourses, Vol. I, p. 48-50 sq.*

When the Mormons settled at Nauvoo, circumstances introduced them to politics. They took to it as a duck to water, and seemed to know by intuition all the mysteries of "holding the balance of power." Some, as Brigham Young, will use political power, i.e., votes, more than others. The witnesses in the Smoot matter show in many ways how they threw themselves into politics in Utah and Idaho. Their

political power failed to influence the United States.

The Mormons are now a large and wealthy body in many places. The tithes are said to be over a million and a half each year. That enables them to conduct some branches of business in a way one can only call monopolistic. As I read the list of corporations of which the President is an officer I began to see that while he has nothing like the capital of the Standard Oil people behind him, yet in his position in Salt Lake City, 'tis possible to have a monopoly with much less. The Mormons are a semi-communistic organization. Business incompetence may ruin it, but of late there has been little evidence of that. In the times of Brigham Young, this side was illustrated largely. In the palmy days of the Zion Co-operative Mercantile Institute, residents of Utah learned the power, which can be wielded by one who is at once a great financial and business power, a great political power if not always a "boss," and at the same time head of a powerful religious hierarchy.

Why is it impossible to conceive of Christian unity, including the Mormons?

They hold a progressive revelation, involving the possibility that tomorrow the express teaching of our Lord, whom we believe to have been God incarnate, may be set aside and over-ruled. The elaborate hierarchy seems to be independent of Him, and His teaching.

He taught monogamy, they favor polygamy, even if they suspend its practice in some places.

They do not condemn murder at ecclesiastical command. They do not so much combine church and State, as hold to a theocratic organization which any, who reject its claim to represent God, must oppose.

One of the most highly prized manuscripts of recent times, that of "In Memoriam," was rescued just in time from a cupboard in a house where Tennyson had lived for some time as a bachelor. As a matter of fact, it was to the poet himself that the recovery was due, for he remembered that the book wherein he had transcribed the original draft had been hastily thrown into the cupboard where he had been accustomed to keep pickles and jams. When the friends sent by the poet to recover the manuscript arrived on the scene the contents of the cupboard had been removed by the landlady, who was just then engaged in her task of house cleaning, and who tartly advised her visitors that they had come none too soon, in so much as she would that day burn all the "trash" she had found.

Summer Seas

(Continued)

IT is clear that conversation does not flourish unless there is a common ground of general knowledge. Any two people can talk, because one can ask questions and the other replies, or one can listen while the other dictates, but when it comes to general talk it needs common material which, in a case like ours, did not exist. The Texan could talk oil wells and his own little sinful experiences, the asphalters were as silent and sticky as the product they exploited, while the man from Maine was familiar with ships and trusts and nothing else. In fact, the only generally well-read man was an English barrister practising on the Islands and he was ill during the whole trip. So we gazed at the roof of the saloon, or if embarrassed, ate pickles or olives to the imminent danger of dying of strangulation, and assumed a sort of stolid appearance of being able to talk if we would, but feeling that nothing could induce us to make another plunge. At other times the skipper and three of the passengers played poker by the hour, and after about twenty hours of devotion to the game, one of the players was three dollars to the good. What is the attraction about cards? It grips some people like an octopus, and those four sat there and turned hand after hand with a little excitement about once in an hour, when two or three happened to have a hand worth fighting over. It wasn't a gamble, because they made very little, and it wasn't the skill, for they were very ordinary players, so there must have been some special hidden joy that only the devotee can know.

Our weather was equable, steadily fine and calm, until the end of our journey. Then one night we had a fairly stiff breeze and those of us on the windward side had to close our ports, and stew in a steam bath of almost 85 degrees. There were five flies in the cabin that night, who had a most enjoyable time, and after two ten minute hunts at twelve, midnight, and three in the morning, we only reduced the number to four. The perseverance of a fly is a thing to be envied, not once that weary night did one begin to doze off to sleep but a fly began its peregrinations over one's nose, always returning to the same spot, till one was driven nearly crazy, and felt that to draw the sheet over one's face and die of asphyxiation was the better choice.

Next morning all ills were forgotten, for the island of Martinique was lying off the port bow, and there was a great deal of excitement on board. We went quite close alongside so that everyone who wished, and everybody did wish, might see St. Pierre and the effects that were so disastrous when Mt. Pelee suddenly broke loose and buried thousands of people in a few hours. Besides gazing, everyone began recalling all he knew of the facts, and, failing those, all that he had the courage to manufacture, and the general impression was that those who knew best had the run of all the wonderful escapes and disasters.

There *is* something thrilling in approaching a real tragedy. One may have read the "Last Days of Pompeii" and have been horror-struck at the story, but there one was always saved from the reality of suffering by the thought that the author was more or less romancing. But here as we approached Martinique it was very different, it was nearer to the present day. There was a man on board whose ship had been set on fire by the molten lava that dashed into the sea or the gases that escaped from the volcano. There was another who had been visiting in St. Pierre the very week of the accident, and who had heard the people referring in a casual way to the rumbling of Mt. Pelee. And now *we* were to see the site of the catastrophe! The island looked beautiful from the sea with its mountains, its charming variety of all shades of green, its pretty little villages dotted here and there right on the edge of the water, and a little fleet of two-masted schooners lying close into the land. And then—in one place a big, brown smudge, and that is all. It begins quite narrow up on the mountin side, then widens out like an inverted letter "V", and looks like a plain, brown, ploughed field. Perhaps one's first surprise is at the smallness of it—could that represent a town of 40,000 people? There must have been a large number of very small shacks and little insignificant houses such as one sees in all the West Indian islands, and that brown spot is all that is left to tell the story and write "finis" at the end of the catastrophe. After all, it is very like the little brown heap of earth that marks the resting place of all the dreams and hopes of three score years and ten. Will it ever happen again? Shall we some day again pass that way and see another brown smudge covering some of the little villages and hamlets that now look so happy and safe and smiling? All one can say and hope is "God forbid!" And indeed the people themselves seemed to have no fears, they were living just the same as if nothing had happened, probably thinking that an island *after* a volcanic eruption is as safe as any other place in the world.

And then the island of tragedy slipped back into a haze of rain and mist, and it grew much rougher as we passed away from under the lee and got our proper share of really dirty weather. Still as we hoped to be in Barbadoes the next day we had not much to grumble at, and it seemed merely like the applause that breaks out before the final fall of the curtain.

Have you ever pictured all the number of things you expected to see and hear when you first set foot on the sun-baked lands near the equator? You probably thought to see parrots as common as mosquitoes, monkeys balanced on every branch of every tree, orchids and other gorgeous flowers everywhere, and to find yourself bewildered by the variety of things upside down. As usually is the case, some of this is true, most is not. We found ourselves sitting on the verandah of an hotel that looked exactly like any other hotel, except for the color of it, and the Venetian shutters over all the windows. In front was a fairly kept lawn with small palms growing here and there, but then you might see that at a summer resort anywhere, the only difference being that in the tropics they are in the ground, and at a summer resort they would be in pots sunk in the ground just for the season. On the lawn were a number of small blackbirds, which looked like and probably were starlings, birds also that looked exactly like sparrows, only cleaner and with better manners, and numbers of reddish brown doves. Nothing distinctively tropical so far. On the other side of the lawn was a row of trees, whose trunks had been whitewashed, but not until one asked their name and heard that they were mahogany trees did one feel that one had at last had one's first introduction to the long-imagined tropical products. The first really self-evident mark of the tropics was to our left—a king palm about twelve inches in diameter and twenty feet up to its feathery top. Further off was a row of what looked like very large raspberry canes, but there was nothing distinctive about them until we walked up close and noticed their curious jointed stems, and then we realized that for the first time we were looking at a bamboo in its native condition. In the hotel garden there were no flowers at all, so we wandered round the corner in search of adventure, and came upon a monkey chained to a little box, but he too was a foreigner, brought

from somewhere else, as also were some gorgeous macaws in a cage, who hailed from the Orinoco or the Amazon Rivers. Two deer in an enclosure, however, were natives, also some goats further away—in fact, there were goats everywhere, goats that are half sheep—and two cows with ropes attached of which the other end was held all day by a coloured man for the large sum of $1.25 a week. These men were dressed more or less in rags, were barefooted, and seemed quite satisfied with the strenuous life of holding onto a rope all day. Further on still, was a cottage, outside of which a pig and a cat lay asleep in each other's legs, some delapidated fowls and the remains of what was once a dog of sorts. But beyond was a landscape of various greens, more shades of green than you can imagine, dark, medium, light, bronze, and this kaleidoscope of green is the greatest charm peculiar to the tropics. One notices, too, that all leaves are thicker than elsewhere, as they have to be strong enough to resist the sun. And then just about dinner time the darkness came all of a sudden—no twilight at all; the sun approached the horizon and it was still daylight, there in a moment he disappeared and black darkness followed in a very short space of time.

(To be continued.)

Osaka

The Poole Girls' School

A Baptism Preparation Class

By Miss Loretta L. Shaw, Canadian Missionary Teaching in Osaka

It does not sound very exciting does it? In fact most people would think it rather prosaic, even a bit dull, but come in and let me introduce you to these bright faced Japanese girls. Here they are, fifteen girls of from fifteen to eighteen years of age, the most impressionable time of their lives. As you look at them do you not wonder what each one is thinking of, what her home is like, what problems there are in her life and how she is facing them?

They are like flowers, these girls of ours. Each one so different, each with such wonderful possibilities folded up in that tight little bud. There is always the delight and wonder of watching each bud unfold and sometimes the disappointment of seeing none of the promise of the bud fulfilled in flower and fruit.

You would be surprised if you knew all that these girls are thinking. They are looking out on life with strange, wide-open eyes and questioning, questioning everything. The great problems which have stirred men's hearts all through the centuries are stirring in them. Is there a conscious Being over all the great universe in accordance with whose plan all things move, or not? Is there a purpose for life or not? Am I the plaything of fate or destiny, or am I free to work as I will? Whence came sin and suffering? These are very real problems to the young men and young women of Japan as they start out on the pathway of life. They need light and guidance and oh, so few of them find it.

They are dreaming, too, these girls of ours with the sweet brown eyes. Long dreams of what they are to do in the world. The old, old world that waits to claim them for her own.

So to-day they have come with their dreams and their questions to the class. Each one so different, yet all alike in the one thing—they are seeking something higher than themselves to help them on life's journey. Already these girls, young as they are, have found they need a higher Power to enable them to overcome in the daily battle. Some of them have put out the hand of faith and laid hold of the invisible Friend and find Him indeed "a very present help." Others believe that Christ is the Saviour, with the head, but haven't yet learned to trust Him with the heart and some believe in the one great God, but haven't yet come to the point of believing on the Son.

To-day we have been taking together "the only begotten Son of God—who for us men and for our salvation came down from heaven—and was made man." The lesson is over so now the girls are allowed to ask questions. The tremendous yet simple truths of the great creed are laying hold of them but old beliefs and thoughts cannot be ousted without a struggle so they have many queries which they want answered.

A girl who has been listening very earnestly says.

"Was Jesus the only teacher who was sent from God into the world? Were not Buddha and Confucius also sent by Him?"

Of course this girl lives in a Buddhist home and though she learns at school that Jesus alone can save from sin yet when she goes home her parents say that Buddha is quite as well able to save as the Christians' God. She knows too that there are many good things in Buddha's teaching, so she wants to know clearly why Jesus is the *only* Saviour—not so much for herself but rather to give an answer to her relatives for the faith that is in her.

Then another girl says, "*Sensei,* if all good teaching comes from God why could not Buddha and Confucius please Him? Why is Jesus only well-pleasing to God?"

And when these questions have been answered in some degree at least to their satisfaction, a quiet little girl beside me asks, "If a man who does not know the one true God does good and lives a right life can he please God?"

Now, in this girl's home much atention is paid to Confucianism, the code of morals kept by the *samurai* on which *bushido* is based, and what she is really asking is, "Is it not possible for my family (and ancestors) to please God if they live up to the light they have? Surely all their good works count for something."

Another girl who has been listening eagerly to the discussion which arose from this said quickly, "But surely it is not wrong to worship one's ancestors, on the contrary, is it not very rude to forget all the benefits you have received through them and not to present even a stick of incense to their memory. We cannot understand foreigners not even putting aside a day to remember how much they owe to those who have gone before."

This is a burning question in Japan and is at the back of much of the opposition to Christianity in this land. It is usually the grandparents or older relatives who use all their power to prevent the young people from becoming Christians, as they cannot bear the thought of the ancestral tablets being given up. There is a deeply rooted feeling that the continuation of the home and the family, as well as its prosperity, rests upon the observance of all rites due to the ancestors and that the continuation of the country rests upon the worship of the emperor. How far Christians can go in these matters is very debatable ground. For instance, it is the duty of the eldest girl of the family to place the daily offerings of food and flowers, etc., before the ancestral tablets in the shrine. When she becomes a Christian can she still do this, explaining to her parents that she is not worshipping but simply doing it as an act of obedience to her parents? Or is she to refuse to have anything to do with the shrine?

Then comes a question which is *sure* to be asked, "How about our ancestors who died not knowing God? Is punishment for sin different for different people or will all alike who did not believe in Christ (whether they had a chance to hear or not) be cast out of heaven?" After all I am glad that they *do* think about their ancestors, and perhaps the West needs to learn a little from the East along this line. But there is another girl asking a question.

"If the teaching of other religions is good can we not hold fast to that with one hand and lay hold of Christianity with the other?" If the religion of Jesus were content to become a handmaid of Buddhism how many converts could be quickly won! But to crown Jesus King is a difficult thing and those who have many possessions to renounce, like the rich young man, find it hard to follow Him who must rule in the heart alone.

Now comes a question from a girl whose father is of rather an argumentative turn of mind and who is apt to laugh at her faith and bring his logic to bear against it.

"Why do Christians sing hymns? Isn't it done just like the Buddhist ringing of bells and reciting "namu Amida Buddha," in order to quiet the heart and bring it into a receptive state?" That is, do not the Christians use hymns and prayers as a kind of instrument to excite an ecstatic state of mind?

Though this girl has been in the school four years listening to the daily Bible lessons it is only this last year that she has come to believe in Christ as the Saviour. Her father has practically no faith in any religion so she has found it a hard struggle to overcome the doubts which he puts in her mind. And now that she is believing she finds it difficult to give a clear account of her faith to her father. A few days before, the same girl said to me—the question no doubt coming from the father, not the girl—"If God fills all space how could God be contained in Jesus Christ? If only a part of God was in Christ, do we not all have a part of His spirit and is not Christ then merely a man but with more of the divine spirit than ordinary men possess?"

And then the last question of the day came from a girl who has truly given her heart to God and is trying daily to follow His guidance, but she has a stepmother who is a strong Buddhist, being specially connected with one of the temples here. She cannot get permission to be baptized or to come out to Church and she finds her home life very difficult. So she says, "I believe and pray, but somehow I am always making mistakes and failing. What is the cause

of this? How can I get power to overcome?"

If you have listened to the questions of these girls, you will see that a Japanese girl has many things to contend with in accepting the Christian faith. There are the difficulties which are common to the human heart everywhere and then there are in addition those which are peculiar to this land. We do not realize how much we are under the influence of the past, how our train of thought, our way of looking at things and our method of working are an inheritance. Nor do we realize how the religion of Jesus has governed the ideas of the West, until we come to the East and find how difficult it is for those unaccustomed to the Gospel to grasp the simplest facts which are so familiar to us. Bu the Holy Spirit is the great teacher and somehow He is able to break down all prejudice, to clear away all mist, and to let the glorious light of the Gospel in. We find Him working everywhere, stirring up desire in hearts that seem so cold and careless, taking care of the seed that has been planted by a tract or sermon, leading those who listen and desire on into fuller life. It is He and He alone who can lead the young people of the East to full belief in the Saviour. And He works through prayer, the believing prayer of Christians. Will you not pray then, definitely, once a week, say on Saturday night for that is Sunday morning with us, for the great army of young people in the High Schools of Japan? Pray that they may "hunger and thirst after righteousness," that they may desire to know God and may find Him in Jesus Christ. That those who have confessed His name may be faithful, wherever they may be, leading others to Him by their lives and words, and that they may help to build up the Churches in this land.

—*Japan Quarterly.*

The End of the Quest

By Mabel C. DeVona

THE long pilgrimage at last was over. With his two companions Melchior had followed the star to where its slender pencil of light pointed downward to the manger throne of the little, uncrowned King. They had paid their homage and offered their gifts and then once more turned back on the long desert journey. At Tadmor, King Solomon's beautiful City of Palms, Gaspar had left the company and taken the road southward to his kingdom of Chaldea. More silent now, the two remaining magi pursued their journey until under the shadow of the walls of ancient Bagdad, Melchior, bade farewell to the venerable king Balthasar and with only his own retinue, journeyed eastward to the confines of his kingdom. Once more with glad welcome his people brought him into his royal city of Susa; once more he sat upon his jeweled throne.

Slowly the years wore away, but to Melchior, the wise, the good, life could never be the same again. The voices of his courtiers sounded in his ears like the echoes of a dream. The affairs of state and court moved before his vision like the shifting scenes of a toy stage, for his thoughts were ever far away in that rock-hewn stable, with the wondrous Babe who should one day be the greatest of earth's monarchs, the King of Kings. And ever he seemed to be looking down upon that radiant little form, lying so still in his mother's lap; ever his eyes seemed to gaze into the wide wondering eyes of the Babe; ever through the stillness he seemed to hear the rustling of wings and mysterious voices whispering "this is He."

Years passed. The venerable Balthasar, his friend and associate in the study of the stars and the journey to find the wonderful King born to the ancient people of Israel, was gathered to his fathers. Still, each in his respective city, King Gaspar and King Melchior watched the movements of the constellations and waited for tidings of the new King. But no tidings came. From time to time travellers from distant Palestine brought raisins and olive-wood, fine purple and wool and tempered steel from Damascus, but no messenger came with tidings of the King. More wearily the affairs of state pressed upon the shoulders of the aging monarch; more and more he learned to lean upon the ardent youth who bore his name and should one day wear his crown; more and more he sought the seclusion of his tower, where he might ponder over his mystic charts and scrolls and mark the courses of the stars. Those who had long known and loved him followed his bent form with sorrowful glances; some shook their heads and touched their foreheads significantly. None knew that his heart was in far Judea, that he was bowed with the weary waiting for tidings of the King.

The time drew on, the stars had so long foretold, when the King should come into His own. The noble Gaspar had laid down his labors and studies and gone to his long rest. "My time approaches," he had written to his friend, "and I go the way of all the earth. Balthasar already awaits my coming, but thou shalt tarry to see the great king of David's line and lineage take the ancient throne of his fathers and rule over the whole world. He will be merciful as well as mighty. Say to him when thou comest to do him homage that I also sought him in Bethlehem under the guidance of his natal star. Tell him that I have long desired to see his day, and that my son shall pay to him the duty I would fain have rendered in my own person. Thrice blessed art thou who shalt see him on his throne. Peace be with thee: farewell."

"It is indeed true," the king said as he carefully examined his charts and calculated the position of the stars, "the time is at hand. Now at last He shall be manifested in all his glorious power. Now he shall ride forth, the world's conqueror and his enemies shall lick the dust. Now the ancient reign of oppression and greed, of strife and bloodshed shall cease, the Roman yoke shall be broken and the new order of peace and justice shall be established, never to be broken." A new light came into Melchior's weary eyes, for now he would reap the reward of his long and patient waiting. He would gather together his train. He would go to Judea again even as he had gone before; he would kneel as he had knelt in Bethlehem and offer his precious gifts—he would see the King.

Travellers came from the distant country of Palestine and were ushered into the presence of the aged monarch. Who can tell the eager hope of that heart as he took them aside and questioned them?

"Who was reigning now?"

"The Roman vassal, Herod."

"Had there been no war, no uprising, no new claimant to the throne?"

"None. True there had recently been a miserable fellow, a crazy magician of some sort, whom the rabble had run after for a time, saying that he worked wonders and was the Messiah foretold in the ancient prophecies. It came near being an insurrection, but the government had speedily put it down and crucified the knave for his folly. The land was at peace."

With bowed head the king sought his lonely tower and looked out upon the night, the night so peaceful, so pitiless. What had become of the promise of universal empire, the golden reign of peace and justice, where he himself was to have held his sceptre in devoted vassalage to the King of Kings? The stars had lied. The King had indeed come but he was dead; rejected, crucified. All the glorious hope had died in ashes. Silently he knelt and gazed up at the cold, cruel stars. Tears stood upon his face. His head sank upon the casement with a groan. It was the last cry of a broken heart.

Hark! Was that the night wind, or was it again the voices of angels, singing around their King? A long beam of light shone down from the star just overhead. Radiant forms floated down and filled his vision and in the midst of them stood One most fair, most glorious, a diadem upon his kingly brow and a smile of more than angelic sweetness upon his face. Melchior reached out his trembling hands: "My King!" he cried.

In the morning his courtiers found him still kneeling at the casement, a smile of inexpressible love and peace upon his pale, rigid features.

"Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?"

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ALGOMA

FORT FRANCIS

The W. A. of St. John's Church held their annual sale of work in the Imperial Bank offices on December 12th. The sale was a most successful one under the presidency of Mrs. Fitch. The proceeds amounted to $172.80.

A novel play called "Beauty and the Beast," a revised version, under the management of Miss Watt and under the auspices of the Girls' Guild of St. John's Church, was put on in the Town Hall on Tuesday evening, December 30th. All were delighted with the programme.

ATHABASCA

In the spring of 1913 the Bishop of Athabasca accepted an offer from the Western Canada Fund of the Archbishops of Canterbury and York, for the starting of a mission in the Peace River country. Rev. Hugh Speke and Mr. C. W. Trevelyan, both of the Southern Alberta mission of which Rev. Canon Mowat of Cardston has charge, were appointed and set out in July for the far north. In "Occasional Paper," a publication from London, England, Mr. Trevelyan has a very interesting letter telling of the trip from Southern Alberta to the Peace River. Following are some of the excerpts from this letter:

"To put it briefly the journey consisted of 500 miles by railway, 150 miles by boat, and 230 miles by road. The train journey may be dismissed in a few words. It was pleasantly broken by two days at Calgary, one day in Edmonton spent in collecting a winter grubstake, and in enjoying the hospitality of the Edmonton Mission. Thereafter we travelled in a mixed train, safely and comparatively surely. At Athabasca Landing we were welcomed by the rector and entertained at the Bishop's house. On our way down to the Hudson's Bay Co.'s steamer in the evening, we saw the pro-Cathedral of the Diocese of Athabasca, a big sounding title for a small frame building. A short distance down the road was the original log church of the place."

Regarding the boat trip Mr. Trevelyan interestingly writes: "Once on board the steamer we felt that we were really on the outskirts of that half-mythical land known as the Peace River country, the Eldorado of the settler and hunter. Our boat left the landing at dawn, and all that day we moved slowly up against a strong stream, the steep banks thickly wooded with poplar and spruce prevented any view from the river, and for miles the only signs of life were the log huts and barns used as stopping places in winter for freighters travelling on the ice. We were able to gather information about the country from men who knew it. It was not easy to realize one thing, that all rivers in this region flow north, and that by way of the Athabasca and the Peace a way can be found into the Arctic Ocean, navigable for almost the whole of two thousand miles. One began to see the difficulties that hinder the development of this region. It is not many years since all supplies came in from Hudson Bay by water; still more recently the only methods of getting up the Athabasca were by canoe or by the York boats rowed or hauled up stream by a string of trackers. Today two lines of paddle steamers keep up a continuous service, and at Mirror Landing, where we left the Athabasca, we heard the engineer in charge of the railway camp say that steel would reach that point this winter. I shall always remember the coolness of the senior member of our party who never even faltered in his recitation of the prayers as we were saying Evensong in our tiny cabin, though our boat met the bank with an unusually vigorous bump and lurch."

The last stage of the missionary journey to the north country was by land. Here the missioners met their first real difficulty. Bad trails, lack of bridges and difficulty of securing equipment made the journey one to be remembered by Mr. Trevelyan and Mr. Speke. A buckboard, harness, tent and other necessaries for the journey had been shipped from Edmonton, but the stuff had not arrived, and it was necessary to purchase new equipment before the land journey could be commenced. At Heart River it was necessary to unload the wagon, and transport the stuff in an old dug-out which some half breeds used. Then a wagon road was cut to a shallow crossing, and team and wagon were forded across.

Continuing Mr. Trevelyan says: "But our first sight of the great Peace River made up for all the mudholes on the trail. We camped at the crossing that night, and crossed by ferry the next day. The trail to Dunvegan passed without incident, and three days later we were at Lake Saskatoon—13 miles from Grand Prairie City—which is the base of our operations. At last we have reached the Promised Land, and certainly the settlement is astonishing, for there is scarcely a quarter section vacant; the degree of civilization is almost disconcerting. The position and work of the church through all this country do not come within the scope of this letter, the purpose of which is simply to show that the Peace River branch of the Archbishop's Mission has actually reached its base of operations, and has found a land full of life and full of opportunities of usefulness."

CALGARY

CALGARY

On the 4th Sunday in Advent the Bishop of Calgary ordained in his pro-Cathedral the following, viz.: Frederick Richard Becker Leacroft; William Edward Spencer Tyrer, Deacons; and Anthony Vivian Grant, B.A., L.S.T., William Robert Walker, L.S.T., Samuel Middleton, and Walter Leversedge, priests.

Mr. Tyrer read the Gospel. The sermon was preached and the candidates presented by Rev. Principal Hayes of the Bishop Pinkham College teaching staff, of which Mr. Tyrer is a member. In the evening the Bishop confirmed in St. Barnabas' Church, Calgary.

COLUMBIA

CUMBERLAND

Christmas Day marked two outstanding features in the history of this Church. (1) The large number who communicated. (2) Those assembled at Matins witnessed for the first time a vested choir, with cross bearer, proceed from vestry to choir stalls singing that most appropriate hymn, "Christians Awake." The Vicar, Rev. Franklin Watson, officiated and preached.

On the afternoon of St. Stephen's Day, in the Cumberland Hall, the children of the Sunday School were entertained. The Vicar distributed from a well decorated tree several prizes of merit. None went empty away, as every child on the S. S. Register received a gift.

At the close of Evensong on Sunday the 21st, the male members of the congregation waited to hear read by the Vicar, important communications he had received from the Bishop, concerning the changes he had decided to make in this part of the Diocese, and also to transact necessary congregational business.

The Bishop in his communication said he has arranged to transfer, early in next year, the Rev. Franklin Watson, to the charge of Comox, with, the additional charges of Denman Island, Hornby Island, and Cape Lazo, and at the same time to retain his services as Vicar of Cumberland and Bevan, though not resident. Church extension is the immediate aim in this part of the Diocese. Four churches will be erected soon. For the purpose of fixing new parochial boundaries a committee is to be appointed.

Church life has certainly developed here, and, with so much more in view the question is being put "is it not time a Deanery was created for this part of the Diocese."

At this same meeting the Vicar announced Mr. L. Nun's resignation as Vicar's Warden, an office held by him for many years. The resignation, especially owing to its cause—failing health—was received with regret.

To fill this vacancy, Mr. J. Coates was nominated by the Vicar. Mr. Mordie, Mr. E. Picard, and Mr. I. E. Bate were elected as additional members of the select vestry.

FREDERICTON

The Bishop has appointed Rev. J. G. B. Done to the parishes of Southampton and Queensbury in York County. Mr. Done will take up his duties there immediately.

Rev. F. J. Wilson has taken temporary charge of the parishes of Burton and Maugerville, Sunbury County, with headquarters at Oromocto.

Rev. C. K. Whalley's resignation as Rector of Oromocto came into effect on December 31st, and he has gone to Halifax as Curate at St. Mark's Cathedral.

It is understood that Rev. Percy Coulthurst, Curate at Trinity Church, St. John, is mentioned as not unlikely to be the new Rector of Oromocto.

Rev. W. E. Best, who was ordained priest at St. John recently, will remain at Welsford, Queens County, as Rector.

The Bishop of Fredericton will hold a Mission at Sussex, N.B., in Lent.

The Bishop took advantage of his recent visit to St. John to meet the various rectors at the Institute. The chief subject considered was the effort about to be made to arouse more interest and increase the contributions towards the diocese and the church at large. The stipends of the missionary clergy were increased at the last session of the synod so the city parishes have to contribute $1,500 more than formerly. It is felt that the knowledge of conditions is all that is needed to insure this increase so an educational campaign will be carried on in the first week of February followed by an every member canvass. The Bishop has already secured able and experienced men to assist, namely, Mr. Allin of the M.S.C.C., Dr. Archer, a missionary from India, and Mr. Rose of the Layman's Missionary Movement. A strong committee will be appointed by the Bishop to arrange the local details of the campaign. At the close of the meeting the President of the Institute took advantage of the opportunity to bring Church House to the notice of the clergy. He pointed out the various houses that had been considered and how the choice would soon be made between them and urged all the clergy to take an interest. The Bishop also expressed himself as strongly in favor of the effort and it is now felt that an effort will be made on behalf of the Church House in every parish in the city.

GRAND FALLS AND MADAWASKA

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J. E. Hand, formerly well known as the rector of St. James' Church in St. John city. Mr. Hand's field of labour extends some 75 miles along the valley of the Upper St. John. Grand Falls and Edmondston are the two chief centres. Services are also held at Limestone and Grand River. A rectory is being built at Grand Falls. This is undoubtedly the strategic point of the mission. The new rectory has been built and paid for by the people, with very little outside help, at a cost of $2,500. It has a concrete cellar with furnace, hot and cold water and is electrically lighted throughout. During the past year nineteen persons were confirmed and twenty-three baptized.

HARTLAND

Rev. A. Franchette, lately appointed to this comparatively new mission, writes very encouragingly of his field of labour. A new church will shortly be begun at Hartland. The services there are well attended. Services are also held at Glassville and Beaufort. A small church will be built at Beaufort, for which a building fund has been started. There have been fifteen baptisms in the past nine months.

WOODSTOCK

Rev. A. S. Hazel reports an increase both in the number of communicants and in the attendance at church services during the past year. The Sunday School, too, has made an advance, and the various parochial organizations are doing well. A chapter of the Brotherhood of St. Andrew has been organized with the assistance of Mr. Birmingham, the Brotherhood secretary. A Junior Branch of the W. A. has been started and during the few months of its existence has accomplished much. A brass credence table has lately been placed in the parish church as a memorial to Mr. and Mrs. Jarvis Bedell. The W. A. Senior and Junior Branches have by their gifts helped to beautify St. Luke's Church. The parish has a zealous body of laymen who have, by their efforts, helped to promote the well-being of the church. Mr. A. J. Raymond, lay reader, has greatly assisted in the services at the two churches. A monthly service is held by the rector at St. Peter's Church, Jacksonville.

BURTON AND MAUGERVILLE

Rev. C. K. Whalley, after a three years' residence has left these parishes to take up work in Halifax. The W. A. is active and efficient. By their efforts the rectory at Oromocto has been renovated and the interior of St. John's Church beautified. A brass altar cross was presented to the church at Maugerville by the daughter of the late Rev. Geo. H. Sterling. The churches at Oromocto and Lower Burton have also received like gifts from friends.

HURON

The daily press is responsible for a report published in last week's issue of CHURCH LIFE, that a new Secretary-treasurer and a Chancellor had been appointed for the Diocese. The report is quite unfounded, as neither office is vacant.

LONDON

Rev. Canon J. P. Smith died on January 3rd after a prolonged illness. He was seventy-three years of age, and a native of Cainsville. He was one of the first graduates of Huron College, and was rector at Belmont, Harrietsville and London, being in charge of Christ Church parish of this city for upwards of twenty years. He was widely known, and one of the most highly esteemed clergymen in the Diocese.

The funeral of Canon Smith took place on January 5th at Woodland Cemetery. A most impressive service was conducted at St. Paul's Cathedral by Bishop Williams, assisted by a large number of the clergy. The students of Huron College, of which Canon Smith was bursar, were present in a body and followed the cortege to the grave. Rev. Principal Waller and the Archdeacons and Canons of the diocese were the honourary pallbearers, while the casket was borne by Messrs. J. K. H. Pope, Harry Jewell, J. H. A. Beattie, Stephen Grant, Henry Macklin, and Andrew McCormick. Private services for the family at Canon Smith's late residence at Sydenham and Richmond Streets and at the grave were in charge of Ven. Archdeacon Richardson and Rev. Canon Sage, D.D.

COURTWRIGHT

The little frame church at Mooretown, erected in 1863, during the incumbency of the late Dr. Armstrong, celebrated its fiftieth anniversary on Sunday, the 28th ult. The services were conducted by the Rev. Canon Davis and the present incumbent, Rev. T. Softley. On the following Tuesday evening a social reunion was held in the public schoolhouse at Mooretown.

The congregation of St. Stephen's will build a rectory in Courtwright during the coming spring. Owing to the house famine, Rev. Mr. Softley was forced to take up residence in Corunna, but in the event of a rectory being erected here he will move into it.

SOUTHAMPTON

The home of Mr. S. Brigden, of Port Elgin, was the scene of a very happy meeting on Xmas afternoon, when a number of the congregation gathered and presented Mr. Brigden with a house jacket and a pair of slippers, as a slight token of their appreciation for his thirty-five years of faithful work in the church. The organist Miss Baker, was also the recipient of a purse of gold as a recognition of her appreciated efforts in making the musical part of our services bright and interesting. The Rector, Rev. T. J. Hamilton, was not forgotten. He was given a much appreciated gift, a cassock and surplice.

The Indian mission for the Saugeen Reserve with Mr. W. H. Crowel as missionary is doing splendid work.

On the evening of Dec. 29, the congregation had a festival in the Council Chambers in the village, a large number of whites from Southampton drove out and partook of the good things prepared by their Indian friends.

The programme was interesting. The St. Paul's Indian choir gave several well rendered selections. Other items consisted of dialogues by the Indian scholars, solos by several of the visiting whites. The last item was unique and seldom given, namely the giving of an Indian name, "Wasayahnequod" (meaning a Light Cloud) to the Rev. T. J. Hamilton, Rector of St. Paul's Church. Southampton, according to their ancient rites and ceremonies. They also presented him with the feathered cap, bow and arrow, and war club.

The proceeds amounted to over $40, and will be used in the erection of a shed at the mission in Scotch settlement.

Our mission established among the Cape Croker Indians in August of last year and ministered to by Mr. W. H. Crowel, under the Rector of Southampton, is also progressing. Services at present are held in the school house and good congregations are in attendance. The members are making plans for the erection of a fine stone church in the spring of 1914. Every thing points to a most successful church at this station.

KOOTENAY

NAKUSP

On Wednesday evening, December 24th, a most enjoyable time was spent at the banquet in honour of the retiring clergyman, Rev. Stephen H. Phillimore, who has been in charge of the Nakusp and Arrow Lake parish for the past three and a half years, and is now returning to England and will work in the Diocese of Hull. Mr. Phillimore, who is the younger son of Lord Justice and Lady Phillimore, has been an ardent worker during his incumbency of the parish, and has been instrumental in the building of two handsome edifices, at Arrow Park and Edgewood, as well as the vicarage here. The banquet was under the auspices of the Women's Auxiliary.

F. W. Jordan presided. After the banquet Mr. Phillimore was presented with a travelling bag with silver fittings. Several addresses were given. The wardens and Mr. Phillimore referred to the great change from a church viewpoint which had taken place in the parish since his arrival. He had from the commencement recognized that Nakusp was the natural centre of the parish and accordingly moved here from Arrowhead. He enjoyed his work in B.C. and though he arrived with certain set ideas in mind he soon found that conditions in this country required different methods to those of the Old Country. After gaining much experience here he was returning to England to take up other work, but would always have fond remembrance of B.C. and hoped to return some time.

MONTREAL

MONTREAL

Mr. Arthur Henry Burgess, ex-captain of the Bath and Wells Diocesan Association of Bell Ringers, has advocated the placing of a peal of bells in one of the Anglican churches in the city, and recommends Christ Church Cathedral.

Rev. Dr. Symonds, rector of the Cathedral, stated that although he favoured the idea in country cathedrals, he could not give it support here as the tower is not strong enough to support them, and a great number of churches in Montreal have bells of some sort already. A peal of bells in the Cathedral would only add to the confusion of sounds already heard on a Sunday morning.

NIAGARA

Dr. Boyle of Trinity College, preached twice on Sunday at the Church of the Ascension, Hamilton.

On Saturday, January 3rd, 1914, at All Saints' Church, Hamilton, by the Ven. Archdeacon Forneret, rector of Paul's Church, Toronto, assisted by the Ven. Archdeacon Forneret, rector of the church, Lily, elder daughter of Mr. and Mrs. Geo. E. Bristol, was married to Rev. Dr. Robert John Renison, rector of the Church of the Ascension, Hamilton.

ST. PHILLIPS' HALL, HAMILTON, was packed to the doors on Friday evening, January 2nd, with an audience of children and grown ups, who thoroughly enjoyed an entertainment prepared by W. Brewer in which the participants were, with one exception, members of the Sunday School, in aid of the mortgage interest of the church.

ST. MATTHEW'S, HAMILTON. — The Rev. C. A. Sadlier, of Chili, South America, will preach in this church on Sunday evening, January 4th.

ST. JOHN'S CHURCH, HAMILTON.—The Christmas and New Year services in this church were unusually bright and well attended this year. The church was very artistically decorated and all of the celebrations were well attended. The Xmas music was beautifully rendered.

Special sermons were preached in all the city churches on New Year's Day, on the close of 1913, large congregations attended all the celebrations.

The Bishop of Niagara and Mrs. Clark held as usual their New Year's Day reception. A great number of the clergy and laiety took the opportunity of offering the season's greeting to the members of the See House. All of the officers and prominent members of St. George's Society called in a body and after singing several patriotic songs, presented the Bishop with a leather bound volume of the Dictionary of National Biography.

Miss Spencer, daughter of the Rev. Canon Spencer, of Hamilton, the Canadian M.S.C.C. Missionary to Japan, has just arrived safely in Gifu, Japan, with her brother, where they will keep house together. The C.M.S. Missionary, Mr. Woodward, leaves for England next week, so they will soon be in full possession. The facilities for language study are very good in Gifu. Miss Henty (Miss Shaw's exchange), is a most enthusiastic worker and will be an inspiration to the new workers in every way.

At the December monthly meeting of the Niagara W.A. which was held in St. Luke's Church, the Organizing Secretary, Mrs. Houston, reported a Junior Branch and a Girls' Branch.

The E. C. D. fund had a balance of $120 to be voted on. $75 was voted towards the furnishings of the new Sarcee School building, $300 is asked for and as Sarcee belongs to Niagara, it will be taken up again at the January meeting. $25 was voted to Mrs. Waller, of Neda, Japan, now on furlough, a Xmas gift to herself from Niagara W. A. Mrs. Waller by her charming

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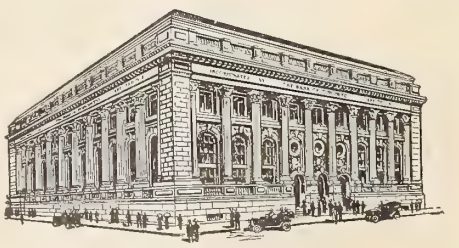

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THE BANK OF TORONTO

personality has won many friends among those priviledged to hear her.

The Literature Committee gave ten minutes on "Current Events in the Missionary World." Mrs. Francis spoke on the efforts of the Mohammedans and Hindus to convert the outcasts of India, and of the necessity for Christians to double our efforts to win them for Christ.

Miss Rieger spoke on the suggestion of the Chinese President to make confucianism the state religion of China,—what a setback to the nation! Another subject for earnest prayer to God to avert the evil. The Rector of St. Luke's, Rev. E. N. R. Burns, officiated at the service. He afterwards gave an address on the third clause of the Members' Prayer, dwelling especially on how to "aid" by practical work and by our prayers; we "encourage" by prayer, sympathy, letter-writing, and mission study.

The January monthly meeting of the Niagara Diocesan Board of the W. A. will be held in the Schoolroom of the Church of the Ascension on Wednesday, January 7th, at 10.45 a.m. Holy Communion in the Church at 10 a.m.

Luncheon will be served and in the afternoon addresses will be given by Mrs. Plumptree and Miss Elwood, Toronto.

The Literature Committee will give an address on the "Foreigners in Hamilton."

ST. CATHARINES

The St. Thomas Trustees have under consideration the erection of a new Sunday School. Two storeys, 40 x 70, brick construction, stone foundation, asbestos roofing, electric lighting, steam heating, maple floors. The estimated cost is $12,000.

GUELPH

Ven. Archdeacon Davidson, of St. George's Church, announces that he has declined to accept a call to St. Paul's Church, Vancouver.

NOVA SCOTIA

The Bishop of Nova Scotia held an ordination on the fourth Sunday in Advent at All Saints' Cathedral, when Wilfred Bradbury, of King's College, and David Jones, of Durham, England, were made Deacons. A helpful sermon was preached by the Dean. Mr. Bradbury will be stationed at Liscomb, and Mr. Jones is looking after the Missions of Georgetown and Souris, Prince Edward Island.

A splendid new organ has been presented by the parishioners to St. John's Church, Lunenburg.

Rev. G. M. Ambrose, M.A. rector of Bedford, recently visited a number of the parishes of the Diocese of Nova Scotia in the interest of the Diocesan Mission Board.

Immediately after the Christmas Day service at the North End Mission Church, Dartmouth, purses of gold were presented to Mr. A. L. Smith, the choir leader, and Miss Dorey, the organist, as a slight recognition of the splendid work they have done in developing the musical part of the service.

St. Paul's Church, Halifax, was well to the fore in providing a large number of Christmas dinners for the poor. As is the usual custom of this Church the Christmas Day collection will be distributed among some of the clergy of the poorer missions of the Diocese.

Rev. J. V. Young, succeeds Rev. W. H. Moorehead as Immigration Chaplain at this port. He will reside with Rev. Rural Dean Cunningham.

At All Saints' Cathedral the Dean had asked for a collection of $600 on Christmas Day to pay the balance of the missionary apportionment of the Cathedral and the balance due for interest on the loan upon the building. The response was over $700.

For the past twenty years or more the Church in Caledonia has been without a minister, and during these long years the edifice had got into a very bad state of decay, the foundations were nearly all gone, the Church relying upon five or six stones for its support, the spire, a most beautiful one, presenting a very sorry appearance. But to-day all has been changed, the Church has been thoroughly restored, and December 14th saw the opening thereof. And the cause of the reopening is due to the efforts of Mr. and Mrs. Harry Edwards,

Mr. Edwards conceived the idea of holding a fete day last July, the result of which was a net gain of $400 towards the restoration. Seven feet of new spire has been put in, a new stone foundation has been installed, three coats of paint inside and out have been put on, and the whole interior and exterior have been thoroughly repaired. The congregation and rector of St. John's Church, Lunenburg, kindly donated their late organ, which has been put into a thorough state of repair and is now installed.

A wooden lectern has been made and presented by R. F. Telfer, Bridgewater, while James Brignell, of Bridgewater, has also presented a new fence. The old pews have been re-varnished, the seating accommodation being about 150 to 200 persons. In addition to this, one day this week, at the request of Mr. Edwards, twenty-five members of Caledonia, belonging to all denominations, and two teams, turned up and levelled and cleaned up the grounds all round the church.

The collection at the service was $57.

The last service held in the church before its re-opening was in July, 1889.

The late Archdeacon Kaulbach left among his papers a manuscript history of the Parish of St. John's, Truro. This manuscript has been edited by his successor, Rev. W. P. Robertson, B.D., and it is proposed to publish it as an appropriate and abiding memorial of the Archdeacon's ministry in Truro.

OTTAWA

OTTAWA

ST. BARTHOLOMEW'S.

Their Royal Highnesses, the Duke and Duchess of Connaught, attended and communicated at St. Bartholomew's Church on Christmas Day as usual.

Through the generous thoughtfulness of their Royal Highnesses, the children of St. Bartholomew's Sunday School enjoyed a Christmas tree at Government House on Wednesday afternoon, December 24th. It was a wonderful Christmas tree, one long to be remembered, standing in the centre of the great ballroom and towering up towards the ceiling.

The children accompanied by the rector of the parish, Rev. Canon Hanington, and the Sunday School teachers, arrived at Government House at four o'clock. The children were taken to the dressing-rooms, and at 4.30 they were received by their Royal hosts in the racquet court, where they enjoyed a bountiful supper, being waited upon in person by the Duke and Duchess of Connaught and the Princess Patricia, assisted by the ladies-in-waiting and the members of the staff.

After supper the children were conducted to the ballroom, where for a few minutes they had an opportunity of admiring the wonderful Christmas tree. All the lights had been turned off around the room, and the tree, covered with candles, stood out in perfect relief, glittering with decorations and laden with beautiful presents. Each child was then called forward by name, and presented with a gift by Her Royal Highness, and also with a Union Jack.

The Sunday School teachers were then presented to His Royal Highness, who with a few kindly words handed to each of them an appropriate gift.

Grouped about the tree the children sang the National Anthem, and with three cheers for the King and three more for their Royal Highnesses they took their leave. As they left the room His Royal Highness presented each child with a parting gift, consisting of a bag containing candy and other good things.

This is the third occasion on which Their Royal Highnesses have so generously entertained the children of the Sunday School to a Christmas tree, and it is but one of the many ways in which they have shown their warm interest in the welfare of St. Bartholomew's Church. St. Bartholomew's is the parish church of Rideau Hall, and has been attended by practically all the Governors-General since Confederation. The bells presented by the Princess Louise and the memorial tablets to the Marquis of Dufferin and his son, Lord Ava, are among the evidences of the affection felt by previous residents of Rideau Hall for the picturesque little church. Among the many thoughtful acts of Their Royal Highnesses none has been more thoroughly appreciated than their kindness in securing for the church the very fine organ which had been placed in the chapel at Government House some years ago by Lord and Lady Aberdeen.

The net proceeds of the "Donnybrook Fair" amounted to about $300.00, not $30.00 as previously stated.

The service in St. Matthew's church on Christmas morning marked the retiring of one of the ablest organists and choir leaders in the city, Professor F. T. Shutt, who has occupied the position for the last eight years

The present organ, one of the best of its size in Ottawa, was installed, mainly owing to his efforts.

Throughout his long term of service with St. Matthew's, Professor Shutt has been popular with all members of the choir and has gained their love and esteem. He is also highly thought of by the members of the church and congregation with whom he has come in contact. Efforts have been made by church officials and others to have him reconsider his decision, but without avail. The names of several orgarists in the city have been mentioned as Professor Shutt's successor, but nothing has been decided, it being thought best to make haste slowly.

Professor Frank Thomas Shutt, M.A., F.R.I.C., F.R.S.C., was born in London, England, and came to Canada in 1870. He received his education by private tutor and in the Toronto University, receiving his degree of M.A. from that institution. He has been connected with the Dominion Experimental Farm for a long term of years and at present occupies the position of chemist to that institution. An increase in his official duties compels him to resign his church work.

EASTVIEW

The Festival of the Nativity was fittingly observed in St. Margaret's on Thursday last. There was a celebration of the Holy Communion at 8 o'clock, and also a choral celebration at 10 o'clock, when the rector Rev. George Bousfield, preached to a very large congregation. At the 10 o'clock service the choir appeared in vestments for the first time, which added very much to the dignity of the service. About three years ago a large Parish Hall was erected near the church, and this year, through the energy of the St. Margaret's Club, an entrance was made into the church from the Hall, thus providing a suitable place for the choir to vest. The energetic president of the Club, Mr. Robert Donaldson, then undertook to collect finances for a surpliced choir, which became an accomplished fact on Christmas morning. The number of communicants was large at both services.

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QU'APPELLE

CARLSTADT

Monday, December 22nd, the new St. Mary's Church at Carlstadt, was dedicated by the Bishop, assisted by Rev. A. E. Burgett, general missioner of the diocese, and the Rev. T. W. Cunliff, Rector of the Church.

The Woman's Auxiliary has been working hard to get the church in readiness and it was a surprise to the Bishop and the visiting clergy to see the church so complete. The altar was beautifully decorated in white carnations, and the services were beautiful and impressive. The Bishop complimented the Rector and the members of the church for the success of their efforts.

After the ceremony the W. A. held a reception at the home of their president, Mrs. T. H. Wagner, where the people had the pleasure of meeting the Bishop and Mr. Burgett.

MANOR

The Bishop of Qu'Appelle administered the rite of Confirmation in St. Margaret's Church, Manor, on December 29th, at three o'clock. At the conclusion of the service a reception was held at the home of Mr. and Mrs. G. D. Dickin to which all who wished to meet the Bishop were invited.

QUEBEC

The Christmas festival was marked by frequent services at the city par-

(*Continued on page 15*)

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Women's Work and Social Service

IT is rather a curious and interesting fact to notice how largely the romantic subject of courtship as the main theme for books of current fiction has of late given place to the subject of marriage and the married state. Not so much the dawning of manhood and womanhood, not so much the experience of "falling in love," of being courted and of becoming engaged, but the adventures of man and woman, with their powers and passions developed, face to face in the romance and reality of every day, not in the beautiful glamour of a midsummer night's dream, but in the heat and dust of the day's work, this has become the theme of most absorbing interest to the novelist and his readers.

In this connexion, two books which I have lately read, invite comparison by their points both of resemblance and of contrast.

* * *

In *Virginia*, the American writer Ellen Glasgow, has produced a book which entitles her to a high and honourable place among novelists, on account of the depth of insight, the delicacy of perception, the breadth of view, which characterize this really remarkable study.

I know few more exquisite pictures than the opening one of the maiden Virginia, "flushed, ardent, expectant, standing at the beginning of womanhood, looking towards the veiled and radiant life that was approaching." She had been nurtured in the shelter of a home where love and imagination reigned, and where the harder facts of life were never seen, save through some softening and refining atmosphere. She was like "one who had existed from the beginning merely as an exquisite medium for a single emotion, made to live only in loving, made to use, or rather to possess, no faculty, except that of feeling."

Virginia's mother would have endured martyrdom in support of "the consecrated doctrine of her own inferiority to man," and Virginia was not only an inheritor, but an ardent devotee of the same faith. And when Oliver came upon the scene, he was only too ready to accept it, for he felt "how easy to work if she were within call! How glorious to go out into the world, knowing that she was at home, waiting—always just waiting—for his return! To Virginia the whole future was bound up in the loveliness of this delicious dream, and she foresaw with joy "the daily excitement of marketing, the perpetual romance of mending, the glorious monotony of pouring his coffee," he at work, absorbed in a hundred interests, she at home waiting, her whole existence centred in his.

* * *

The question is, how did it work? Children came, to demand a share of attention, and "Virginia simply lived in Oliver and the children," ceasing to care for pretty things, for her own appearance, for any outside interests; "all experience for her condensed into a single emotional centre, and her vision of the universe restricted to the single window of the soul through which she looked."

Oliver made some attempt to share his interests with her; he would at least have liked her to know what he was interested in; but where was the use of reading his plays to a wife who was obviously listening for a cry from the nursery and was poised for flight; or how could one expect discriminating sympathy from an adorer to whom everything, good or bad, was "lovely" and "wonderful" if done by him. He loved his wife, but he soon realized that she was no companion.

* * *

So almost of necessity, Oliver grew more and more absorbed in his work, it gradually came to form a separate world for him, a world in which neither Virginia nor the children had any place; the children became their father's rivals, because their needs so often absorbed the heart that loved best the one who needed her most.

Years passed, and Virginia—to whom nothing had ever counted except the supreme privilege of giving herself, body and soul, to the service of love," was fast growing old and dowdy and careworn, while Oliver remained handsome and youthful, though spoiled for the adventure of life by the very devotion which had always made his own happiness and comfort seem the most important things in the world to himself.

At last Virginia began to see, only it was too late, that she had mistaken her duty, and that the call to her, which she had never understood before, had been to uphold, not his inclinations, but his convictions; that she should not have soothed his weakness, but should have stimulated his strength.

* * *

The daughters had grown up now, modern, independent, aggressive, believing self-sacrifice immoral, and self-realization the sole duty of woman as well as of man. It is not necessary to pursue the development of the inevitable tragedy in the gradual drifting apart of husband and wife, until we say goodbye to Virginia in the desolation of abandonment by the husband "whose body and spirit had been untouched by love's exactions," and who demanded a new youth, in which she could have no share. Harry, the adored only son, is the one touch of consolation in the desolate picture, and we are left with the hope that his mother's wounded spirit might come to find some shelter and refuge in his loyal affection.

* * *

In his striking story *Juggernaut*, Mr. E. F. Benson has treated a somewhat similar theme; the main situation, the selfish self-absorbed student, the beautiful and adoring young wife, is the same; only here is the difference, that Margery, who was not only lovely and desirable, but extremely quick-witted and clear-sighted, soon perceived that the love which to her was everything, was to Arnold a mere extra, not the stuff and substance of life, but only its decoration; she realized that her part must be the removal of any hindrances between him and the perfect accomplishment of those literary studies of the ancient world which were dearer to him than anything else; and she set herself to build up a "protective apparatus" between him and all possible interruptions. All her pictured ideals of married happiness were sacrificed to this necessity, no morning music, no writing her letters at a corner of his table, nor curling up in the window seat with the needlework; no visitors to lunch, because all these many other little joys disturbed her husband.

In his case there were no complications of children or of poverty to dispute the supremacy of Arnold's claim, and the whole capacity of Margery's ardent nature, with its keen intelligence, its exquisite idealism, its tender sympathy, its generous devotion, was thrown into the task of adjusting her life to the discovery—made, not in one quick flash of inspiration, but in many long hours of patient endeavour—that, in her own love for him must be found healing and safety, and with this light upon her path, we part from her going forward, as she believes, into happiness and peace.

* * *

It is Mr. Benson again, who has traveled far since he shocked and dazzled us with *Dodo*, who offers a remarkable contrast to his own *Juggernaut* and to *Virginia*, in the history of *Mrs. Ames*.

It is in seeming a commonplace story of commonplace people—an ordinary village, a trivial round, "just calling and clubs and dinner-parties" and occasional baths at Harrowgate, and—yes, one political meeting; a population of solicitors, doctors, tradesmen, people of leisure, middle-aged, dull, well-to-do. There was never "anything doing" in Riseborough, "people accepted life as they found it, enjoyed their meals, seldom wondered or thought about anything, and did not even know that they possessed emotions. Golf, gardening and gossip made up the day's record."

Against this somewhat lethargic background, Mrs. Ames alone inspired a sense of efficiency, and of capacity to deal with a situation, should such a thing ever develop in Riseborough, which admittedly seemed very improbable. Mrs. Ames was neither handsome nor commanding, and, alas for the heroine of a novel!—she was fifty-five. Mrs. Evans, on the other hand, was, like Virginia's husband, still youthful after twenty years of married life, and was now longing for some emotional experience stronger than anything she had known as the wife of placid unexacting Dr. Evans.

No need to count the steps by which the rather senseless intrigue developed between Mrs. Evans and Major Ames. Mutual attraction had perhaps less to do with it than

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boredom, throughout the lack of any paramount interest—no work, no family worries, no really strong affection, no religion. Such as it was, however, it became amazingly absorbing, and Major Ames at last found himself involved in a net from which there seemed no escape, except through the shipwreck of the two homes concerned.

* * *

In the earlier chapters, the "capacity" of Mrs. Ames has to be accepted on faith. Indeed, her capacity seemed to be "atrophied by the succession of minute happenings which encased her," by the dryness of the atmosphere she breathed, which was wholly innocent of the disturbing ozone of ideas.

But while Mrs. Evans was experimenting with new emotional possibilities, Mrs. Ames was being swept into the realm of outside ideas, and in the inspiration of an idea that was perhaps too big for her, she began to develop a new dignity and power. It matters little for the author's purpose that the particular idea was that of woman suffrage, and we are afraid that Mrs. Ames would never have become a very distinguished ornament of the cause. The point is that in the "enlarging, quickening and enkindling power" of this new idea, she was able to rise to the situation just when it was reaching its climax in a threatened elopement.

Mrs. Ames was not young and lovely like Virginia, she was not exquisite and keen-witted like Margery, she was not ardent and devoted like either. Yet she realized what was taking place before it was too late; she rose to the necessity; she made it possible for her husband to return to his old allegiance without an irretrievable loss of self-respect, she enabled Mrs. Evans to do the same, and helped both to begin afresh. It was all very simple and unsensational; there was no scandal, there was not even a real scene; Riseborough knew nothing about it, but bitter misery and ruin was averted from two people, and two homes were saved, all by Mrs. Ames.

* * *

As we catch our last glimpse of her, taking a first lesson in bicycle riding from her now restored husband, we feel that Mrs. Ames at any rate, has achieved a triumph, and that it was done as she said herself by "being patient and ordinary," and brave. So we make our parting salutations to her, a truly successful wife.

Honour Bright.

God bless the goodnatured, for they bless everybody else.—*Beecher.*

HOLY ORDERS

A few words about holy orders will conclude these notes on the sacraments. "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church—Bishops, priests and deacons," to which men are admitted "by public prayer with imposition of hands" (Prayer Book, p. 509). Bishops possess the plentitude of ministerial authority, and alone can ordain men deacons and priests, or add others to their own order. By ancient custom the priests present at an ordination to the priesthood unite in the imposition of hands; and not less than three Bishops may canonically consecrate to the apostolate. Bishops govern the Church constitutionally, ordain and confirm. Priests bless, absolve, and offer the Holy Sacrifice; the pastoral charge of local parishes is committed to them. Deacons assist the priests in various ministries, read the Gospel in church, and preach and baptize. Each higher order, of course, possesses all the powers of the lower. Christ constituted the sacred ministry when He called His apostles, breathed on them, conferring the Holy Spirit for the work He committed to them, and sent them as His Father had sent Him. Its authority is thus derived from Him as Head of the Church, not from the congregation; and the outward, visible sign, the laying on of the hands, appears in the Holy Scripture as the assurance to the faithful that those who received it were empowered by Christ through His apostles acting in Christ's stead. All the sacraments, Holy Baptism and Holy Matrimony alone excepted, require the apostolic priesthood for their valid administration. The fact of history that Orthodox Catholic Bishops throughout the world have received their orders from other Bishops back to the first century, is called the Apostolic Succession. Protestant bodies possess a humanly constituted ministry of preaching, which is often wonderfully blessed, and which is adorned by multitudes of holy and learned men. This ministry, however, is not to be confused with the sacred priesthood, which Protestants repudiate. Preaching not being a sacredotal function, laymen in the Church may preach when licensed by the Bishop.—*Rev. Dr. W. H. van Allen.*

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—*George MacDonald.*

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In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

INDIA

MEDICAL MISSIONS AND THE BLIND

In the half-yearly report of the Hospital of the S. P. C. Medical Mission at Murhu mention is made of the chief contributory cause to the appalling number of hopelessly blind people in India.

The fixed belief on the part of parents that if a child's eyes are stuck owing to ophthalmia they should on no account be opened, nor the child's face washed for a week, together with the absence of medical aid over large areas accounts for the appalling number of hopelessly blind people in India. The last census showed that there are over 460,000. In a single month at a Chota Nagpur hospital there were over 1,000 attendances for ophthalmia. The amount of blindness thus prevented we cannot calculate, but that work alone would justify the establishment of a dispensary.

JAPAN

EXTENSION OF PAROCHIAL ACTIVITIES

The Rev. P. S. Yamada, a Japanese priest in charge of St. Andrew's Church, Shiba, Tokyo, writes:—

"During the last year I have instituted three new methods of work with the unanimous support of the congregation.

"(1) Certain members of the Church voluntarily undertake to go visiting among their fellow-members. At the beginning of the week these receive cards with ten to twenty names of those whom they are to visit, and at the end of the week they return these cards to the priest-in-charge with their report written on the back.

"(2) We have small meetings in the houses of various Christians for preaching to their non-Christian neighbours.

"(3) We publish a monthly magazine for the congregation.

"Twenty-two persons were baptized during the year, and seventeen confirmed."

CHINA

A TYPICAL DAY IN A MEDICAL MISSION

Miss A. O. Stott of the medical missionary staff at Tai-chow-fu writes of a typical day in the hospital there:

It seems an almost unending stream

of patients which flows up to the door of the hospital morning by morning. And what a variety of human woes this motley crowd presents! One feels as if every possible ailment were represented in some form or other, affording a wide and comprehensive experience for the doctor in charge.

First of all the patients gather in the bright, roomy chapel to hear from the lips of the Chinese catechist of "The Way, the Truth, and the Life." Earnestly he entreats them to seek "the Great Physician," faithfully he exhorts them one and all to come to Him, Who alone can heal their souls' disease of sin. All have abundant opportunity for hearing "the Word of Life," ere the tinkle of the doctor's bell ushers them one by one into the consulting-room.

Here their *mao-bing* (disease) is diagnosed, and if suitable for admission, they are recommended to come in, or should this be unnecessary, they then and there receive medical or surgical treatment as required. Let us follow one "admission," say to the women's hospital. She passes up the staircase to the beautifully airy wards above, and all her anxious fears are banished by the kindness and sympathy with which she is welcomed.

Could any contrast be greater than the ward of a mission hospital and the dark, miserable room of an average Chinese home? In the former every reasonable comfort for the sick is present—clean, snow-white bedding and spring mattresses, whereas in the latter, hard planks and one filthy wadded quilt form the usual bed of the Chinese sufferer.

Thus, year in, year out, the Tai-chow Hospital stands to fulfil the Great Physician's command, "Preach the Gospel, Heal the Sick." A centre of spiritual light and bodily healing, it sheds its influence over all the wide district north and south of Tai-chow, and in many an out-of-the-way district may be found one and another who, through its instrumentality, can thankfully say—

"I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting-place,
And He has made me glad."

THE EPIPHANY APPEAL TO THE CANADIAN CHURCH

In the Epiphany appeal of the Primate and Bishops of the Church in Canada to be read to all churches on January 11th emphasis is laid on the fact that "The teaching of Foreign Missions by the clergy, the study of Foreign Missions by the people, the giving for Foreign Missions by all, should be carried forward throughout the year."

The appeal contains a big summary of the conditions in the various fields in which the Church is working.

"The last Government census in India shows that while the Buddhists increased 11 per cent., the Mohammedans and Parsees each 6 per cent., the Hindus 4 per cent., the Christian community increased 32 per cent. The growth of the Christian population during the last four decades is as follsw: 1818, 1,862,634; 1891, 2,284,-380; 1901, 2,923,241; 1911, 3,876,203. In the last thirty years the Christian community has doubled. In the last ten years alone it has increased by nearly 1,000,000 adherents.

IN KOREA

"the Church community, in 13 years, increased 1,000 per cent.

THE UGANDA CHURCH

"is another striking evidence of the power of the Gospel to uplift, mould and guide human life. Thirty-five years ago the first missionaries went there. For five years there were no apparent results. In 1881 came the first baptism. Two years later came a time of persecution, when many of the newly baptized converts suffered torture and death, rather than deny Christ, their God and Saviour. Then followed the martyrdom of Bishop Hannington. Bishop Parker, his successor, fell a victim to the climate on his way to his diocese and rests with MacKay, Hunt and Blackburn in the graveyard at Usambiro. To-day the Church in Uganda has a membership of 80,000 baptized Christians. It has 1,700 churches scattered over the country. It is self-supporting, self-governing, and is inspired with a keen missionary spirit. Three years ago the Cathedral was destroyed by fire. Since then these black people have raised the sum of $40,000 towards the cost of a new building. The principal landowners, we are told, are devoting 40 per cent. of their rent roll to this purpose, and the poorer Christians are giving in like proportion. In 1911 there were 6,000 baptisms and an increase of 7,000 children in the school attendance. And yet there are people who have the hardihood to assert that missions are a failure."

Attention is also directed to those countries in which the Canadian Church has assumed special responsibility, viz., China, Japan and India.

"In China the opinion is expressed by Mr. Sherwood Eddy, that 'The Church, instead of being wiped out, has increased 80 per cent., and since the Boxer rising, exclusive of the Roman Communion, the number of communicants has increased from 37,000 in 1889 to 196,000 in 1910.'"

The appeal concludes with pointing out briefly the needs of the missionary campaign in which the Church is engaged. The first need is men and women who will consecrate their lives to the work; the second need is prayer, and the last need is money.

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MONTREAL

The Church in Canada

(*Continued from page 12.*)

ishes. There were three celebrations at the Cathedral, the Bishop being celebrant at the Choral Eucharist. There were several celebrations at St. Matthew's and at Trinity. There was a considerable amount of providing for the poor done on the part of the various parishes and charitable organizations. "La Guignolee," which is a very old Quebec custom, was taken up from door to door on Christmas eve by the Commercial Travellers' Association and liberally responded to by all citizens. The proceeds are distributed amongst the poor of the city. The most marked feature of Christmas tide is the midnight services in all the Roman Catholic churches. Great crowds attend these services and the illuminations inside the churches are especially brilliant. The Midnight Eucharist was held at St. Matthew's.

Rev. W. J. Southam, who unfortunately encountered a severe illness during his visit to Quebec, is now convalescent and expects soon to leave Quebec.

At the Trinity Church sale over four hundred dollars was realized.

RUPERT'S LAND

The Pastoral of the Bishops in regard to Family Prayer was read out in the churches throughout the Diocese on either the 1st or 2nd Sunday after Christmas. At St. John's Pro-Cathedral the Primate preached an eloquent appeal along the lines of the letter, pleading for a re-institution of the devout, character-building practice of Family Worship.

Many churches in the cities of Brandon and Winnipeg held special watch-night services on the 31st December, at some of these there was a celebration of the Eucharist during the first hour of the New Year.

Rev. J. J. Robinson, D.D., and three students from St. John's College, attended the Student Volunteer Movement Convention held at Kansas City during the New Year week.

WASKADA

The parish of St. George's held its first anniversary of the opening of the church a short time ago. Rev. C. G. M. Littler, B.A., the incumbent, and Rev. P. Heywood, B.A., officiated at the services which were well attended. The church, a beautiful one at all times, was specially decorated and presented a very fine appearance. Some anthems and selected hymns were rendered by a large choir. A celebration was held in the morning and Rev. P. Heywood (the first incumbent of the parish), preached both at 11 a.m. and 7 p.m. The picture of this distant outpost of the Diocese is distinctly hopeful, to judge from the progress of the last year or two.

NEELIN

The congregation are looking forward to the erection of a church at no distant date. Rev. H. Hoodspith has had this charge (with Cartwright and Holmfield) and such is the progress under his ministry that "the renewal of life in this important parish" hoped for by the late Rural Dean, seems to have come.

BOISSEVAIN

Rev. P. Heywood has secured the Warden of St. John's College as special preacher on January 18th, and on January 25th, Mr. F. A. Williams of the B. S. A., will address this congregation. The Christmas services at 8.30 a.m. and 11 a.m. were most uplifting, the music being carefully prepared and excellently rendered. There were 60 communicants.

STONY MOUNTAIN

The celebrant of the Christmas Communion at Christ Church was the Very Rev. Dean Coombes of the Cathedral. Mr. Boustead is student-in-charge of this mission, which may soon be a suburb of the city.

Rev. H. Cooper Aylwin is at present assisting Rev. W. G. Nicholson in the heavy parochial work of St. James'.

BINSCARTH

The Girls' Auxiliary, St. Matthew's, held their annual bazaar on Saturday, December 13. In spite of the fact that the day was unfavorable, the bazaar was quite successful. About $110.00 was realized from the sale of work, teas, etc. The altar rail ordered by the Girls should be in place shortly.

MILLWOOD

Christmas Day was saddened, for the parishioners of St. John's Church, by the death of Mrs. P. W. Bates, who passed away late on Christmas Eve. Mrs. Bates took a keen interest in the church and Sunday School at Millwood, and was also a member of the W. A. The funeral, which was held on the 27, was very largely attended, practically the whole settlement turning out to show their sympathy.

NEEPAWA

The semi-annual Sale of Work on December 11, by the W. A. of St. James' Church, was a splendid success, everything being sold in a few hours. $150.00 was realised and will be applied on the Rectory Fund and taxes. The W. A. are publishing a calendar for 1914 in a few weeks which will help their funds and also be an interesting memento for its purchasers.

The Wardens and Vestrymen have presented Rev. Canon Murray of St. John's, Winnipeg, with a beautiful stole in token of their gratitude for the recent mission.

MINNEDOSA

Christmas Services in St. Mark's Church were largely attended. Thirty-five communicants, mostly young people, attended the early celebration, and fifty-seven, older members, at the eleven o'clock service. This is the largest number in the history of the parish. The church was nicely decorated for the occasion.

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Mrs. E. O. Denison, the genial President of the W. A., received a present and a surprise on Christmas morning, in the form of a certificate and gold pin, declaring her a life member of the W. A. Mrs. Denison has for many years been most active in the parish in the choir and W. A., and has the affection and admiration of all her fellow workers.

The Rector, too, had a visit from the same Santa Claus, and received a handsome book case and declared himself delighted with the same.

TORONTO

The Bishop and Mrs. Sweeny, together with Bishop and Mrs. Reeve, held their usual New Year reception for the clergy and laity.

The Bishop left on Tuesday to attend the consecration of Very Rev. Dean Frank DuMoulin as Co-adjutor Bishop of the Diocese of Ohio, in Trinity Cathedral, Cleveland. It is expected that the delegation from the Church in Canada at the consecration will be large and representative, including the Bishop of Ontario, the Bishop of Niagara, the Bishop of Saskatchewan, Provost Macklem, of Trinity College, and others.

TORONTO

LAYMEN'S MISSIONARY MOVEMENT.

"The first business of the Church is to preach the Gospel to the whole world."

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"Our participation in missions is the measure of our Christian efficiency."

OUR GOAL.

In 1908 the Toronto Committee of the Anglican Laymen's Missionary Movement decided upon $150,000 as the amount to which our missionary gifts should be immediately increased.

OUR GIVINGS.

The total missionary givings from the Anglicans of Toronto City for the years ending at Easter have been: 1908, $58,478; 1909, $54,063; 1910, $68,514; 1911, $71,668; 1912, $83,613; 1913, $89,444; at a total increase of 52.7 per cent., or 8.8 per cent. annually.

INEFFICIENCIES.

Of the total increase of $30,966 in gifts of Anglicans for missions in six years, six parishes were responsible for $25,617. There are over 50 parishes in the city.

Fourteen parishes actually gave less to missions in 1913 than they gave in 1908.

Fifteen other parishes gave less in 1913 than in some year between 1908 and 1913.

Less than one-third of our communicants contribute in any regular way to missions.

THE REMEDY.

I.—The adoption of Scriptural methods in missionary finance, i.e., an offering from every churchman every week accordingly to his ability. "System, not spasm, is God's method."

II.—The use of common sense business principles in Church finance, i.e., the adequate cultivation of the whole constituency; education by the clergy followed by organized personal effort by laymen.

These principles are fulfilled in the use of the Duplex Envelope and the Annual Every Member Canvass.

SOME SUCCESSES OF THE METHOD.

One parish in Toronto last year increased the number of its subscribers from 37 to 132 and its givings to missions from $537 to $2,300 as the result of the work of 8 men for one week. Incidentally, they added $700 to current revenue. They say "The canvass was the most enjoyable work we have ever undertaken for the Church."

Another parish which has made annual canvasses for several years, reports, "The amount given to missions under the canvass of 1912 was $1,395, and for other non-parochial objects, $345. Under the canvass of 1913 the amount given to missions was $2,187, and for other non-parochial objects, $567.

Forty-seven men in another parish made a canvass for three purposes, debt, current expenses and missions, realizing a total of $3,414, of which nearly $700 was for missions.

In still another congregation 20 men added 106 new subscribers, giving $863 per year to current expenses, and $932 to missions, above what had previously been given.

THE JANUARY CAMPAIGN.

The Annual Missionary Campaign in January in all parishes of the city is a campaign for greater efficiency.

1. Information will be given and enthusiasm created by:

(a). Special missionary sermons and addresses at each service on Sundays, January 11th, 18th, and 25th. It is suggested that the Rector of the Parish present the matter on the first Sunday, that on the second Sunday laymen be invited to deliver missionary addresses, and on the third Sunday arrangements for an interchange of pulpits be made by the Rectors of the city.

(b). The Annual Supper for Anglican Men, at St. James' Parish House, January 22nd. An outstanding speaker is being secured who will be announced later.

(c). Parochial Meetings to be arranged. These should take the form of men's missionary suppers.

(d). The distribution of suitable leaflets and pamphlets.

Note.—In all this work, the members of the Executive Committee stand ready to render any possible assistance, by addresses at parish meetings or Sunday services, or in the actual work of organization for the canvass. Mr. D. M. Rose, the Secretary of the L.M.M., is available from now until the end of January to assist in every way possible in arranging for speakers, etc.

2.—Prayer. Larger emphasis than ever before must be placed upon the use of spiritual forces. "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." (St. Mark 11: 24).

(a). The Missionary Litany, issued by M. S. C. C., has been authorized for use during January by the Bishop of Toronto. Every clergyman is particularly requested to make use of this Litany and Special Collects each Sunday in January. Further copies may

View of James Carter & Company's trial grounds at Raynes Park, London, England.

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be secured from the Secretary of the L.M.M.

(b). A Special Meeting for men of the Church (clergy and laymen) for Intercession, will be held in the Church of the Redeemer, Monday evening, January 12th. A large number of men from every parish should plan to be present.

(c). It is especially urged that prayers for missions generally, for our own missionaries, for this campaign in our city, be offered daily by all men, both privately and at family devotions.

(d). Every parochial missionary committee and every group of canvassers should meet together for prayer before the work is attempted. The canvass is not merely for money, but for men's heart interest. Only with Divine aid can men be won to large and unselfish living, and active participation in missionary work.

3.—Personal Service.

(a). By missionary committees, who, with the Rector are responsible for organizing and directing the work in the parish. These local committees should meet immediately that the work outlined may actually start in January.

(b). By scores of men as canvassers, presenting the opportunity of the day to their fellow Churchmen. The canvassers will be enlisted for service by the joint efforts of clergy and Missionary Committee, so far as possible before January 18th, that at least one evening may be devoted to preparation for the active work of the canvass.

(c). By every Churchman through the channel of his gifts upon a weekly basis "as God has prospered him," to the support of the whole work of the Church in the parish, in the diocese and the Dominion, and in the great needy world beyond.

DAVID M. ROSE,
General Secretary,
159 Confederation Life Building.

Prayers were offered in many of the city churches on Sunday for the recovery of Sir James Whitney, Premier of Ontario, who is lying seriously ill in Manhattan Hotel, New York.

HASTINGS

A large number of the parishioners of St. George's Church gathered at the parsonage on Monday, the 29th, to spend a social evening and to bid "Good-Bye" and "God-speed" to Rev. Wm. and Mrs. Burns. Mr. D. Drope read an address expressing the good will and appreciation of the congregation.

In replying, Mr. Burns, on behalf of Mrs. Burns and himself, expressed his deep gratitude for all their kindnesses to them during the past eight years. He reviewed, briefly, some of the work accomplished in the Mission. He would leave, as a mark of his labors, a new church in Hastings. He hoped they would support loyally his successor.

Mr. Burns came to Hastings Mission is September, 1905. The next year he set on foot preparations for a new church. In 1908 the new church was an accomplished fact, mainly through his influence with the late Mr. Henry Johnson, who gave $2,500 towards the building of it, also $800 for a new pipe-organ, and also, in the same year, when Mr. Johnson made his will, he left $40,000 to the Mission Fund, $300 a year of the interest of which sum goes to St. George's Church.

On Sunday, the 28 ult., in his farewell sermon, he stated that he had baptized into the Kingdom of Christ in the Mission about one hundred, about 60 had been confirmed, about 40 had been "laid to rest" and over 40 couples he had married. He had preached about 1000 sermons, celebrated Holy Communion over 300 times, and driven in all kinds of weather a distance of about 20,000 miles. Mr. Burns will rest for a couple of months to recover his voice.

AURORA

A missionary institute is to be held in Trinity Church Sunday School, on January 12th and 13th, under the auspices of the Missionary Prayer and Study Union, the devotional and educational department of the M.S.C.C. Among those taking part are Revs. T. H. Cotton, E. J. McKittrick, G. S. Despard, H. C. Priest, C. E. Whittaker, J. H. Colclough, F. H. Cosgrave, J. R. S. Boyd, Dr. Ferguson, Mr. Allin, Mrs. Webster, Miss Thomas, Miss Ramsay.

1. A registration fee of 50 cents per delegate, to cover expenses, will be payable on the first day of the Institute.

2. All delegates who desire it will be entertained at the homes of Trinity Church members.

3. Each delegate is to notify the Rev. G. S. Despard, Aurora, of intention to be present, the time of arrival and whether entertainment is desired. This notification should be sent not later than January 7th.

4. The expense of each delegate apart from the cost of travel will be but the registration fee of 50 cents and the cost of a text book for mission study.

5. Address all communications to the rector of Trinity Church, Aurora.

YUKON

An order-in-Council has been passed for the sale to the Bishop of Yukon for church purposes of a tract of land on the Dezadeash River near Champagne Landing, in the Whitehorse district. There has been already established at this point an Anglican mission, and a number of Indians are located there.

A Road of Yesterday

MEMORY and I took a walk together one day, along an old, familiar road—a road whose memory winds like a thread of silver through part of the robe of my life. We passed the old board walk leading to the town hall—for we had not yet left the village behind us—and, oh, the dreamy ugliness of its four brick walls and blindless, regular windows, and its blistered yellow door with its white knob! We crossed the field with the stile at the far end, that leads to our road, but here we paused, for memory would have it so. And together we looked back and up at what we were leaving behind us. Mile on mile stretched a great circle of tree-covered hills, here and there rising like domes, and again like monstrous beavers, and fading away into the distance in a soft, hazy, undulating line. In the foreground, and quite close to us, rose "the hill" or more often termed "the mountain," friend and familiar of every child in the village, and spring's great fancy cushion of living velvet. Hills and trees and sky were round about us and above us—nothing more. And yet so much more that words can never tell it all. The wind was in the branches, swaying them this way and that, in confusion that was not confusion, but a giant's drill set to wild, mystic music that one could feel but could not hear; as if they were nature's chorus, these sun-crowned, swaying trees with their gleaming or sombre trunks, grouped round for a setting for man, or perhaps for another race than ours, though one that we cannot see. Who can tell? Perhaps in some silent, lonely place nature may whisper to one of her children the answer to some of our endless queries.

But memory lingered yet, recalling another picture of the hill as it looked one summer night when I climbed to its top to watch the coming of "the golden galley of the regnant moon." From the summit where I had sat I could see below me through a fringe of trees, the little lake gleaming white in the luminous darkness, for the moon was sending forth her banners of light, though still hidden behind the trees. And low on the western horizon lingered the last pale gleam of day—day's "left hand." For a time I had sat wrapped in the soft, deep shadows watching the tops of the trees and listening to the murmuring of the night. Tip after tip became dimly yet clearly outlined—dancing fairy shapes suggesting a hundred fancies. Minute by minute the brightness grew until the whole mass of treetops were flooded with light, like a silver veil flung over the velvet darkness of the woods; treetops and rocks and milky white birch bark were transformed by the silver magic, and last of all the lake was touched and changed from a pallid and weird surface into a thousand sparkling points of light and dancing ripples, reflecting again the glory that had showered upon it. And the message of the night, that had given herself so generously and majestically to the world, came once more: "O ye nights and days, bless ye the Lord: praise Him and magnify him forever"; followed by the tenderer message we brought from the hill in our hearts: 'The peace of God that passeth *all* understanding."

At last we turned our steps into our road. Just beyond the stile we came to the collection of terrible little huts where the crowds of half-clothed children lived, and, what was much worse, a flock of geese. We see again the row of little white, dirty faces, with the sombre, unsmiling eyes, and feel once more the horrible anxiety we felt as we quickened our steps, keeping our eyes on the long, threatening necks of the geese, wondering desperately if it would be of any use to climb the fence should they shew any hostile intent. Then followed the wonderful feeling of relief that came as we gained the part of the road screened from their view by a row of cedars. Whew!

From here the road lay at the foot of a ridge of hills on one side, and on the other was the steep river bank; the water was almost as far below the road as the top of the ridge was above. Farther on the road became more shut in by trees, and the water was not so far below so the murmur and chatter of it came more distinctly to our ears. It was here, in a swampy place at the foot of the hill, where we used to get the long-stemmed, gray-

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blue violets in the spring and the Michaelmas daisies in the autumn. The frogs also found this an enticing spot, but they had such an uncomfortable way of jumping unexpectedly, which frequently resulted in my planting my foot firmly in the very wettest spot—or as firmly as a swamp will permit. But it was beyond this that memory and I loved best to linger. An old flat stone marks the place, one that has circles of green lichen with crinkled white edges upon it. It always made one think of the Decalogue, for it would have done so beautifully for it, barring the lichen. Above it an old pine spread its branches, benignly offering shelter to birds and chipmunks, or even to tired or rain-drenched human beings. A few steps beyond and below the rock and the tree the water rushed in a clear green torrent over a table of stone dashing itself into a cloud of foam beneath. Looking up stream we could see the rapids tumbling among boulders, forming little eddies here and there; the waters now green, now brown or frothy white, and the long line of birch and evergreens standing straight and stiff along the banks, or occasionally leaning far over the stream as if more intently to watch the wild hurry beneath them.

Entirely different was our next halting place along the banks, though just around a bend. The rapids here were like a river, deep, smooth and peaty-brown, yet with the voice of the rapids. Not the mighty voice of the fall below, but a cheerful, meditative murmuring—bright, wise and purposeful like a cheery smile translated into sound. On the farther bank was the winter home of spring. We came upon her suddenly one February afternoon when the air was keen and thin and sparkling and snow was everywhere, even on parts of the rapids, but not here. The sun streamed over the hills right into a clump of birches and hazel bushes; and deep in the sunny, brown shadows was spring—laughing, dark-eyed, glowing spring—with long beacon hair that was veiled in gold, sitting gracelessly in the lap of hoary-headed winter." And she laughed and I laughed, then she fled.

Here, later on in the year, we saw the ducks. The first day there was only one; he was swimming up the river among patches of ice, occasionally bobbing under a bit he couldn't get round. There would be a flash of helmet, a tail, then nothing but a wrinkle on the water, next, master duck on the other side. He was carrying on an animated conversation with an invisible Mrs. Duck. The next day, behold! Mr. and Mrs. Duck swimming up stream—this time there were two helmets, two tails, two wrinkles on the water and two ducks on the other side of the patch of ice. They were most devoted and most interested and happy—for their little day. On our way home we met a boy with a gun. Alas! we never saw our ducks again.

And so we strolled on, memory and I, watching the light coming through the fringe of trees on the top of the hill, and the shadows ran across the fields; listening to the scolding of the chipmunks as we passed, and finally coming to the end of our road at "the spring." As long as men can remember, this "gift of God" has come down from the hills, sparkling, clear and icy cold. "Summer and winter, day and night" it comes like the seasons, for the use of men and cattle and the little wild things. Round it are cushions of moss and fern, like jewels set in a framework of trees. This is the road memory and I walk together often and often; a road that has taught us so many lessons, that has strengthened my faith and my hope because of the love of God that breathes through this wonderful world. J. L.

A PRAYER

O Saviour, Christ, be near me when I fall,
Free me from self, its never ceasing thrall;
Lead me to Thee; O, hear me when I call,
And grant the peace Thy Presence is for all.

Christmas, 1913. E. C. M.

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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"LOYALTY TO THE CHURCH"

Sir,—I agree entirely with all that the Rev. R. B. Waterman writes in your issue of the 25th ult. For my own part I have very seldom heard a sermon that contained any definite Church teaching. In regard to the History, Ministry, Faith, and the Sacraments of the Church our people know next to nothing; but whenever a priest with sufficient courage and learning comes forward to teach true Catholicism he will often find a more hearty response than is deemed possible.

Some few weeks ago a priest delivered a simple lecture on some reasons for loving the Church, the welcome and the response he received were very encouraging, and also he has been invited to deliver a further lecture at the same place during the coming Lent. Let the clergy thoroughly ground themselves in distinct Catholic truth, and then teach it as the Church intends they should, and their reward will be great. But against this there arises as your correspondent truly says, the awful curse of timidity, it is a real enemy and therefore must be faced. A faithful, outspoken priest receives but little support, it is the man with plausible speech and popular manners that receives encouragement; so long as the finances are flourishing and the parochial statistics are in the ascendency what matter about other things?—to speak and act on Catholic lines may upset these two desired results, and the priest who is audacious enough to try is almost certain to receive intimation that he had better adopt popular methods. The faithful, quiet working parish priest, who if given the opportunity would be of incalculable value to the Church, is often left in some desolate spot where continued discouragement breaks his heart, or he may be so moved about from place to place that his influence for the Faith fails to be felt as it would be under wiser management, and the net result is loss to the Church and the breakdown of her priest. If our Bishops instead of using their powers to discourage the faithful, were to exercise them against the common enemy, how good it would be. Has the voice of the Episcopate in this land ever been raised in vigorous protest against the arrogant assumption of the Roman Church in the exclusive use of our title Catholic? or against the insult that is constantly offered the Church by classing her among the Protestant sects? Does the Episcopate maintain and defend the double witness of the Catholic Church of this country? i.e. Her witness against those who distort the Faith on the one hand, and those who tear it to fragments on the other. Most Reverend and Right Reverend Fathers in God we beseech you to be our Divinely commissioned captains in the battle, and your faithful priests will follow.

For the encouragement of priests who desire to maintain the Catholic Faith I should like to offer a suggestion: Could we not be banded together in some sort of union or society that would have for its object the maintainence and propagation of the Faith, and that would also give heart and hope to earnest priests? Knowing that unless a thing is taken in hand at once it is often not done at all, I shall be pleased to act as a sort of secretary (pro tem) to receive names and suggestions from priests who are in real sympathy with this object, and who would like to be brought into more personal touch with their fellow priests.

CHARLES E. EMERSON,
Parish-Priest.

Depot Harbour, Ont.

SOCIETIES

To the Editor:

Dear Sir,—Your editorial on Societies in the Church is a timely one and should be followed up by earnest consideration and discussion. The time must soon come when we shall have to get together and see what the term Christian stands for, and what Christ intended His Church to be. When we do this, it seems to me, we shall be able to get along with one Society, namely, The Christian Society, and all the activities which are now being carried on, under so many and so strange names, be well and faithfully done under the one.

There is one aspect of these various guilds and societies which I would like to mention here, it is this: Is it not a deplorable fact that they represent party factions? Is it not true that the Brotherhood of St. Andrew has become ear-marked? Is it not also true that the C.E.M.S. has a different mark? Is it not just as true, that all the activities of these societies should be, and can be, carried on by every member baptised in the Church of Christ? My mind goes back a few months to a certain evening at a summer school session when the two societies met in one building, on opposite sides of the corridor, on the same floor. Both meetings opened at the same time and each begun with a hymn; and I have not a doubt that the hymns suited the occasion and the frame of mind of the singers. On the one side came the sound, great in volume, "Who is on the Lord's side?" and on the other side, in antiphonal strain, "Jesus calls us o'er the tumult." We laughed, some of us, but surely it was a matter for serious thought and not laughter.

Is it possible that nothing can be done in the Church without a special organization. I see by the same issue in which your editorial appeared, that there is another Guild started in Winnipeg—"Guild of all Souls." I do not quarrel with its object, but surely all that they can do as a Guild should be done as Christian.

Pardon me for writing so much, but I feel that the subject is one which should be fully and critically discussed and be followed by some definite action. I wish we could get together and form a Christian Trust which would buy out all the special interest in souls that the numerous societies have taken to themselves, and so do away with multiplicity of organizations and breeding places of party factions.

Yours truly,
GEO. A. WELLS,
The Rector.

Minnedosa, Man.

COMMUNICANTS

To the Editor:

Dear Sir,—I should like, through your columns, to protest against the practice which prevails in so many churches of the Anglican Communion of the celebrating Solemn Eucharist without communicants. Such a practice is forbidden by the Prayer Book. However, that does not count for much in these days. Rubrics apparently are only a subject for jest.

Eucharists without communicants are most uncatholic. Such was not the practice of the Undivided Church, and our prayer book which makes such a fearless appeal to primitive custom follows the Undivided Church in this matter.

I am aware that modern Rome does not permit communicants at Solemn Eucharists. But we are not modern Rome. Also the Council of Trent speaks against such a custom. And if we are to take modern Rome for our guide, where are we going to end. If we are going to exalt Rome above the Undivided Church then we may as well accept Papal supremacy at once. For every man to be a law unto himself is to bring about a state of chaos. A fearful amount of harm has been done in the past by individualism in the church. Let us not repeat the mistakes of former generations. If the rubrics of the prayer book are nothing to us then let the practice of the Undivided Church restrain us from uncatholic practices.

I know that it will be urged that many people cannot go fasting until the usual hour for the High Celebration, that is, about 11 a.m. But why fix the hour at eleven. Such never was the custom in the past, such is not contemplated by the prayer book and such is not the custom on the continent of Europe. I fully understand the difficulty of changing customs to which people have grown used. But it was difficult to change the slovenliness inherited from the Hanoverian period for the reverence of Tractarian times, and it was also difficult to revive the use of vestments and teach Sacramental confession. Nine a.m. is nearer the right hour for the Solemn Celebration and it should be immediately preceded by the Litany. The Litany should not be tacked on to Matins said about half an hour beforehand and an illegal preparation from the Roman missal said in its place.

So I would, as one who believes in the Catholicity of the English Church plead for the Catholic manner of celebrating the Holy Mysteries. To closely imitate Rome in our services is to confuse the outsider in regard to our position and to place a powerful weapon in the hands of our enemies. Sufficient harm has already been done by the use of Roman ceremonial in our worship. As a Catholic who earnestly desires the "peace of Jerusalem," I plead for all Anglicans who love their Church to be true to her. If the Anglican Church would only be true to herself, free from Romanism and Protestantism, she would be able to work wonders in the conversion of the world and in the cause of re-union. The world at the present day is weary and needs more than ever the joy of a Catholicism that is evangelical and pure. Such it is in the power of the Anglican Church to give her if she will only be true to herself. That we may in Canada avoid the errors of many of those in England and become a mighty force for good and for the redemption of Canada from a despairing Protestantism is the earnest prayer of

A CATHOLIC LAYMAN.

LAYMAN'S ADVICE TO CLERGYMEN

To the Editor:

As one of many may I lift up my voice against the abuse of the high and honourable calling of the Cleric, which, of late, has been apparent in this province, and I cannot resist the temptation of saying a word or two in season to the many now holding that Holy Office. First, I would advise

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them all to read the 50th Chapter of Ecclesiasticus, wherein it says, "How was he honoured in the midst of his people, on his coming out of the Sanctuary," and also verse 11.

It is only my solicitation for religion that prompts me to utter a word—for it must be apparent to all that the thinking man does not attend his Church, as he did formerly. I do not admit that religion is not as deeply rooted in the minds and hearts of the people as of old, but that the pulpit is not that haven of consolation and heavenly rest, that it should ever be.

Public and social questions of the day are introduced—controversial and otherwise, by men who are far from being experts on the questions introduced and that irrespection of the difference of opinion, which many of their hearers possess who, metaphorically speaking, are chained to their seats and gagged, and happily owing to convention, cannot reply, and like the old Latin saying: *"Semper ego auditor tantum nunquamne reponam,"* (Still must I hear and never answer make).

Apart from the unfairness of the situation—does it add any strength to religion, and has it assisted anyone over the thorny road of life—does it render consolation to the heavy hearted—and make for peace and happiness? I would advise all ministers on religion to read Essay No. 57 in the "Looker-on," written in 1792.

Consider the duties of the office of the Cleric for a moment. Religion is an invaluable treasure. Its helpfulness in times of distress. Its beneficient care of the sick and feeble—its restfulness, carrying one away for a time, from the affairs of everyday life—undisturbed by the conflicting controversies of the weekly routine—and rendering to mankind a solace, amid the passions of our earth existence. Ask ourselves for a moment—are our pulpits to-day confined solely with the foregoing in view. Can it, therefore, be expected that a thinking man will go, apart from parental example, to a Church where the daily problems of commercial and political life are set forth, from only one point of view, and return but with passions for or against the view compounded, heated and intensified?

Experience has taught us that interference on the part of the Cleric has only occasioned, so far, painful results and brought only disrepute upon the Church.

I am only speaking generally, for my remarks do not necessarily refer to all Clerics.

G. W. Baker.

Winnipeg, December, 1913.

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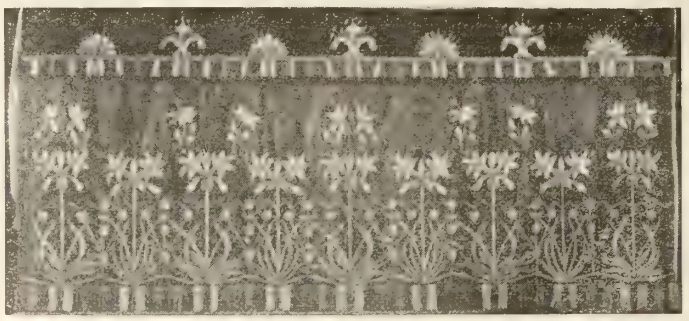

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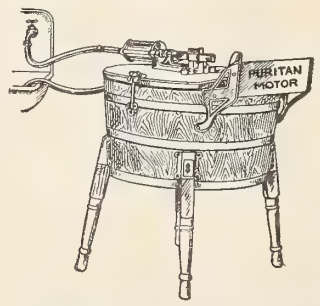

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Church Life.

VOL. VI. No. 3 TORONTO, THURSDAY, JANUARY 15, 1914 5c. PER COPY

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The Week

THE annual meeting of shareholders of Church Life, Limited, was held at the head office, 7 Queen street east, Toronto, on Monday, January 12th, when most encouraging reports were presented for the year 1913. The President, in his address, stated that 2,499 new subscribers had been added to the mailing list during the year. One of the greatest difficulties the new directors had to face when the company was reorganized in 1912, the head office moved to Toronto, and Church Life and the "Ontario Churchman" combined in one strong weekly paper was the mailing list. It was then very satisfactory as to numbers, but it had been allowed to get very seriously into arrears and the directors entirely sympathize with those subscribers to whom an account had to be sent for some years outstanding. It was, however, essential to have the mailing list placed on a business footing so that the paper might appeal with some solid grounds to prospective advertisers. The directors appreciate very highly the goodwill and support shewn by the many old subscribers in the effort to publish a really good, bright and readable Church weekly. The aim and purpose of the editor has been to publish a good strong Church paper, but not too deeply theological as to lose the interest of the laity. He has endeavored to make it as wide as the Church and not narrowed by any party lines; and we have received so many commendations from Churchmen of all schools of thought, for the sane and loyal editorial work that we must conclude that Church Life is well fulfilling its purpose. Another very encouraging feature is the fact that we have received so many letters from our advertisers stating that they have had such satisfactory results from their advertisements appearing in the columns of Church Life. We should like our subscribers to raelize that it is only from the revenue from our advertisements that we are able to publish a weekly paper at the cost of only $1.00 to Canadian subscribers and at $1.50 to those in the United States (to cover postage) and so we should like our subscribers to realize consult our advertising columns for possible sales and for "want" advertisements.

Annual Meeting of the Church Life Company

The editor desires to make Church Life a material factor in the growth and development of the Church in Canada. To extend its influence is in the power of every reader. We appreciate the real help many have given us; but there are many more, both clergy and laity, who could give us a helping hand.

Church Life has by far the largest circulation of any Church paper in Canada and probably comes second of Church papers on the Continent. We should make Church Life the most influential religious weekly in the Dominion. We believe that now is the time to make the effort and we feel that we can appeal with great confidence to our very large list of subscribers to speak of Church Life to others, obtain extra subscriptions where opportunity offers, and so extend its influence and work.

THIS subject is of great interest to every Christian and will probably have far-reaching results. Already comments of an extensive nature have been made and we think this is a pity at the present position of affairs. The matter has been referred to the Archbishop of Canterbury, and being therefore in a sense *sub judice*, it would be wise to pause and think seriously of the tremendous import of the decision. For this reason we have decided to refrain from discussing or publishing discussions on the matter for at least two or three weeks. It is well to take more accurate bearings of the points at issue, to read carefully the two pamphlets of the Bishop of Zanzibar and the Bishop of Mombasa, and above all to pray that the Holy Spirit will guide us all in our thoughts and words before we rush into print. Afterwards we hope to be able to act sanely and justly and charitably in expressing our opinions and trust that our correspondents will do the same.

The Kikuyu Conference

THE house wedding, like the house funeral, has no *place de joie* in the practice of the Church, *de facto* both house weddings and house funeral are far from being the exception in the practice of the Church in many parishes. The argument of expediency is the only attempt at justification by those who indulge in the practice. So far as house weddings are concerned the argument of expediency holds good only when the distance to the Church is so great as to provide a really difficult problem. In the pioneer days, of course, the house wedding was practically a necessity in many cases. Doubtless it is still in certain backwoods districts or on the prairies. We doubt, however, if this argument of expediency has any application in the ordinary township or country parish. It certainly has none in suburban, town or city parishes. If the distance is not too great to permit the people to attend the services at the church on Sunday it should not be a barrier to being married in the only place which the Church recognizes as a fit and proper place for marriage. If the people have been in the habit of letting the distance prevent their worshipping in the House of God on Sunday that is no reason why a parish priest should condone their slothfulness and marry them at home. In suburban town and city the argument of expediency based upon distance has no bearing at all. The expediency is nothing more or less than fear of displeasing a parishioner, who simply because he "prefers it," or his bride elect "prefers it," or they "don't like the bother and publicity of going to church," requests to be married "at the house." The request is granted, canon and prayer book to the contrary notwithstanding, because the clergyman is afraid the couple will be married by some other minister and lost to the Church. People who wish the Church laws to be broken to accommodate their personal whims and desires can hardly be regarded as a loss to the Church, the Church is a loss to them, and the Church and her discipline are lowered every time a priest breaks the laws and customs of the Church in a matter of such serious import, in order to avoid offending a weak brother, who, however, is not quite so weak as the priest who so offends.

House Weddings

WE venture to hope that at the session of the General Synod to be held in Vancouver in September, some member will see his way clear to introduce a motion providing for a change, a radical change, in the procedure to be followed in the election of Bishops, other than the Bishop of a missionary diocese. Where there is practically a unanimity of choice the system in vogue in ordinary Canadian dioceses is as near the ideal as possible, but when there is anything but unanimity—on the contrary, distrust and decided change of opinion—as tested and proved by one or more ballots, the decision of the momentous question who shall be the Father in God should, to some extent, be taken out of the hands of the divided diocese. Erastianism is not a likeable thing and the appointment of a Bishop by the Sovereign, on the recommendation of his political advisers, is far from the ideal, yet to the credit of various British Governments in modern times and of the tact of recent Sovereigns, rarely indeed has there been an appointment to a Bishopric which was of the square peg and round hole variety, and while inevitably the appointments have covered every school of thought and opinion within the Church, the results have justified the selection. For a non-state Church there is a course, or there are

General Synod and Election of Bishops

courses, which will give all the security of a judicial nomination without the taint of Erastianism on the one hand; and provide for direct choice of the Church in the diocese in the first place (if the diocese be capable of a direct choice as a unit) and at least for the choice of the Church at large to nomination for the direct choice, limited, if the diocese, when the diocese has proved incapable of a direct choice when its opportunity was not limited. A canon providing, that in cases when a diocese cannot elect after three ballots, the selection of a Bishop for the diocese shall lie with the House of Bishops, which is something like the procedure in the Church of Ireland, would greatly strengthen the Church in Canada and would render impossible the painful experiences of some diocese at the time of the election of a Bishop, and which will do more than anything else to make non-Church people unable to understand the value Churchmen attach to the historic Episcopate.

THERE is something that appeals to our sense of the fitness of things in the graveyard around the parish church. In large and recently created centres of population of course this is not possible and the "cemetery" is desirable and necessary on sanitary and economic grounds and as a rule the "cemetery," as distinct from the "graveyard," is carefully tended. But one feels that the graveyard about the church, not necessarily kept as a landscape garden but at least kept tidy and orderly by loving hands, is especially "God's acre." There is a rude shock, however, and disillusionment when accumulated weeds, broken boughs and other debris, and broken grave stones and tombs hidden by arrant grass indicate that God's acre, the graveyard of a country church, is nobody's care. This is by no means a rare spectacle in different parts of Canada. In fact, the only time in the year when many churchyards appear beautiful and fit the phrase, God's acre, is when a mantle of snow charitably hides for the season the condition of man's neglect. Even if there be no fund out of which to provide for the graves and the graveyard to be kept in order, not only a sense of fitness but the canons of most dioceses require that the Churchwardens see that this be done. When Churchwardens fail in this, their duty, the rector or incumbent could hardly fail to secure a satisfactory response from his flock if he appealed to them to co-operate with him in securing that in God's acre as in His house the characteristic should be "decently and in order."

Neglected Church Yards

Our Old Country Letter

December 31st, 1913.

THE last hours of 1913 are passing as I write, and, alas, the year is running out with no relief, as yet, from our heavy clouds over the prospects of both Church and State in Ireland, the Church in Wales, and the labour world of Britain generally.

In the Diocese of London, and others, a solemn service of intercession for the preservation of peace in Ireland has been authorized. It begins with the *Veni Creator,* followed by a shortened form of the Litany, which contains the following special suffrage: "That it may please Thee to grant that the course of our present controversies may be peacefully and righteously ordered for the well-being of Thy people and the glory of Thy name." Prayers are added (to be said silently) "for all those upon whom is laid the burden of political leadership," "that we may be spared the calamity of civil war," "for our country," "for the divine guidance of the Church at this time," "for the special outpouring of the spirit of Wisdom," and "for a special outpouring of the spirit of Love." The first is taken from the Prayer for Parliament, the second is adapted from the Collect for Peace in the daily service, and the others are also more or less well known.

A further special collect was also authorized and widely used last Sunday—the closing Sunday of the year—gathering up most of these thoughts into a single prayer, available for more general adoption than the longer form of service. It is indeed a sad and anxious time, and only the flippants or the very young of our Church can get away from the strain of it, except by resolute Faith.

Commenting on the above, the *Guardian* says: "The Solemn Service of Intercession for the Preservation of Peace in Ireland," which the Bishop of London has sanctioned for use in his diocese, with the special collect for Sunday, December 28th, will do more than many columns of political speeches to awaken men's minds to the gravity of the situation in Ulster. Permission will, no doubt, be given for the use of the service in other dioceses, and thus the calamity with which the country is threatened will be brought immediately before great numbers of the comparatively indifferent who hitherto have not in the least realized the direction in which we are drifting. It was not only right, but inevitable, that at such a moment the Church should point men's minds to the surest support of the efforts that are now being made to find an accommodation between sharply divergent ideals. We welcome, too, the appeal that has been made to the Non-conformist bodies, "to unite with their congregations in fervent prayer that it may please God to mitigate the present distress and to grant peace in our time."

* * *

An interesting letter has been addressed by the Bishop of Assory (Ireland) to the English Church Central Committee for Defence and Instruction. Dr. Bernard is one of our ablest thinkers and writers, and his opinion as to the results which have followed Disestablishment and Disendowment in Ireland had been sought in connection with the proposed similar measure for Wales. He writes: "The Church of Ireland, like that of England, has been affected by the higher standard of ministerial activity which has come to be recognized during the last forty years as befitting Christian workers, but this has nothing to do with Disestablishment" (the results of which are sometimes represented as beneficial). "The activities of Non-conformist bodies have been equally stimulated during the same period. To say that the zeal and industry of the Irish clergy are due to Disestablishment is to confuse *post hoc* with *propter hoc.*"

Then he goes on to show that while there have been two gains by Disestablishment, viz., greater freedom and keener interest on the part of the laity, yet the losses are very great too. "A Disestablished Church is necessarily narrower than a State Church; its sympathies are more contracted and its outlook less liberal. The system of patronage is often very unsatisfactory in its results. The independence of the clergy is crippled. As to Disendowment the results are that we have been obliged to reduce the number of our clergy and to pay them less, since our endowments were taken from us."

* * *

Some women correspondents of the Church papers are pointing out the one-sidedness of colonial settlements for public school boys (such, for instance, as you have in Ontario) while nothing of the kind is as yet done for educated and healthy school or college girls. I should like to hear ideas from your side on this.

* * *

The Bishop of Zanzibar, who at the request of the Archbishop of Canterbury is coming home, was to have sailed on Thursday last, but his departure has had to be postponed until the 30th. All being well, he should arrive in England on or about January 18th.

THE TITHE

Suppose every member of every congregation in the majority of our cities were suddenly to determine that by God's help, from that moment, he or she would honestly and lovingly give the minimum gift under the old law—that is to say, one-tenth—what would happen? Stop and think a moment seriously—what would happen? In all probability, in part, this is what would happen: In twelve months there would be no such thing as a church debt, or a missionary deficit, or an unanswered appeal for charity, and benevolence, or an unpaid church bill, or an overworked and underpaid preacher, or a neglected widow and orphan in all this broad land; and in another year the Church would have to begin to lengthen her cords and strengthen her stakes in order to make right and true use of all the resources at her command. And from end to end of all this great Christian country would nowhere be heard the voice of a man or an organization appealing for money to meet the bare necessities of Church work and unity. And all this wonderful condition would be the outcome of Christian men and women doing just the least that was asked of them under the old law.

What would happen if the Spirit did its perfect work and constrained every Christian to give thankfully and joyfully as God has prospered, no one can guess. "Imaginations utmost stretch in wonder dies away!" And yet, if the love of Christ has really touched our hearts, and gratitude is really burning in our breasts, such conditions ought not to seem to us impossible. Certainly, there have been periods in the history of the Christian Church when men and women really gave, as an outward and visible sign of an abounding inward grace; but equally certainly, this time of ours is not such an age. Thank God, there are men and women who are really giving, in the true Christian sense, but the Church, as a whole, is doing nothing of the kind. Is prosperity doing its deadly, insidious work among us, and is love of ease and plenty and luxury slowly but surely taking the iron and the power out of our Christianity? He was a very wise man, as well as an inspired apostle, who said: "The love of money is the root of all kinds of evil." Not money itself, mark well, but the "love" of money; and is not our generation in serious danger of falling into that form of idolatry?—*The Church News.*

THE COUNTRY PARSON

THERE are certain expressions and phrases around which there has grown up a fixity of ideas that is little short of ludicrous, when compared or contrasted with the actuality. Originally, in the long ago, the association of the phrase with the idea was logical and natural. The idea was not born of the phrase, but of the condition of that, which the phrase portrayed. The condition has changed wonderfully, practically vanished. The phrase remains, and such creatures of habit are we, that we let the old idea remain with the phrase, instead of finding out what is the right idea to associate with the old phrase under the new conditions.

"A Country Parson" is a case in point. The phrase conjures up to the minds of many people a condition of affairs which does not exist outside the minds of the same good people. They have a remarkable vision of sylvan spirituality—the country parson, free from worldly cares, free from the trials and temptations, strain and effort of his city brother—"to all the country dear, and passing rich with forty pounds a year" or the Canadian equivalent.

At the beginning, the country parson, is, on the average, just as well equipped, educationally and spiritually, as the city parson. If he be a man of strong character and determination, he will see to it that the little opportunity he has for "using" it on his flock does not prevent him studying and retard his growth educationally and intellectually, and of course, he will take heed to himself spiritually. But this again, presupposes that the country parson has so much more time than the city parson, to devote to these things; that, while he be denied the privelege of constant contact with other clergymen and men of his own educational standing, he has the advantage of being free from the demands of the hundred and one things which cut so terribly into the time of the city parson. Unless he be slack concerning his duties, the average country parson is not only denied the privilege of constant contact with other clergymen and men of his own educational standing, but he has not much more spare time on his hands than the city parson.

His record of visits for the week may not vary from five upwards, possibly from five to ten will be nearer the mark, but to make the ten visits, he has probably spent as much time as the city parson would require in making 50 or more. An "afternoon's" visiting, often ending long after dark, has meant a drive, of from five to ten or more miles over roads that were not built by the Romans. Before he starts on his "afternoon" visiting, and after he has returned, tired out, he has to make a change of clothing and spend the best part of an hour in attending to his horse.

Then the country parson—foolish fellow—may have fallen in love at some time, and taken to himself a wife. In not a few cases, as a result of this momentous step, children have come to the home. Not knowing anything about "passing rich on forty pounds a year."

Although beloved by his flock, who forget they do not have to pay money for many of the necessaries of life, while the parson does, he does know the daily struggle from being poor on the paltry pittance which constitutes the stipend of the average country parson. Being a man, he strives to save his wife as much as he can from the burdens which fall to the lot of the wife of the average country parson, and does many of the household chores. To ensure his family the abundance of wholesome food which he could not afford to buy out of his stipend, he will often keep a cow, and chickens, and raise his own vegetables. He has visions of giving his children a "decent education," but the nearest "decent" school is in a town or city miles away and the fees, even for the "children of the clergy" are prohibitive for the country parson. The time comes, too, when he realizes that his faithful helpmate is "growing old" before she has ceased to be a young woman, owing to the planning and scheming, and to her comparative social isolation. To maintain the ideal, he is ready early on Sunday morning for his drive, no matter what the weather, to his first service. At his two or three churches, his little flock, or flocks gather, join with him in the service, listen to his message of hope—receive from him the blessed Sacrament. They return home helped and glad they have their parson; they know him in the church, and in his pastoral visits as one who brings something helpful and good into their lives, but they do not know of the struggles and trials of his own life which they might help much to lighten. They wonder why, when he does receive an offer of a parish in some town or city, he could accept it and leave the country, where he was so happy and contented. Yes, happy and contented in doing his best for His Master under conditions which taxed him to the utmost at every point. There may be some country parsons who fail to maintain the ideal with which they set out. The wonder is there are not more who fail under the conditions appointed by the comparative indifference with which the work and responsibilities of country parsons and the importance of the Church regaining her hold in the country districts are regarded in so many quarters.

Book Reviews

A Soldier of the Cross—By H. E. Boord. Published by Longmans, Green & Co., whose agents for Canada are the Renouf Publishing Co., 25 McGill College Ave., Montreal, Que.; 30c. in boards, 60c. in cloth.

This little book, as its title page affirms, is for recruits and others in the service of the King of Kings. It explains definitely the various stages through with the Christian soldier passes in his campaign against the world, the flesh, and the devil, from the time he accepted his commission at his baptism to the final victory. Each chapter is prefaced with quotations from the Church catechism, several texts from the Bible, and the number of two or three hymns (which, however, are from the Ancient and Modern collection), all bearing on the following chapter of explanation. The book is an admirable one to place in the hands of boys preparing for confirmation, lucid in explanation and devotional in character.

Princess Aelfrida's Charity—Part V., by Henry Lansdell, D.D. Published by Burnside, Black Heath, London, Eng.; 6d. (or 7d. by post.)

Princess Aelfrida's Charity was originally founded by Princess Aelfrida, daughter of Alfred the Great. The freehold of the property afterwards passed into the hands of Sir John Morden to serve as a part of the endowment for his college for decayed merchants, which he was then building at Black Heath. Part V. contains an account of the third lawsuit—pensioners versus trustees—with early enquiries into public charities, and Lord Brougham's report on Morden College. It is the fifth of a series which in itself points to the fact that the subject must be of interest to a number of readers. The times shew a real demand for accurate information, even on abstruse subjects, and it will very likely be read. The book is also interesting for the sidelight thrown on the old tithe laws in England.

A baby was born in Bethlehem nineteen hundred years ago. His parents were poor, and he had no unusual advantages. He raised no army. He conquered no kingdom. He owned no real estate, and He had no bank account. Neither did He write books, or paint pictures, or compose music. He was mocked at by the great, and died a criminal's death Yet this man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and of obedience to the doctrines He inculcated, and He has more followers in the world to-day than ever before. His maxims are acknowledged even by those who reject His authority, to be the noblest and purest that have ever been uttered, and no man has been able to pick a flaw in his character. What will you do with this Jesus who is called Christ?—Phillips Brooks.

"Even the thought of a true friend will often make us strong to resist temptation and brave enough to apply ourselves with new zeal and energy to the tasks before us."

"It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon things that bring you quietness and confidence and good cheer."

What We Shall Be

A Sermon preached in St. George's Church, Montreal, Dec. 21st, 1913
By the VENERABLE ARCHDEACON PATERSON-SMYTH

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be." I. John iii, 2.

What we shall be, what we shall be! Is not that one of the chief delights of being young? Guessing and hoping and wondering what we shall be. That gives the chief zest to life.

The dreariest thing in life is dullness, monotony. I want to lift you out of that. The brightest thing in life is outlook, visions of the future. I want to lift you into that.

For life is full of latent possibilities—of outlook, of romance, of exciting features. God has made it so, if we only see it. God's caterpillars in their next stage are going to be soaring butterflies. God's acorns will be mighty oaks. God's little corn seeds in the granary to-day will next year be alive in the yellow harvests of Alberta. God's world of nature is full of romantic possibilities.

II.

And God's world of man is fuller still, and one of life's delights is to know it and look forward to it, guessing what we shall be. Outlook, visions. That is what we need to make life bright and beautiful.

I see a group of small boys sitting in the playground and their eyes are bright as they look into the romantic future. They are going to be soldiers and sailors and circus riders and Indian chiefs and all sorts of things. Because they are boys, with the glowing enthusiasm of boyhood, they may be anything—all the possibilities of boyhood belong to them. It doth not yet appear what they shall be, but it is delightful to look forward and speculate about it.

I see them again a dozen years later. They are starting in life, just left college—the young soldiers and lawyers and curates and business men—still with their visions and outlooks and dreams of the future. It doth not yet appear what they shall be, but because they are young men with energy and ability, all that belongs to young manhood lies before them as they look forward in their day dreams. What countries they shall live in and what positions and what work and what excitements and what pleasures are before them. Ah, it is lovely to be young. It is a true pleasure realizing the possibilities of life—dreaming of what we shall be.

III.

Now I know what you are thinking. "Some of us here are no longer young—we are middle aged or elderly. And some of us have lost the vision. We have not become as great as we expected—nor even as good as we expected. We are fairly comfortable—we have not much to complain of. But somehow the path is a bit monotonous. We have traversed most of it. We can see to the end now. There are no more romantic possibilities—no more visions of what we shall be to make life exciting."

Don't believe it! Not a word of it. The visions are there all right at the next turning. Grip with both hands the fact that this life as you know it is but the first stage—the kindergarten stage—the caterpillar stage of your existence. That in five thousand years you will be living still, feeling still, thinking still. That what you call death, the end of this career, is but *birth* into a new and more exciting career, stretching away into the far future, age after age, aeon after aeon, whose prospects should stir the very blood within us.

There is nothing which so touches some of us as a thing with "makings" in it—a thing with untold possibilities in it—that may come in the future to God only knows what.

Talk of the caterpillar which is to become a butterfly or the acorn which shall one day be a mighty oak! Why these miracles are but child's play compared with the miracles that are before you. No wildest fairy tale can suggest the wonder of your possibilities when you pass into the adventure of the new life beyond.

You are not elderly. You are not middle-aged. These are but comparative terms. A house fly is elderly in twenty-four hours. An oak tree is young after a hundred years. And you, children of eternity, with ages and millenniums before you. You are not even one-week-old babies in the light of your great future.

I am not talking unreal sentiment from a pulpit. I would say the same if I were sitting with you in your office downtown. I am talking of solid fact. I am quoting from early Christians with as much common sense as you have. I often sit myself looking out into the void, wondering what we shall be in the big new life.

IV.

Now I want you to think yourselves back into that first century of the Church, when the world was younger and the enthusiasm about Jesus was fresher in men's hearts. See the aged apostle looking forward as boys look forward, and cheering his disciples to look forward too into the exciting vista before them. Is it not beautiful, that confidence and the affectionate way in which he groups himself and them together in their hope. "Beloved, now are we the sons of God and we don't know yet all that we shall be."

Can you see any reason why we should not take that position? Why I, all unworthy, should not say to you to-day: "My beloved, we are the sons of God, and because we are that God only knows what we shall be in the big exciting life of the Hereafter."

Are you afraid to say you are sons of God? Why? What had the Father done, what had Jesus done to these early Christians that He has not done to you? Has not God made you, blessed you, loved you. Has not Jesus died for your sins and risen again for your justification? Has He not placed His sacraments at your disposal to feed you with the Divine life? What is wrong with God's fatherhood and your sonship?

Let me put the question in another way. How did the world outside differ from that joyous little Church? Just in this. That they had lost the sense of God's fatherhood. They did not believe it, they did not know it. And what Jesus did was to reveal it to them and to bring men back where they belonged. By revealing to men the tender love of God for them—by dying upon the cross to show the pain and solicitude of God for them, by blessing the little children and comforting the heavy laden and doing it as the Eternal Son of God revealing the Fatherhood—he showed men their sonship.

And all who believed him could not help being touched by it—touched into penitence and effort, touched into living as a child of God. Don't you see it. Here is a young man who has run away from home, having disgraced his honorable old father. He believes his father is cursing him for the shame he has brought on the family name, and he goes on defiantly in his evil life. One day comes to him the revelation of fatherhood. One day he creeps back to the old home, and from the darkness outside he peers into his father's room and sees the old man on his knees crying in his pain, "O, my boy, my boy. God keep him safe and bless him and send him back to me!"

All in a moment the fatherhood is revealed to the lad, and he is touched into penitence and loyalty and love. That was what Jesus did for men. He made them sons of God by revealing God's fatherhood. To those who did not believe Him or receive Him it had no effect. But "as many as received Him to them gave He power to be the sons of God."

You have everything that the early Christians had in the revelation of the Father. If you will only believe it and accept it and be thankful for it, you will be back where you belong, every one of you sons of God. Fearlessly. I say to every one of you:—"Beloved, we are the sons of God." Take hold of it. Rejoice in it. Test its power on you. Go forth to-morrow morning, saying to yourself, "I am a child of God, and therefore I thank Him and therefore I will go forth in His strength to live as a child of God to-day."

V.

Test it I say, and all life will grow large and beautiful, and this beautiful present will open into an infinite future, and you will begin like St. John to wonder what you shall be. All that God's sonship contains is waiting for you. Here in this life your daily tasks will be redeemed from their littleness, for you are working not as a mere drudging merchant or lawyer or school teacher or housemaid, but as a son or daughter of God, knowing that all work for Him has infinite issues in the unknown future. Even in this life as character grows you know not yet what you shall be.

And then in the great Beyond, where the real existence begins, you will believe with wondering joy what God has revealed of the new, exciting, adventurous life beyond you. Oh, He has good things for you. Five minutes after death you will be alive, in full consciousness and hope and love and memory of the old home on earth. You will have begun your new stage of being. Like the caterpillar who has sprung forth into a butterfly, so you begin the new stage. And you will be the same self, the same conscious personality, but with possibilities of reaching—God only knows what.

Now do you see why that aged apostle of Ephesus did not feel aged or elderly—why he looked out like an eager boy into the mysteries before him. "Beloved, now are we the sons of God, and we don't know yet what we shall be." Aye, we don't know. No more than the small boys laughing in their play and going to be soldiers and sailors and Indian chiefs and all wonderful things. We don't know. But it is all before us. And it is all going to be good, because it is in the Father's presence.

So I bid you do what I often do myself—look out into the void and guess like the children what you shall be when you are older than Methuselah.

Shake off the dullness and monotony of life. Don't talk as old or middle-aged any more. Be children again, for you are only children, and with

happy hearts keep guessing what you shall be.

VI.

Just one thought more in the text. "We know not yet what we shall be," says St. John, but we know that when He shall appear we shall be like Him.

Is it not worth while getting a gospel like that to preach—"One day I shall be like Him—I who am so disappointed with myself, I who hate and scorn myself, I who can't be good, who can't love God, I who am longing and aspiring and hoping and yet failing. I shall be like Him!"

Brethren, rejoice in that promise of the Advent. When tired and discouraged at the frequency of your failures, look forward to that day when failures shall be over.

When you are longing to hate sin, when you are longing to love and trust God; when you are desiring to love others and make life beautiful for them—one day you are going to have all you want—when He shall appear.

Now don't you think that is a gospel worth thinking about? Don't you think you might get out of your dullness and monotony and get back to the delightful guessing of the children and the guessing of the early Church when the world was young—guessing what we shall be in the romantic adventure of the Hereafter?

Some Clerical Maladies

By H. A. Cody

"PATHOLOGY," says the wise man, is the doctrine of human diseases; the science which treats of diseases in their nature, causes, and symptoms." Clergymen are human, and have diseases like the rest of the brute creation, and they groan and travail in pain like other mortals. They have diseases which are not found in any work on pathology. They suffer maladies of various kinds, and too often the nature of their trouble is misunderstood. I wish, therefore, as one who is subject to most of the clerical maladies and can speak from experience, to give the technical names, their symptoms, and possible cures.

Peregrinatus

This is quite a prevalent disease, and is common to most of the clergy. Its symptoms are strange, affecting no two persons exactly alike. It exhibits itself in a tendency on the part of the one affected to wander from place to place. Many a man has acquired the opprobrious sobriquet of "rolling stone" from those who are maliciously inclined. The disease comes upon one gradually, and begins to show itself as a rule after a man has been for several years in his first parish. Thinking to cure this malady and thus prevent further complications he hurries away to another field of labour. But strange to say, the more he moves the more rapidly the disease grows, and he rushes madly from parish to parish in an effort to stop its ravages. The malady affects his pocket book as well, which soon becomes depleted. He gets irritable, and his work is seriously injured. And worse still, the disease is contagious, and he at times imparts it to his clerical brethren who also begin to wander. It is difficult to cure this malady. There are two antidotes, however, which have a tendency to check its growth. One is to get settled in an important city parish, with a large salary, and with several curates to do the work. The other is to become a bishop. If the latter does not confine him to the limits at least of one diocese then his case is hopeless. I would, therefore, suggest, either a large church or the Episcopate for this serious malady of Peregrinatus.

Joculator

This disease does not show itself very prominently in the younger clergy. It, like most diseases, is of a steady growth, but very insidious. The symptoms, strange to say, are at first very interesting, and not altogether unpleasant. A person affected with joculator is as a rule in a constant humorous condition, and desires that everyone else shall be so too. If you travel with him the disease manifests itself at once. No matter what you meet, he will see something funny and endeavour to make a joke about it. The very words you utter are turned into puns. Nothing escapes him, and upon everything he vents his wit. I have even heard such a person made a joke—horrible dictu—upon the gaiters worn by a venerable Dean. Even the dignitaries of the Church are not free from this malady, and it is quite common in some parts among Bishops, Archdeacons, and Canons. Joculator in its most virulent stages is most painful, not to the one afflicted, strange to say, but to those who are forced to be much in his company. To have to endure him for any length of time brings on a fit of depression and often nervous prostration.

For such a disease I should suggest solitary confinement. If very serious the patient might be banished to some lonely island in mid-ocean. His attendants should be Scotsmen, as they are the only people, so I understand, who are not affected by this disease.

Nimia Sui Fiducia

This is a very peculiar malady. It is more commonly known as "Cerebrosus," which means an affection of the head. Some people are unjust enough to give it the vulgar name of "swelled head." It would be more proper to say that it is due to an over estimation of one's mental capabilities. It is as a rule very strongly developed in the young parson. Even in his college career traces of the disease may be detected. But when once in charge of a parish, it often breaks out with terrible force. It sometimes takes the form of a delusion whereby the afflicted one considers himself absolutely indispensable to the welfare of his parish, diocese, and country in general. His opinion on any question is the only one worthy of any consideration, and all who do not agree with him are put down at once as hopeless ignoramuses. He often has the strange hallucination that his field of labour is too small, and he has a great craving for a large church where his mighty powers will meet with their just approval. It often affects his relation toward his brother clergy in a peculiar manner. If one happens to reach a higher round in the Church's ladder he looks upon it with disproval, and considers that he has been slighted, and unjustly treated. In his delusion he imagines that influences have been at work, that certain wire-pulling was going on whereby the other was advanced, while he was left behind. This disease continues to develop, and if not checked reaches at last alarming proportions.

The malady is difficult to deal with, though it is generally believed that a severe shock is one of the most effective remedies. This shock may be brought about in various ways, but the one most generally prescribed is what is known as "the matrimonial state." If a wife cannot cure a clergyman of the malady of cerebrosus, or enlargement of the brain, then the man's case is hopeless.

Tibulanter

This is commonly defined as a muttering or mumbling, and is sometimes akin to gabbling. It is a serious affliction, and remarkable to relate, it often affects a clergyman when he is reading the lessons and prayers in church. Throughout the week he is able to speak forcibly and distinctly. But once inside the church something happens to his throat. His voice almost leaves him, and it is only with an effort that he can make himself understood. His words all run together as if his mouth were filled with pebbles, and he cannot speak in a natural voice. So painful does the effort seem that he is anxious to get through with the ordeal as quickly as possible. It is not only an agony to the clergyman, but greater still to the people who are forced to listen to him. Some have a tendency to criticize the poor man, not understanding the serious nature of his affliction. Others are more sympathetic, and though they do not know whether he is saying "Dearly beloved brethren," or "Dear loaf of bread," it makes no difference in their respect for their rector. Others are quite pleased with his rapidity of speech, as it tends to shorten the service so they are enabled to get home all the sooner.

There are two remedies prescribed for this malady. Neither has been tried, which is a great source of surprise. The first is to have the afflicted clergyman's manner of reading the prayers and lessons captured on gramophone records. Then he is to be kept under lock and key in a strong room for a whole week, and be forced to listen to the gramophone reproducing his edifying voice. This should not be repeated more than three times a day, as the shock might be too serious. If his constitution will not stand such a terrible strain, he might be appointed chaplain to an Institution for deaf people. There may be other remedies, but so far they have not been recorded.

Verbosus

This is defined as "long windedness, or given to many words." It is an ancient disease, and goes back to the time of St. Paul. On one occasion the Apostles spoke so long that a young man, Eutychus, by name, went to sleep, fell out of the window, and "was taken up dead." This apostolic malady was very common years ago when it afflicted men so much that they spoke for several hours at a time. Today, as a rule, it affects older men in the ministry more than the younger. The disease is quite common among Bishops, members of parliament, and lawyers. At nearly every meeting of Synod it takes the form of an epidemic, attacking some more violently than others. Pathologists say that there is no cure for verbosus, or long windedness. It increases with age, and death alone brings relief, especially to congregations.

"The greatest thing in life is to spread as much happiness as possible among those with whom we live."

Summer Seas

(Continued)

SEATED at our first tropical dinner, we found that the fruits were the most noticeable feature of the menu—mangoes which tasted like turpentine, pawpaws, avocada pears, green oranges, small bananas, and above all fresh limes of which one can never grow tired; the rest of the dishes might have been from any of the Southern States of America. Red snapper was the principal fish, and in conjunction with flying fish made a dish fit for a prince, or rather, an epicure. The after dinner programme was the same as elsewhere in civilized countries—we sat around and smoked and felt quite ordinary, as if in our native land, until we noticed the company gradually disappearing and learned that they were going to bed; ten o'clock was quite the latest hour anyone thought proper to stay up. We discovered later that the shops shut up at 4.30 or 5 p.m., and the saloons often at 9 p.m., so that it turned out that their evenings were not much shorter than our own—they have merely cut off a piece from the wrong end and stuck it on the right. We have already probably upset all our reader's preconceived ideas of the tropical climate by the above remarks, for one generally pictures the inhabitants of the tropics getting up at 5 a.m., then retiring from the heat from 12 to 5 p.m., and after that setting out on the social round. That may be the case some places, but not where we were. One could always keep cool sitting on the hotel verandah at any hour of the day, because the trade wind was always blowing; though, of course, if one went out and walked fast for ten minutes, one was brought to a state of total exhaustion, while standing in the sun for an equal length of time reduced one to the condition of a sort of stew. As the temperature is probably 85 to 90 degrees in the shade, it was rather a relief to find that by not unduly exerting oneself, and by keeping in the way of the breeze, one could remain moderately cool and comfortable. One slept under a mosquito bar, with a sheet and a thin counterpane folded up at the foot of the bed, for use if required—they were not often required, and the thinnest silk night attire was quite sufficient. In passing we may mention that there is one thing in the tropics that brings a never-failing joy—the bath of cool water, which is not only a luxury but a necessity.

After an early breakfast the next morning we set off down town to see the sights. Our mode of progress was like a chapter out of the Arabian Nights, only not quite so gorgeous. Imagine a little tram-car with only five seats, each accommodating five persons, open at both sides and with green curtains rolled up to the top on all four sides. When it rains, these are let down so that they hide the whole of the interior and give the car the appearance of a large hearse, than which it is very little bigger. The electric current is supplied by two mules, or in heavy travelling by three. The conductor and driver are coloured men, and the passengers vary from white to coal black, all mixed up together, though the white women seemed to have a tendency to take entire possession of the front seats. Moreover, the end-seat hog was an unknown quantity, as it was almost impossible to pass another person, so that each one moved in towards the centre when a newcomer arrived. As one would expect, everything was done in a most leisurely fashion, and indeed the coloured people often waited until the conductor told them which seat they were to occupy. The road was fairly full of coloured pedestrians, both men and women going barefoot as a rule. The women are especially noticeable for their majestic air, the result of carrying everything on their heads. from a cook stove down to a handful of fruit, so that the skill in balancing that they acquire would put a professional juggler to shame. We saw one woman surmounted by a large metal pot containing cocoanut milk, the top of which pot projected over the middle of her forehead. The milk was for sale and whenever a customer appeared she held a tumbler about on a level with her breast, turned the tap high up in the air and never spilt a drop. It would turn the country upside down should such women ever decide to become suffragettes of the militant order, for not only would they make good shots, either with bullets or rotten eggs, but they would also be opponents worth having in a hand-to-hand tussle, for we discovered that they act as coal heavers for the ships that come into port. The most frequently met with beasts of burden are donkeys, and they are everywhere, hundreds of them, as we remarked once before, attached to the most ridiculous, ramshackle carts that can possibly be induced to hold together, the latter tied up, like the harness, with odds and ends of rope and loaded with three or four coloured folk, each of whom weighs a good deal more than the one unfortunate donkey who draws them. For heavier traffic there are horses for the carriages, each of which has a foot-bell like an electric car, which goes nearly all the time in order to remove the foot passengers in plenty of time, and in addition to this precaution the driver shouts "corner," whenever he comes to a turning off place. For the less aristocratic, more workaday, heavy traffic mules are employed, sometimes five at a time, harnessed two and two with a unicorn in front. The driver handles the wheelers and a black runs alongside and takes charge of the others by means of a rope attached to the mules' heads on the port side; how he manages to get them over to the other side of the road was, and remains, a mystery to us. One other scene that struck us particularly was down by the waterfront, where there were barrels and puncheons everywhere, the former for molasses, the latter for sugar, and women with their skirts to their knees washing those that had been rolled through the mud; once clear, or comparatively so, men carried them off in different directions in handcarts. Everything was done by hand labour, which to us machine-run, hygiene-loving, northerners was certainly a novelty, and not at all an unpleasant one either. It was no uncommon sight down there to see a load of lumber going along the street of which the motive power was eight men, some pulling by rope, others pushing, and in times of difficulty yet others again handling the wheels themselves.

The foliage of the tropics is wonderful, at once so varied and yet with all the shades blending together into a perfect whole. There were banyan trees, banana palms which looked very much like large cannas, calabash trees, and plantains, while among the flowers we noticed the hibiscus, the frangifranni, a beautiful yellow flower famous for its perfume, the flamboyant, or woman's tongue, of a gorgeous red, bougainvilliers and one or two more. The strange part was that few people seemed to take any interest in their gardens, whether from laziness or the difficulty of growing flowers it were hard to say. It was probably the former, for untidiness reigned supreme everywhere. Bits of broken walls, smashed culverts, untidy, tumbledown fences, ill-kept paths, all added a discordant note in the midst of all the natural beauty which seemed to have been showered upon that particular part of the globe. The poor people and the working classes are very poor, often in rags, but always happy and cheerful, and truly illustrate the truth that he who has least is happiest. For hear their wage schedule! Twenty-five cents a day is a man's pay. At the hotel itself the gardener got $1.25 a week, the waiters $2.25. The result is that people keep lots of servants and grow very lazy in consequence. Naturally, too, under such conditions begging is common, and a boy will attach himself to you for a mile or more and eventually suggest that a penny would be the correct amount to pay for his painstaking, but unsought, attentions. From such a friendly spirit, one naturally expects talkativeness and the expectation is in every way fulfilled. Everybody talks all the time. If there is no one near enough to talk to they soliloquize in a loud voice, bemoaning themselves, their fortunes and misfortunes, especially the latter. Under such circumstances one pictures them as a thirsty race, and so they are. The coloured people cultivate rum as a beverage, when they can get it, the upper classes have a special drink called swizzle, because in the manufacture of it they use a stick called a swizzle that takes the place of the shaker used in the mixing of cocktails. In the stores business is conducted with a great deal of noise and not much method, but they atone for that by being very obliging. One of the customs that struck us as most curious was that in a hotel or high-class saloon one need not pay cash; instead, one calls for a card, writes one's order and signs it. How they know a reliable person from an unreliable one is their business, but they say it rarely happens that a man gets cheated. The very day after you land you can go into a store, sign a card for what you want and pay at your own convenience. On one occasion we had a cab late at night up to the hotel, and when it came to settling the account, found we had not the necessary change. We must have looked unwilling to go to our rooms for it, for the cabman confidingly gave us his number, told us where he was usually to be found, and drove off. Next morning, when walking through the town, he came up and asked if it was convenient to pay him, or should he come another time. Indeed, we found them all alike in this respect, all gifted with a sort of pleasant camaraderie which was very delightful—anybody will talk to you, and no one is in a hurry, as you can always trust to to-morrow, they say. Our very barber might have stepped out of Dickens' novels. he was so quaint and charming. The head waiter introduced us to him in answer to our thirst for knowledge as to where we could get our hair cut, with the announcement that "he was

a barber who for years had trimmed all the first families in the island." We found him therefore very entertaining, as while he was carrying on his business, he regaled us with anecdotes of some of the first families in days gone by, and gave us an account of his one trip fifty years earlier to the United States.

(To be continued.)

A.Y.P.A.—Church Government

The Vestry

By JOHN KEIR, L.R.

The Tenth of a Series of papers in connection with the Topic Card issued by the Dominion Executive

(Information concerning the A.Y.P.A. may be had from the Rev. E. Appleyard, B.A., St. Matthew's Rectory, London, Ont.)

THE subject for consideration is, How the Church of England in Canada is governed. As the first part of the title is "The Vestry," it is not intended to deal with the manner in which the government of our Church has been built up from the earliest ages, or how it differs from that of other parts of the Holy Catholic Church, but to set out in some detail the duties devolving upon each member of the Church and the established agencies through which he is to exercise his rights and privileges and discharge his responsibilities. The subject, therefore, is one of especial interest and importance to members of the A.Y.P.A., for one of the principal objects which the Association has or should have in view, is the training of our young people in churchmanship, and one of the branches of churchmanship in which instruction and training is necessary is in regard to the duties and responsibilities devolving upon each member in regard to the Church's temporal welfare.

At the outset it is necessary to define the word vestry. The vestry is that part of the church building in which the congregation meets with the clergy for purposes other than worship, or the receiving of instruction in Christian doctrine and practices—it is the place where the business affairs of the congregation are attended to. The word is also used to designate the congregation, or the legally appointed representatives of the congregation met for the purpose of transacting the business of the Church in the local area—the parish or congregation, which is the unit of representation to the Diocesan Synod. Vestries may be either parochial or congregational. In one or two of the Dioceses in Canada they are parochial—that is although there may be one or more congregations in the parish there is only one vestry. In the Diocese of Toronto, and in the majority of the Dioceses in Canada, the vestries are congregational, that is each separate organized congregation within a parish has its own vestry for the management of its own affairs.

The diocese is the basic unit of Church organization, and while there may be slight variations in any one diocese, yet there is a general agreement as to the qualification of a vestryman. The present qualification as it is set out, Sec. 1, Canon 9, of the Diocese of Toronto, is being entitled to vote for Lay Representative to the Synod. Under Sec. 13 of the Constitution, those who are so entitled to vote are: "All males 21 years old and upwards not in Holy Orders, members of and habitual worshippers with the congregation. This qualification practically prevails throughout Canada, and the only other persons who have rights as members of vestry are seatholders in churches where there are rented pews. This right is given under the Church Temporalities Act, but unless those who take advantage of this right are otherwise qualified they cannot vote for Lay Representatives to the Synod. The list of members of the vestry, it is provided, shall be revised annually, the procedure being much the same as the revision of the list of voters for municipal, legislative and parliamentary elections.

By Canon law the Vestry must meet annually, on the Monday in Easter week, or as near thereto as possible; and special meetings may be held when necessary on the call of the Incumbent and Churchwardens, or their own initiative or upon requisition signed by a certain number of members of the vestry.

The vestry is charged with the administration of the temporal affairs of the congregation. It has to see to the maintenance of the fabric of the church, and any other building owned; controls the graveyard, and has to see that due financial provision is made for stipend and for the other purposes of the church. It is the local legislative body, all its powers being defined by the Diocesan Canons. At the Easter meeting of the vestry its powers are delegated to two Churchwardens, one of whom is nominated by the Incumbent, several sidesmen and in most cases a finance committee. During the current year the Churchwardens have full charge of the affairs of the parish, may meet when and how they like, consult with each other, the Incumbent, the sidesmen or the finance committee as may be necessary, and if occasion makes it desirable, call special meetings of the vestry. The Wardens have power to appoint a Clerk of the Church (whatever his duties may be in Canada), an organist, a vestry clerk and a sexton. Outside the ordering of the services and matters relating thereto, the vestry through its wardens has full and complete control. The wardens must keep full accounts, which shall be at all times open to inspection, and shall present the same to the vestry.

The interests of the Church, however, does not lie entirely in the local area—the diocese is the working unit of the Church organization. The Diocesan Synod is composed of the clergy and lay representatives from every parish in the diocese. The number of representatives vary in the different dioceses in Toronto, each parish is represented by three lay delegates. These delegates must be communicants, in addition to their other qualifications. The Synod is the parliament of the diocese, and legislates for the benefit of the diocese. It carries on missionary work in the diocese, administers all diocesan funds, such as the Superannuation Fund, the Widows' and Orphans' Fund, the fund for the education of Divinity students; and aids and assists the Bishop by counsel and advice. All churches, graveyards and other real property owned by the several congregations are vested in the synod as trustees, and the synod is also the trustee of all endowments, and other funds belonging to the church within the bounds of its jurisdiction. Representatives to the synod, therefore, have very considerable responsibilities devolving upon them, responsibilities which they only partially discharge if they merely attend the meetings of the synod. The other important part of their duties is to represent the synod in their parishes, to inform the vestry of the work the synod is doing, and to see to it, that so far as in them lies the various objects for which money is required are adequately put before the people, and the parochial allotment when such is made, is sent forward. This part of the Lay Delegates' work is of importance in developing in the parish a broad outlook and a feeling of diocesan unity, in place of the narrow parochialism which is everywhere so prevalent.

But while the diocese is the unit of organization for work, the Church of England in Canada is a national church. For convenience several dioceses are grouped into a province—there are now in Canada provincial synods for Canada, comprising the dioceses of Nova Scotia, Fredericton, Quebec and Montreal; for Ontario, comprising all the dioceses in Ontario, except Keewatin and Moosonee; for Rupert's Land, and for British Columbia. To these Provincial Synods, the Diocesan Synods send a certain number of clerical and lay representatives, the Bishops of each province being by right members of their own synods. The clergy of each diocesan synod elect their own clerical representatives to the provincial synods, and to the general synod, and the lay representatives their own delegates. These provincial synods legislate for the larger interests of the church, focus the opinion of the diocesan synods and exercise an influence on public opinion on many important questions. These provincial synods have no coercive action—that is their decisions on internal affairs cannot become operative except they are adopted by the several diocesan synods. Then to complete the organization of the national church there is the general synod, which is constituted similarly to the provincial synods,—the Bishops being members by right of office, and the clerical and lay representatives being elected by orders by the respective diocesan synods—has similar powers, and is limited in the same way. It, however, represents the entire church in Canada. At the head of each province is an Archbishop elected as such by the Bishops of the province from among their own number, except in the case of the Province of Rupert's Land, where under the present constitution the Bishop of Rupert's Land (Manitoba), is metropolitan. The head of the general synod is styled Primate of All Canada and is elected by the Bishops from among the Archbishops.

There are two bodies, subject to the general synod, and reporting to the several diocesan synods, in which vestries have a direct interest. They are the Missionary Society of the Church in Canada, and the Sunday School Commission. To each of these bodies the several diocesan synods elect their representatives—clerical and lay. The parochial lay delegates link up the vestry with these organizations. The W. A. is another organization linking missionary work in the parish with the M.S.C.C.

It will, therefore, be seen that every male member of a congregation over 21 years of age, is a member of vestry, and that through the parochial and diocesan organizations has many rights, many responsibilities and many duties. As the clergy have a special vocation and ministry in the preaching of the Word and the administration of the Sacraments, so the laity have their special vocation and ministry in the management of the temporal affairs of the church. It must not be imagined, however, that there is a clear cut line between clergy and laity in regard to their duties and responsibilities. The laity exercise a priestly function in participating in public worship; they act as lay readers, they teach in Sunday School, and are instructed in the Baptismal Office to teach their children in their own homes, and in other ways help the clergy in certain parts of his special duties. The clergy in the same way are leaders and advisers of the laity in their special work of financing the various activities of the church. Neither can act effectively without the other. In order to make our work effective, and to make the church machinery work easily, we must realize what our rights and privileges are, shoulder our responsibilities and discharge our duties. We can only do this by getting to know what they are and this can best be done by studying the Canons of our own diocese and province, and those of the general synod. The three sets of canons are usually bound in one volume, and a copy of this should be in the vestry of every congregation.

[For the Diocese of Toronto, T. Langton, M.A., L.L.B., K.C., has published a useful manual, "The Parish Guide," which gives in convenient form all the information necessary for the administration of the temporal affairs of a parish. Similar manuals are probably issued in other Dioceses.]

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendours.—*Hawthorne.*

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ALGOMA

SAULT STE. MARIE

S. Luke's Pro-Cathedral

There was a confirmation in S. Luke's Church on the Monday before Christmas, at which thirteen adults were confirmed.

The Sunday School varied the usual Christmas Tree programme by omitting the tree and having a supper and games in the splendid hall. The Bishop presented the prizes to the scholars during the evening; being accompanied by the Rev. Mr. Trickett, one of our Manitoulin Island missionaries.

The Christmas services at S. Luke's saw a good attendance of communicants, nearly ninety at each of the three celebrations on Christmas Day. It was pleasant to hear the Psalms sung and the choir of thirty voices strengthened the singing immensely.

At the mission of S. Stephen on Bruce Hill, the patronal festival was observed by a Christmas Tree and Entertainment. A Cantata was given by the scholars. Mr. Boyce, M.P., addressed the children in suitable terms. The Rev. Canon Brooke, M.A., and Mrs. Brooke, have left to spend their holiday in Montreal. Rev. P. T. K. Law is in charge of the parish.

Feast of the Epiphany. This is a memorable day in the annals of Algoma Diocese, for seventeen years ago came the Rev. George Thorneloe, from Sherbrooke, to be our Bishop. Our heartiest congratulations are tended to the Bishop The gratitude not only of our Chief Pastor, but of the whole Diocese was voiced in the beautiful prayer offered at the celebration of the Holy Communion on this day by the Bishop himself.

Shingwauk Home. The Indian children had their usual rejoicings on Christmas Day: the Bishop taking part in the afternoon Christmas Tree festivities.

S. John the Evangelist

On the Sunday after Christmas the Bishop preached at Evensong; the Christmas anthem being "Behold, I bring you good tidings." The Psalms are usually sung now and the singing taken up by the people.

The absence of any hall or room has always been a drawback in the parish. Social entertainments must be from house to house. At the parsonage as many as possible of the young people spent a most enjoyable evening on Monday, Dec. 29. The Bishop's presence was appreciated.

On December 29, a Christmas Tree and Entertainment was held in connection with the Anglican Mission at the Sheshegwaning Indian Reserve on Manitoulin Island. These Indians were received into the communion of the Church of England just over a year ago, having renounced the Roman Church in consequence of the difficulty of obtaining a suitable education for their children, and of the refusal of the Bible. A Christmas Tree was held last Christmas, and was an unforgetable memory all through the year, so this year's event was looked forward to with considerable interest. Owing to the inadequate size of the temporary school chapel, the entertainment was held in the house of John Niganiwina, which was very prettily decorated for the occasion. A goodly number assembled, including some of the R. C. Indians, and a number of white settlers from the neighborhood. A fine assortment of presents had been received from various sources (including friends at Port Arthur, Gore Bay, Silverwater, and even as far as Plymouth, England), so that a large tree could not hold everything. The proceedings commenced with an entertainment, the programme consisting of selections by the Sheshegwaning String Band, four violins, with organ accompaniment, songs by the choir, and choruses, and recitations by the children. Short speeches were made by Rev. H. A. Sims, of Silverwater, priest in charge, Mr. W. C. Dunn, catechist and day school teacher, John Niganiwina, ex-chief of the Reserve, David Sampson and Peter Niganiwina, churchwardens, and Messrs. W. Clark and G. H. Cook, two of the white settlers. The Indians expressed their continued appreciation of the work which was being done amongst them, while the white people who spoke remarked on the signs of progress which were beginning to show themselves. After the concert came supper, which was hardly over when the sound of sleigh bells outside the building announced the arrival of Santa Claus. His appearance caused great delight, which was increased by the discovery that he could talk Indian. The tree was quickly stripped of its burden, and then Santa was given a hearty send off, with the wish that he would return again next year. The singing of the National Anthem brought the proceedings to a close.

The Indians are grateful for the assittance which the Bishop and Mr. Boyce, M.P., and Mr. Smyth, M.P., have given them in obtaining the Indian department's recognition of their school. They cannot find words to express their appreciation too, of Mr. Dunn's work among them.

The photo was taken during the Bishop's visit to the Reserve. It represents some of the Anglican Indians. Several in the group received early training at the Shingwauk Home, Sault Ste Marie.

A group of Indians on Manitoulin Island. The Bishop of Algoma in the centre, Mr. Dunn on the right, and Rev. H. A. Sims on the left

GARDEN RIVER

On December 30th, "The Garden" was the scene of great festivities. The Bishop accompanied by the Rev. Mr. Trickett, now one of our missionaries on the Manitoulin Island, came to the Christmas Tree and fete.

In the school which was prettily decorated, proceedings were opened by prayer. Then Mr. Hardyman, who has faithfully worked as schoolmaster here till he has seen both the "young plants" of his own famous garden and those of his garden school develop into stalwart youths, read his report of the year's work. He emphasised the excellent results shewn by the late policy of enforced regular attendance instituted by the Indian Department through the energy of Mr. McNab, who has planted a truant officer in the Reserve. Had this policy been carried out thirty or more years ago he ventured to think that there would have been more Indians living today.

Trained by Mr. Hardyman, there followed scholars with songs and recitations. Among the latter, Philip Stephens won the prize presented annually by Mr. Cliff, editor of the Steelton News, for the best recitation. The Rev. B. P. Fuller, of the Shingwauk Home, assisted the Incumbent, the Rev. S. H. Ferris, to act as judge and also made suitable speeches.

The Bishop in addressing at the close, directed his remarks to the leaders and parents and congratulated them on their great progress in education. He urged them to greater efforts during the coming year as so much depended on the parents.

After the children's came the adults' supper. The provisions were sent by the Women's Auxiliary of St. Luke's pro-Cathedral. The presents on the tree were due to the Indian Department, Mr. McNab, Dr. McCaig and Mr. T. I. Foster. Their could be no mistake as to the appreciation and gratitude shewn towards all who had helped to make the day a happy one.

(December 31st.). Next day a great congregation assembled in the picturesque church by the river side. There is a beautiful window over the altar given by Longfellow's daughter, and the Indians had decorated their Church of St. John themselves in their own way, using much "Jack Spence" and infinite patience, and the result was really beautiful and impressive.

The service consisted of Matins and Confirmation and Holy Communion. The Bishop returned to "Bawating" the same day.

BYNG INLET

St. John the Divine.

On Christmas Day the two celebrations of the Holy Communion were well attended and a large number communicated. The church was prettily decorated with Christmas green and the sanctuary with flowers.

The children of the Sunday School were given their Christmas treat on the 29th of December. The programme consisted of tea, concert and Christmas tree. Every child in the parish was remembered.

The Rector and his wife were presented with a china dinner and tea set of 98 pieces.

The W. A. are contemplating holding a banquet on the 29th of the month.

NORTH BAY

Each January our branch of the Woman's Auxiliary holds a Corporate Communion for its members. The third Sunday in the month will probably be again the day. The service will be at 8.30 a.m. Members of the Girls' Auxiliary would be gladly welcomed to join in the service.

The electric motor for our pipe-organ has been finally re-adjusted since its installation some months ago, and is now working in a very satisfactory way. A cheque for $185 was recently placed on the plate to cover the whole cost of the motor. The Rector takes the liberty of stating that the cheque was signed by Mr. A. C. Rorabeck, and with the exception of some $50 represented his personal gift to the Church. May this kind and generous deed be

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FREDERICTON

CANTERBURY

Rev. J. E. Flewelling has now been nearly fifteen years in charge of this parish, having previously served twenty-four years at Centreville, Carleton county. The parish has met all its missionary calls. Services have been regularly held at the churches during the past year.

RICHMOND

Rev. A. W. Teed has now been twenty-five years in charge of this laborious mission. Mr. Teed took a distinguished course while at the University of New Brunswick, and in his graduating year was the best all-round athlete. He settled down to the work of a country parson in 1888 and has been faithful in his ministrations to the people of his first and only charge from that day to this. During the past year twenty-two persons have been confirmed. Four Sunday schools are in operation, one at the parish church, the others at Hartford, Monument Settlement and Golden Ridge. Two branches of the W.A. are doing good work. The delegates who attended the convention at St. John came back filled with enthusiasm. The parish has increased by $110 its annual contribution to the Diocesan Mission Fund. A mission was conducted by Rev. A. H. Crowfoot at South Richmond in August from which much good has resulted.

CENTREVILLE

Rev. Hazen F. Rigby has been only six months in his extensive mission. The principal centres are Florenceville. Greenfield and Centreville, at each of which places there is a church in excellent condition.

NELSON

At S. Mark's Church, Nelson, Christmas afternoon after the service, the rector, Rev. W. J. Bate, presented to Mrs. Robert McLaughlin, a handsome clock, on behalf of the parishioners in token of her voluntary services, as organist.

HURON

BRANTFORD

Rev. C. E. Jeakins, late of Clinton, the new rector of St. Jude's Church, has arrived in the city and preached his first sermon on Sunday morning.

On Dec. 31 the children of St. Luke's gave a most delightful Christmas entertainment in the Sunday school room. This was the annual Christmas entertainment, but the first under the pastorate of Rev. C. V. Lester, and it certainly proved an immense success. Rev. Mr. Lester acted as chairman of the evening, and Mr. J. Haradine, superintendent of the Sunday School, officiated as "tax collector" and a goodly sum, which will be devoted to the propagation of Sunday school work, was realized.

In every respect the entertainment was a success and St. Luke's congregation once again demonstrated that it has the same progressive energy in Sunday School work that it displays in all its noble efforts towards the evangelization of the eastern part of the city.

WYOMING

The Jubilee of St. John's Church was celebrated on January 4th, with special services both morning and evening. The preacher at both (in the inavoidable and regretted absence of the Bishop of Huron), was the Ven. Archdeacon Richardson, whose scholarly and helpful addresses were much appreciated by those who heard them.

In the morning, taking as his text Ex. x. 14:20, "Speak unto the children of Israel that they Go Forward," he laid emphasis on the fact that the age is entirely one of progress and each year is a milestone from which to suitably reveiw our progress. He also spoke of his personal friendship with all but the first of the six clergy who have ministered at Wyoming in the 50 years, these being Messrs. Baker, Brookman, Turnbull, Hind, J. M. Gume and J. C. McCracken, the present incumbent.

In the evening the Archdeacon preached from St. Paul's words to the Phillipians, "Leaving those things that are behind I press forward to the high calling of Jesus Christ."

On Monday, the 5th, a largely attended congregational re-union was held, when speeches were made by the Rector, the Rev. W. Hill of Petrolem, the Rev. J. A. Ross, Presbyterian minister of Wyoming, and Mr. J. B. Dale. The last named gentleman is the only present member of the congregation who can recall being present at the opening in 1864, and he has been actively connected with St. John's ever since.

MONTREAL

MONTREAL

The Venerable Archdeacon Longhurst will be the Synod preacher.

The Rev. H. P. Mount has been taken to the General Hospiital, Montreal. We hope to hear of his speedy recovery.

There will be great satisfaction throughout the diocese at the gradual return to health of Canon Baylis, our loyal and efficient Secretary. He hopes to be soon back at his office.

The Rev. W. W. Craig has accepted the rectory of St. Martin's, Montreal, and will take charge about the 15th February. It is a great pleasure to welcome Mr. Craig back to this diocese.

The Chancel of All Saints', Montreal, has been tastefully decorated and new electric lighting system with hidden lights has been installed in the Chancel. They have ordered a new pipe organ.

The next meeting of the Society of Sacred Study will be held on Monday, January 19th, at 12 noon, in the synod office, when the Rev. Chas. E. Scrimgeour, the local secretary, will give a review of the Scottish Prayer Book of 1912.

ST. JUDE'S.

Many old friends from St. Jude's, will be delighted to hear that at last a beginning has been made to beautify the Sanctuary. On Christmas Day the Rector celebrated the Holy Eucharist for the first time on the new Holy Table. The Holy Table is of quartered oak, simply panelled. It is but the beginning of a scheme. So generous was the response that there is in hand a balance towards the cost of the Reredos.

SUTTON

A branch of the Anglican Young People's Association has been formed with about 45 members. President, Rev. H. Charters; Vice-President, Miss F. H. Olmstead; Secretary, Miss K. Longeway; Treasurer, Miss M. J. Hall. A very good programme has been arranged for the winter months and the branch promises to be a decided success.

On Christmas Day, Mrs. H. H. Dyer presented a new Lectern Bible to Grace Church, Sutton.

The congregations of Sutton and Abercorn united in making a splendid Christmas gift to the Rev. H. Charters, Rector, amounting to over $300. The special gift being a valuable horse together with over $100.

ST. JOHNS

ST. JAMES'.

The annual Christmas Tree for the children of this parish was held on December 23rd. After a Children's Service in the Church at 5.00 p.m., tea was served to about 120 in the Baldwin Hall. Mr. Rudolph Becker made a most happy impersonation of Santa Claus and distributed the gifts from the tree. In the course of this distribution he expressed the pleasure it afforded him to comply with a request that he present a beautiful solid gold watch to Mrs. A. H. Moore. This gift to the Rector's wife was from the Ladies' Guild, the Helping Hands, the Women's Auxiliary and the Choir, and was accompanied by best wishes for happiness and a Merry Christmas.

On Christmas Eve the Rector received by express a complete set of Hastings' Dictionary of the Bible, in five volumes, in which he found the following inscription: "To the Rev. Arthur H. Moore, St. Johns, Que., from the Rector and Congregation of Christ Church, Sydney, N.S., in ever grateful remembrance of his Mission in their Parish, Nov. 7-18th, 1913."

The parish has sent a small offering of $25.00 for the Mrs. C. S. Currie relief fund.

NEW WESTMINSTER

PORT MOODY

On Saturday, December 27th, the children of St. John's Church Sunday School, were entertained at a supper, followed by a Christmas Tree, in the new Port Moody hall.

Over 50 children sat down to supper in the basement, at prettily decorated tables, presided over by Mrs. Mills, and afterwards adjourned upstairs for games, until the arrival of Santa Claus in the person of Mr. John Lye, who created much merriment. Each child received a present from the hands of Santa Claus, who was assisted by Mrs. Venables in unburdening the tree of its gifts.

The Vicar, Rev. F. V. Venables, presented prizes to several children, who had attained a high standard of marks for Church attendance, Sunday School attendance, and for knowledge of the Catechism. About 30 of the parents were present, having tea and joining in the fun.

The Sunday School has increased since last Christmas from 26 children to 46.

NIAGARA

HAMILTON

A most successful choir supper was held in the Parish Room of the Church of St. John the Evangelist, on the evening of the Feast of the Epiphany. In the chair was Fr. Daw, the Rector; whilst Fr. Burns, of St. Luke's and Fr. Judd, priest of Christ Church Cathedral, most ably supported Canon Daw. A sung grace opened a most tastily served banquet, supplied by the ladies of the W. A. The tables were artistically laid out with flowers and a most happy evening was spent. At the close the Rector presented prizes to the successful choir boys. A telegram of congratulation was sent to the Metropolitan, who, on this Feast of the Epiphany, the anniversary of his birth, reached the age of 80. The Archbishop has always taken a great interest in the welfare of St. John's parish. The festive evening concluded with the National Anthem in which all most heartily joined.

ST. PETER'S

The branch of the Anglican Young People's Association met in the schoolroom on Wednesday evening, Jan. 3. The main features of the evening was an interesting and instructive address given by Rev. A. Howett, of the Church of Ascension, entitled "A Journey through London, England," which was illustrated with over fifty slides. The meeting closed with the doxology and grace by the Rector, Rev. J. W. Ten Eyck.

The monthly meeting of the Niagara W. A. was held in the schoolroom of the Church of the Ascension on Wednesday, Jan. 7. There was a celebration of the Holy Communion in the Church at 10 o'clock.

The meeting was opened in the School House at 10.45 a.m. with a missionary prayer by the President, Mrs. Leather, followed by a very interesting address by the Rev. A. Howett on the "Third Clause of the Lord's Prayer." Mr. Howett said there are three postulates to lay down.

1st. To come into harmony with God.
2nd. Complete surrender to God.
3rd. Obedience to His will.

The report of the secretary was then read, in which she announced that there were two new life members to the N.W.A., Mrs. Carter, of Port Colborne, and Mrs. D. R. Smith, of Port Colborne.

It was also announced that Miss Jacob had been secured as Deaconess for the N.W.A. to begin her work Oct. 1, 1914. In the meantime a great necessity is felt for a substitute to begin work at once, particularly in the east end of Hamilton, and to continue work until the arrival of Miss Jacob in the Autumn.

Dundas announced the opening of a Girls' branch of the W.A. in St. James' Parish. The Junior branch of the W.A. at Font Hill has begun a mission study class.

Oakville has also started a Girls' branch of the W.A.

The secretary of the Literature Committee announced that "Our opportunity in China," would be the book used for the Mission Study Class in the Diocese this year. Miss Whitecalf convenor of the Literature Committee gave the receipts and expenditures of this committee, and announced that it was practically impossible to continue this line of work on the present basis of income. It was unanimously agreed that a pledge of $50.00 should be given annually by the W.A. to the Literature Committee.

Mrs. Clark, Secretary of Babies' Branch, of the W.A., announced that there were 800 members of this Branch of the W.A.

The reports of the Dorcas Secretary and the President of the "Extra Cent a Day Fund," were then read, the latter urged the members of the W.A. to pledge themselves to raise $25.00 annually to this cause, which would represent about $1.00 per member.

It was announced that the voluntary offering for church work in the east end of Hamilton amounted to $489.00, following this announcement a prayer of thanksgiving was offered up by the President, which was followed by the singing of the Doxology by all present.

Very interesting and instructive papers were then read by three members of the Literature Committee, the subject being "The Foreigners in Hamilton."

First one by Miss Clark. 1st. Who are they? 2nd. Their nationalities. 3rd. Their religion. 4th. Their characteristics.

Second paper by Miss Reiger, 1st. Social and industrial conditions. 2nd. Their housing. 3rd. Their occupations.

Third paper by Miss Francis, subject; 1st. What is being done. 2nd. Agencies used. 3rd. Methods used.

These papers were very enthusiastically received. It was agreed that the astonishing facts which these papers revealed, should be known throughout the Diocese by at once having a thousand copies struck off and distributed and that copies should also be sent to each church organization in Hamilton. This proposal was unanimously agreed to by those present. Voluntary workers for the work among the English speaking immigrants in Hamilton were asked for. Miss Snider volunteered to take charge of a committee for the purpose. Any one wishing to help will send their names to her. She has already received several offers.

After luncheon, the afternoon session

was opened with a missionary prayer and a much enjoyed address by the Rev. Canon Spencer, which was followed by addresses by Miss Elwood and Mrs. Plumptre, Toronto. Miss Elwood gave a very interesting account of the work done among the foreigners in that city. There are, it is estimated more than 40,000 Jews in Toronto, with a great number of Greeks and Macedonians and people of numerous other nationalities.

The housing problem is a serious one—the only movement in Toronto to aid this conjestion is the Toronto Housing Co., who have built shacks or small apartment houses, which are, after all, but a drop in the bucket.

There is a great need for volunteer workers in Toronto, the qualifications in a worker she stated are 1st, absolute sincerity; 2nd, plenty of common sense; 3rd, she must be optimistic; 4th, patience; 5th, fair play; 6th, diligence. Those who were privileged to hear Miss Elwood felt certain that she possessed these qualities at least.

Mrs. Plumptre spoke on "What can be done for the foreigners, as a body and individually."

Before beginning her address she spoke in the highest terms of the "Literature Committee of the Niagara Diocese," and urged the W.A. to recognize its invaluable help to them, and to uphold it always, prayerfully and financially. Mrs. Plumptre, in speaking of those who were instrumental in bringing foreigners into this country said they were like ladies sending out invitations to friends and then telling them after they had arrived that they were not ready for them and could only give them room in their back yards, when ready they would try to do something better for them.

It was decided to send a telegram of congratulation to Archbishop Hamilton upon attaining his 80th birthday. Also to Dean DuMoulin upon his consecration as Bishop Co-adjutor of Ohio.

It was announced that there would be a meeting every Wednesday afternoon at 3 o'clock in "Central Room" of the W.A. for Foreign Work. The meeting was closed with the Benediction by Archdeacon Forneret. A large number of clergymen of the Diocese were present at the meet- ing throughout the day. It was announced that the Bishop of Niagara had left for Cleveland to be present at the consecration of Dean DuMoulin, and so was unable to be present at the meeting.

ST. CATHARINES

The Committee on Prayer Book Revision met in this city on the 10th, 11th, and 12th of January. The Bishops of Niagara, Toronto, Saskatchewan and Ontario, were unable to be present, having previously accepted invitations to attend the consecration at Cleveland of the very Rev. Dean DuMoulin. The Dean gave a luncheon on the day previous to his consecration to the Canadian delegates, when addresses were given by Bishop Anderson, Chicago; Bishop of Ontario, Bishop of Niagara, and the Rev. W. Mockridge, New York. Bishop Anderson returned with some of the Canadian delegates to give an address on "Faith and Order," at St. George's, St. Catharines on Saturday, 10, before the Bishops and Clergy of the Prayer Book Revision Committee dispersed. The prayer book revision committee of the Anglican Church in Canada, is under the chairmanship of the Primate of all Canada, the Archbishop of Rupert's Land. The Committee is composed of all the members of the house of Bishops. With many of the leading dignitaries of the Church. Clergy as well as laymen. Those present included the Bishops of Niagara, Fredericton, Nova Scotia, Montreal, Toronto, Ottawa, and Huron, as well as Archdeacon Patterson Smyth, Canon Simpson, Charlotte, P.E.I., and Archdeacon Armitage, Halifax, who is secretary of the committee discussing various points, their findings on which will be reported to the next meeting of the general synod.

CONFIRMATION

The Bishop of Niagara is completing his list of Confirmation engagements for February and March. He goes to St. Catharines on Monday to dedicate a new Parish Hall at Christ Church.

DUNDAS

ST. JAMES'.

Is completing a large stone S. S. building which is to be dedicated by the Bishop on Wednesday, 14th inst.

SMITHVILLE

The annual Xmas entertainment held in aid of St. Luke's Church Sunday School, took place on Wednesday evening, January the 7th, in the Town Hall, the programme consisting of music, songs and recitations, was much appreciated by the audience, after which the people's warden introduced Santa Claus, who with glad heart handed the gifts to the scholars and others. All appeared very grateful. A vote of thanks was tendered the rector's warden, Mr. C. Brooke Marsland, who portrayed the character of St. Nicholas to perfection.

PORT DALHOUSIE AND JORDON

The Bishop of Algoma preached in St. John's Church, Port Dalhousie, Sunday morning, January 11th, and Canon Scott of Quebec, in the evening. Large congregations were present.

Mrs. Wm. Sheck has given to the Church at Jordan a beautiful Baptismal Font, in memory of her husband.

A branch of the A. Y. P. A. has recently been formed at Jordan. At the first meeting about thirty young people expressed a wish to join.

ONTARIO

KINGSTON

Mrs. J. Hodge, assistant organist at St. Paul's Church, was presented with a handsome illuminated address accompanied by a beautiful music cabinet on Christmas Eve, by the members of the choir.

The annual Christmas Tree of St. Paul's Sunday School was held in the schoolroom, and the children of the school were made happy by the presentation of gifts from a monster tree which was well loaded and prettily decorated. A splendid programme of chorals and recitations was presented by the children, and the pastor, Rev. W. F. FitzGerald, M.A., addressed the children on the importance and the significance of the Christmas festival.

St. Luke's Sunday School held its annual Christmas Tree last Tuesday, in the afternoon for the children and for adults in the evening. A most enjoyable time was spent by all.

The children of the Junior Department of St. George's Sunday School held their Christmas Tree and entertainment in St. George's Hall and spent a very jolly time.

Dean Starr spoke to the children on the spirit of Christmas, and his address was heard with great interest. After cheers for Santa Claus (Mr. W. F. McFedridge) and for the teachers the little ones were dismissed with the benediction.

On New Year's Eve a number of St. Luke's choir members assembled in the residence of Mrs. H. A. Betts, Albert Street, and after an address of appreciation of the choir leader's services by the Rev. R. S. Forneri, Mr. Pardoe presented Mrs. Betts with a beautiful umbrella.

OTTAWA

OTTAWA

Archbishop Hamilton, Metropolitan of Canada, celebrated his 80th birthday on January 6th. He was born at Hawkesbury, Ont., January 6th, 1834. The Archbishop is enjoying the best of health, and received many messages of congratulation from the clergy in all parts of Canada.

Success attended the first of a series of social evenings arranged by Christ Church Cathedral men's club, held in Lauder Hall, January 6th. Over sixty members were present. Much of the success of the gathering is due to the efforts of the secretary-treasurer of the club, Mr. Roy Humphrys.

St. Augustine's Chapel, Anglesea Square, Ottawa, has been much altered. In the basement, the Sunday School is held and other meetings for various purposes. The chapel has been bricked round and furnished with new seats, and some of the furniture saved from the fire at old St. John has been placed in the chancel, a good vestry built out and an organ chamber. It is a very great change from the old Mission Hall.

It will be opened for services on Sunday, January 18th, and it is hoped that the clergy of St. John's Church will be able to carry on regular services at 11 a.m. and 7 p.m., assisted by a lay-reader occasionally.

The Rev. T. Bruce from Calgary, has entered upon his duties as Curate of St. John's, Ottawa.

At the Midnight service on New Year's Eve there were about 180 communicants.

BROTHERHOOD OF ST. ANDREW.

During the past two weeks the Brotherhood men have been very busy, especially those who were assisting the Temperance Association in the campaign for license reduction. These men felt very keenly their duty towards their brother and did all they possibly could to help remove the temptations which present themselves through the bar and liquor shop. It is certainly very gratifying to see the way in which the people responded, by carrying both by-laws with a good majority.

On Sunday, January 4th, Mr. R. K. Sampson, President of the Local Assembly, conducted the morning and evening services at All Saints', Westboro. He also presented the boys of the Junior Chapter with their Brotherhood buttons.

On Sunday, January 4th, Mr. Alder Bliss, Dominion Council Member, visited the Senior Chapter at Russell, and found everything in good standing and the men carrying on a good work. While there he made the necessary arrangements for the formation of a Junior Chapter and it is expected that this chapter will be working along definite lines in the very near future, as there is a splendid field for work.

St. Matthew's, Ottawa, has decided to have half of the time for each meeting taken up by an address or reading on Brotherhood work, followed by general discussion by all members present.

On Monday, January 5th, Mr. H. Smith of Trinity College, Toronto, and Mr. C. G. Wintle of Bishops' College, Lennoxville, related their experience with the Brotherhood in the College. The words spoken were very helpful to all present and many new ideas were brought out.

MORRISBURG

The Rev. G. S. Anderson was presented with an address accompanied by a cabinet of silver, from the members of his congregation, before leaving to take up work in his new parish, St. Matthew's, Ottawa, to which he was inducted on the evening of the Epiphany. The teachers and pupils of the Sunday School also presented an address and a case of cut glass.

Both addresses speak eloquently of the affection and esteem in which Mr. Anderson is held by the flock to whom he has so faithfully ministered for the past twenty-three years, and express the hope that greater success and honour may follow him in his larger field of labour.

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WALES

Rev. C. O. Carson, M.A., of Wales, has been appointed Rector of St. James' Church, Morrisburg, succeeding the Rev. Mr. Anderson, who is now Rector of St. Matthew's Church, Ottawa. Rev. Mr. Carson has been Rector of St. David's Church, Wales, and Christ Church, Moulinette, for the past ten years, and has greatly endeared himself to the people of the two parishes. The news of his removal was received with sorrow not only by his own people but by the community in general, he being held in affectionate regard by all classes.

HAWKESBURY

The death occurred on Christmas Day of the Rev. Canon Phillips, rector of Hawkesbury, a position he has held for thirty-one years. He married a

(*Continued on page* 15.)

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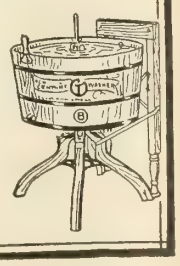

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Women's Work and Social Service

AN address by Mrs. Florence Kelly a few weeks ago was an event which had only to be announced in order to ensure a crowded audience of keenly interested women. The title of her subject, "Wages and Morals," contained a surprise, for some may have been attracted by the prospect of a sensational talk on the connection between low wages and social vice, whereas it turned out to be on "that which a purchaser might morally and rationally expect to receive in exchange for his money." Mrs. Kelly referred at the outset to the Winnipeg Municipal Market as something she had seen in operation which was still a hope of the future as regarded New York, and in her lucid and convincing manner she shewed some of the difficulties in detecting dishonest goods, the presence of poison in food and so on, and made her hearers realize the serious study needed in order to become a really intelligent buyer.

Mrs. Robinson, Colorado's able woman senator, stated in an address to the Toronto Housewives' League Committee last week that "out of ten billion dollars spent annually in the United States for food, clothing and shelter, about nine billion is spent by women"; this recalls to mind a remark I once heard to the effect that "a good proof of woman's essential inferiority to man is found in the fact that the one real business entrusted by nature to women—the making and management of their homes—they had never yet learnt to do properly." Far be it from me to assert that this is so, but at least it is evident that the art of spending rightly is a very serious business.

* * *

Mrs. Julian Heath, President of the American Housewives' League, states, as a result of her observations, that very few women "really know the market value of a single commodity they buy." She quotes one as saying, "I believe my husband could run our house better than I if he were compelled to do it." And in answer to the inevitable "Why?" she said, *"Because he would run it as he runs his business."*

Mrs. Heath evidently thinks this candid confession more or less typical, and describes the complacent helplessness of women before the fluctuating prices and market conditions of which they are satisfied, many of them, to know nothing.

* * *

Here are some of her illustrations: "Women are satisfied to pay a fancy price for cold storage eggs believing them to be strictly fresh; they do not realize that the supply of fresh eggs in winter resembles the supply of strawberries at the same season; they do not know that cold storage eggs should not command above 30 cents a dozen, and they resignedly pay a much higher price for these very eggs if labelled "fresh."

"They, the average housewives, have not the slightest idea of what is in season, and will ask for green peas when they have been out of season for months, or for celery in the faith 'that it is grown all the year round.' Others will buy cakes because 'they are so much cheaper than can be made at home,' in spite of the fact that cheap cakes mean poor and sometimes even harmful ingredients."

The conclusion of her argument is that if half the business men of the country conducted their business as women do their housekeeping, the country would soon be bankrupt."

* * *

To return to Mrs. Kelly's address. After insisting upon the importance and difficulty of the problem, she told of the Pure Food and Drugs Act passed by Congress after 17 years' work and shewed how the value of its protection was increased as the scale of income was lowered; if ten people have to be fed for $14.00 a week, for instance, there is not a cent of margin for waste, and pure food becomes a vital necessity. A family like this has more chance now for proper nourishment, because of the protection of the pure food label.

Dealing with other articles she described the trade in raw silk from which the original glue was often purged out by washing, its weight being replaced by mixtures of lead, tin or iron, three kinds of alloy which are responsible for the shiny surface, the star-shaped rents or long straight slits, which frequently appear so soon after purchase.

The request of the English cocoa trade for American co-operation in helping to purify from cruelty the sources of supply was another illustration, for the Cadbury's investigations at San Thomé and Principe had discovered the cruelty under which the raw cocoa was furnished, as the Putmayo investigation has more recently done with the rubber trade.

This year an appeal has been received from the German toy industry of the Thuringian Forest, a district exempt from inspection because the industry is practically a home one, and is carried on largely by "weigenkinder"—cradle-children. In New York you could buy one of these pathetic little toys, such as a tiny wash-tub, board and table, for five cents—worthless as an investment, even of five cents, because so quickly destroyed, and yet almost totally innocent of profit for the little producers. Each country ought to develop its own toy industry, so that the conditions of production may be controlled and baby fingers saved. The so-called "hygienic" dolls were found to be made by sick children in New York tenements, but under the new law nothing for children's use may be taken to the tenements for manufacture, nor may children under 14 work in the tenements.

* * *

A great deal has been done by wages commissions and conferences. For instance, in Portland, Oregon, under their investigations, women's wages in shops jumped from $3.00 to $9.25. The basis of the decision was the need of a working-girl for proper food, neat dress, car fare, board and lodging in a respectable district and access to a bath. Factory wages on the same investigation were fixed at a slightly lower rate because less expensive clothes were required. Here, too, stores must close at 6 p.m., and the maximum day's work is 8 hours and 20 minutes. In Colorado, too, is found the 8-hour day with a minimum wage for women. It is hoped that this kind of legislation will soon be applied to men's work also.

* * *

Closely connected with the wages question is that of training, for people will have to be made worth the wages that are beginning to be guaranteed by law; the standard of efficiency will have to be raised. There is a large class of people who cannot earn in open competition; people who never can remember to close the elevator door, or who think it possible to drive a motor up a pine tree, or who will set houses on fire for the fun of seeing the engines. It will make a great change, morally and economically, when all these mentally deficient people are under special supervision. With this care they become happy and useful; without it they are a misery to themselves and a menace to the community, both morally and economically.

* * *

Mrs. Kelly shewed great skill in answering questions, of which many were asked: "Have higher rates of wages much influence in driving women out of industry?" Not, she thought, to any great extent, when some measure of regulation is applied to wages generally. "Does not the cost of living rise automatically with increase in wages?" No, for so many classes of goods are produced only for rich people's consumption, and many of the most costly luxuries are produced by very ill-paid labour. It is a relatively narrow circle of goods which is purchased by the working class population. It is difficult, however, really to calculate the ratio between the rate of wages and the cost of living; perhaps it can be estimated accurately only in Victoria, New South Wales, where no less than 101 industries have been brought under the control of the minimum wage law. Mrs. Robinson, of Colorado, has told us that there men and women in all public positions receive equal pay for the same work and that the average pay earned by women in Colorado is considerably higher than that received in other States. Mrs. Kelly, in answer to a question on the subject of equal suffrage and the rate of wages, resisted the temptation to generalize and contented herself with saying that it was extremely difficult to prove a direct connection between them.

* * *

To return to Mrs. Julian Heath and the Housewives' League, evidently the function of right spending is a highly expert economic matter, and to learn it is a duty and an interesting one. "The market fluctuates from day to day, and the quality and grades vary so much that a personal visit is important. Some things will be cheap, other things dear. Women who try to study the market find the subject so fascinating that they not only endeavour to master the intricacies of production and consumption,

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* * *

Here is the value of the Housewives' League: "We asked for cheaper apples because of the heavy production, and the 'apple market is moving.' After the experience of the butter boycott of 1911 it was suggested last year that butter substitutes might be used and the trade report following said, 'Butter firm, but there has been a sentimental decline of one cent.' Pure food laws are good, but women buyers must know and insist upon getting the good thus guaranteed." Much is being done through the study and instruction given and received in Housewives' Leagues, Home-makers' Clubs and Women's Institutes in regard to sanitation, cleanliness, good values and so on, and Mrs. Julian Heath's experience leads her to the conclusion that "the organized housewife is a factor eagerly welcomed by trade, and that if she became a trained buyer she could act as a balance in the market."

It is abundantly clear that right housekeeping is an expert science, full of interest and affording abundant scope for mental activity and energy. To become a good housekeeper, a real home-maker, is a career, surely, worthy of the best of us.

HONOUR BRIGHT.

The Epiphany Appeal, 1914

For Foreign Missions

To the Reverend the Clergy and the Members of the Church of England throughout Canada:

Once more with the return of Epiphany it becomes the duty of the M.S.C.C. Board of Management to put before Canadian Church members as full a statement as time will permit of their duty and responsibility in the work of making known the Gospel among those who have not yet heard the story of God's Love in Christ Jesus.

Again we would emphasize the fact pointed out in a recent Epiphany letter that "The teaching of Foreign Missions by the clergy, the study of Foreign Missions by the people, the giving for Foreign Missions by all, should be carried forward throughout the year." At Epiphany the Church through her Missionary Society brings the subject officially to the notice of all her members. In doing so we would ask your attention:

First.—To the obligation resting upon the Church in the matter. In dealing with this part of the subject, our minds naturally turn to the direct command of the Son of God:—"Go ye into all the world and preach the gospel to every creature." "Make disciples of all nations . . . . and lo, I am with you always even unto the end of the world." In regard to the command there are four points that claim special attention:

1. It affects all Christians, at all periods of the Christian History.—It was originally spoken to the twelve apostles, but our Lord never intended to restrict it to them, for He says, "Lo, I am with you always even unto the end of the world." Referring to these words of our Lord, the late Bishop of Durham, Dr. Westcott, says: "It is a commission to the whole Christian Church as a Church. Missionary work is not a voluntary supererogatory work of a few specially devoted souls. It is a charge which is given to us all as Christians."

2. The command is world wide in its scope.—Nothing can be more comprehensive than the terms used by our Lord —"All the world" and "Every creature," or as the words might be translated, "The whole creation." He did not say, make disciples out of all nations, but make disciples of all nations—Christianize all nations.

3. The command is accompanied with a promise.—Christ's people are not called upon to accomplish a task which unaided they are unable to perform. They are assured the continual presence and help of the Master Himself in all their undertakings for the spread of His Kingdom. "Lo, I am with you always even unto the end of the world." And we all know from the Book of Acts how much the consciousness of the Divine Presence had to do with the missionary efforts of the Church in Apostolic days. "They went forth and preached everywhere, the Lord working with them."

4. The command occupies an extremely important position.—It is invested with peculiar dignity and importance because it is Christ's great parting charge to His Church. "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." "And He lifted up His hands and blessed them." "And a cloud received Him out of their sight."

There is no gainsaying the importance of this command of the departing Christ. It is the bugle call which to the true soldier never loses its thrilling, response-compelling power. It is not a request; not a suggestion; it leaves nothing to our choice. It is an order, clear, comprehensive and peremptory: "Go." And the parting injunction of our Lord is in perfect harmony with the life He lived amongst His fellowmen. The evangelization of the world was the thought that dominated His whole life. He came into the world to save it. He sought not merely for the rich and influential, but for men as men, without any regard to their worth or social position. When the blind beggar cried out to Him for help, He said unto him, "Go thy way, thy faith hath made thee whole." When He saw the famishing multitude He "Had compassion on them because they were as sheep not having a shepherd." His entire ministry was a Missionary Ministry. While His earthly life was confined to Palestine. He made it clear that the scope of His purpose was world wide. He plainly said: "Other sheep I have which are not of this fold: them also I must bring and they shall hear my voice." He declared that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He taught the sublime truth of the Fatherhood of God and the Brotherhood of Man. He broke down the partition wall between Jew and Gentile: in an age when men regarded men of other races as their foes, He said "Love your enemies." He demonstrated to the race-proud Jew that the Samaritan was his neighbour. From heaven He gave St. Paul his commission to the Gentiles. With a vision of world conquest, He exclaimed: "I say unto you

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that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven." And again: "I, if I be lifted up will draw all men unto me." While St. John declared that on Patmos he heard a voice saying: "I, Jesus, have sent mine angel to testify unto you these things in the Churches . . . . and the Spirit and the Bride say, come—and let him that is athirst come, and whosoever will, let him take the water of life freely."

And the world's evangelization is the dominant thought with Him still, for He is "The same yesterday, to-day and forever." He knows no distinction of race or caste. Now as of old He looks upon a suffering, dying world with pity unutterable, and if the salvation of the world is the supreme thought of the Master, it ought to be ours also. How can any man call himself a disciple of Christ and say he does not believe in Missions, when Missions are nothing more than an organized effort to carry out the mind and will of Christ? Men talk of heresy as though it was something that had only to do with the creeds of the Church. "I and my Father are one," said Christ, and we think it heresy to deny that, but the same Christ also said, "Go ye into all the world and preach the Gospel to every creature." Surely if it is heretical to deny the one statement, it is equally heretical to deny the other. Failure to obey the commands of Christ destroys the very purpose of the Church's existence.

One objection only we will notice: It is sometimes said that missionaries are accomplishing very little. This excuse can only be put forward by persons who are ignorant of the facts. Christianity in a heathen land is confronted by many difficulties. It is regarded with hostility as an alien faith. It is opposed by a powerful priesthood and at variance with long established customs. Family ties, social position, caste prejudice, combine to keep men from confessing Christ. In view of this the natural presumption would be that Christianity would make very slow progress, but the facts are exactly the reverse. The last Government census in India shows that while the Buddhists increased 11 per cent., the Mohammedans and Parsees each 6 per cent., the Hindus 4 per cent., the Christian community increased 32 per cent. The growth of the Christian population during the last four decades is as follows:

1881	1,862,634
1891	2,284,380
1901	2,923,241
1911	3,876,203

In the last 30 years the Christian community has doubled. In the last 10 years alone it has increased by nearly 1,000,000 adherents.

In Korea, the Church community, in 13 years, increased 1,000 per cent.

The Uganda Church is another striking evidence of the power of the Gospel to uplift, mould and guide human life. Thirty-five years ago the first Missionaries went there. For five years there were no apparent results. In 1882 came the first baptism. Two years later came a time of persecution, when many of the newly baptized converts suffered torture and death, rather than deny Christ, their God and Saviour. Then followed the martyrdom of Bishop Hannington; Bishop Parker, his successor, fell a victim to the climate on his way to his diocese, and rests with MacKay, Hunt and Blackburn in the graveyard at Usambiro. To-day the Church in Uganda has a membership of 80,000 baptized Christians. It has 1,700 churches scattered over the country. It is self-supporting, self-governing, and is inspired with a keen missionary spirit. Three years ago the Cathedral was destroyed by fire. Since then these black people have raised the sum of $40,000 towards the cost of a new building. The principal landowners, we are told, are devoting 40 per cent. of their rent roll to this purpose, and the poorer Christians are giving in like proportion. In 1911 there were 6,000 baptisms and an increase of 7,000 children in the school attendance. And yet there are people who have the hardihood to assert that missions are a failure.

But we must pass on to a hurried review of the condition in those countries in which the Canadian Church has assumed special responsibility, viz., China, Japan, and India.

In China the opinion is expressed by Mr. Sherwood Eddy, that "The Church instead of being wiped out, has increased 80 per cent., and since the Boxer rising, exclusive of the Roman Communion, the number of communicants has increased from:

37,000 in 1889 to 196,000 in 1910."

The recent action of the Chinese Government in seeking the prayers of Christian people on behalf of their nation has naturally attracted world-wide attention. There is every reason to believe that it was very generally complied with. It is doubtful, however, whether there was any corresponding recognition of the responsibility resting upon us, if that prayer is to be answered. There was too great a tendency to dwell upon the remarkable incident; and most remarkable it was; and too small regard for the duty of Christendom in connection with it. It is well to have prayed for China, but our responsibility does not end there; it is in reality only beginning.

A layman, recently returned from visiting the chief Mission stations in China, gives this as the conclusion of his message to the Christian world: "China is facing the period of greatest peril in all her history. It is a time of transition. The danger is that the old standards may be temporarily abandoned before the new ones are created. It might have been safer if China could have had, for a time at least, a constitutional monarchy, and have prepared herself more gradually by a longer course of education for a republican government, but she has a republic on her hands and must do something with it. It might have been better if the old religions could have retained their power, until Christianity had taken a firmer hold upon the people, but the old supports are breaking down more rapidly than the new are taking their place as yet. China is making history rapidly for her own weal or woe. If ever a nation needed help it is China to-day. Every nation has its problems, but where else is there a population so vast which is facing problems so great? If we are ever to help China it must be now."

In the case of Japan, probably we cannot do better than quote you these words of Count Okuma, the former Premier of Japan. Writing in the "International Review of Missions," October, 1912, he says: "We Japanese for the past generation have been so absorbed in the struggle for existence, both individually and nationally, that we have hardly had time to attend to the interests of the higher life. We have attempted to master centuries of western development in a few decades, but although we have paid too little attention to the problems of religion, we have not been uninfluenced by religious ideals. For although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life . . . Japan received Buddhism and Confucianism from India, China and Korea, and under their influence she declined, but under the impact of western civilized thought Japan has revived. China and India have pined under their old faiths. It is clear that their only hope is to follow the example of Japan and welcome Western thought." And elsewhere the same writer says. "We are face to face with many deplorable conditions. Our country is a very sick man. It is hopeless to look to politics or even to education alone to cure him." A recent article on conditions in Japan concludes with these words: "Japan is Christianity's Port Arthur in the Far East. If it cannot win Japan, it cannot win and hold China. Shall Japan be an ally or an enemy in the conquest of the Orient? The call is for reenforcement of men and means from the Christians of North America, now, while it is day. The summons is to a Crusade, not for the slaughter of the Saracens and the conquest of an empty tomb, but for the giving of life to a people of magnificent potentiality, and the enlistment of them with ourselves under the banner of peace."

With reference to India, we have only time to quote you this paragraph written by one thoroughly in touch with conditions there: "If we are ever to meet India's need it must be now. Within a decade probably all India will be wide open for large ingatherings. Caste is already beginning to give way. Millions of outcasts are at the door of the Church. There are already signs of the beginning of a mass movement among the middle classes. The students are giving an unprecedented hearing to the Gospel. Our point of advantage must be pressed both in educational work among the upper classes, and in the mass movements among the depressed classes. The numbers gained in the mass movement alone are greater than the number of converts being gained in any other land, and are entitled to place India among the most hopeful and urgent mission fields of the world. Now is the time to help India. And India's one need is Christ."

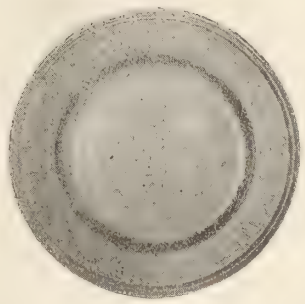
In conclusion, a few brief words as to what we can, and ought to do on behalf of this Missionary Campaign in which the Church is engaged. The first need is not money, but men and women, who will consecrate their lives to the work. Physicians, Teachers, Industrial Workers, Nurses, Bible Readers, as well as Preachers are required. We must pray earnestly that God will send labourers into His harvest, but we must also try to answer our own prayers. The Clergy should speak often and earnestly to their flocks of the glorious opportunity of making known the glad tidings of God's love in Christ Jesus. Sunday School Teachers should talk about it to their classes. Men's Clubs and Young People's Associations should discuss the subject, and try and send at least one representative to the field where the battle is going on, and parents should covet for their sons and daughters this highest occupation in comparison with which wealth and honour are left out of sight.

The second need is prayer. Although much is said about prayer in a general way, we fear that as a rule Christians pray far too little in a definite way about our Missionary work. In all our Churches we ought to have praying Missionary Bands, who would meet weekly not for papers or discussions, but for prayer alone. If only we knew how the men and women who are toiling at the front, long for our prayers in their times of loneliness and discouragement!

And the last need is money. The call to give is a call to every one who professes to be a disciple of Jesus Christ. It is our Christian duty to set apart a fixed sum out of our income, to be contributed for the furtherance of God's work in the Foreign Field. What we give ought to be an expression of the value we place on our own religion, and of our desire to share our blessings with those less fortunate than ourselves, and back of all our giving there must be personal devotion to the Divine Son of God, who gave His life for us, such devotion as shall make us long to show our loving gratitude by our gifts, devotion such as shall open our eyes to see ourselves as trustees of God, devotion such as shall make our prayers and alms one, a united offering given with a hymn of praise that we are able to do something to hasten the coming of our Christ to claim His own.

On behalf of the Board of Management of the M.S.C.C.,

S. P. RUPERT'S LAND, Chairman.
S. GOULD, General Secretary.



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The Church in Canada

(*Continued from page* 12.)

daughter of Sir John Abbott, who was at one time Premier of Canada. Canon Phillips graduated at Oxford University, and was 63 years old. He is survived by a widow and three children.

QUEBEC

QUEBEC

The formal opening of a Mission Hall for St. Peter's parish was conducted December 28th, by the Rector and Rural Dean, Rev. Ernest A. Willoughby King, assisted by Mr. C. Croft, a theological graduate and licensed Lay Reader.

Special prayers, psalms and hymns of a dedicatory character were incorporated with the regular evening service. Mr. King praised the residents of the locality for the zealous and prompt way in which they had co-operated in providing a hall for services and Sunday School work and other parochial gatherings. He referred to the large degree of voluntary, unpaid efforts and offerings which had been connected with the maintenance of services and the building of this hall.

Speaking of prospects, Mr. King said he had obtained subscriptions for the site and rebuilding of St. Peter's Church and rectory in a central locality, seventeen hundred dollars. Twelve hundred and twenty-five has just been paid towards the purchase of the land, three hundred is assigned to the future church, one hundred dollars has

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been given for discretionary use and seventy-five remains as a nest egg for over four thousand required for the full payment of the chosen lots.

New Year's Day was marked by the usual services in the city churches. On New Year's Eve Watchnight services were held at St. Matthew's, St. Peter's and Trinity. At St. Peter's a Midnight Eucharist was celebrated. At St. Matthew's the Bell-Ringers' Guild observed the occasion by ringing the old year out and the new year in, with a muffled peal, followed by the ordinary peal, as soon as the stroke of twelve was sounded. St. Matthew's Church possesses a fine peal of eight bells, and is one of the few churches in Canada where change-ringing is done.

On New Year's Day the usual round of visiting took place. Our Bishop and several clergy called on the Roman Catholic Archbishop, Mgr. Begin. The Lieut.-Governor and the Bishop also received numerous callers.

On Epiphany which is observed as a complete holiday and Holy-day in the city, there were the usual services in our parishes. At Trinity and St. Matthew's, the children's Christmas Trees were held and attracted large numbers. At Trinity a children's supper was also held.

The temperance propaganda is making considerable headway. The Premier of the Province is proving himself a reformer in this respect. A bill will be introduced this session considerably restricting the use of alcohol in the province. No doubt this result is due to the co-operation of the Roman Catholics, Anglicans, Methodists and Presbyterians in the temperance cause.

RUPERT'S LAND

WINNIPEG

A meeting of the Junior Clericus was held on Monday, January 12th, at the residence of the Rev. R. B. McElheran. This afforded an excellent opportunity for the city clergy to meet Rev. Wm. Loucks, the new rector of All Saints' and many took the advantage. Canon Murray read an inspiring paper on 1 Cor. xv. 1.

A pleasant evening (the first of its kind) was spent by the congregation of St. Michael's last week, at the Oddfellows' Hall, Fort Rouge. It was most profitable that those who meet together from various parts of the city for worship, should gather together for social intercourse.

On Sunday after Epiphany the first anniversary of the opening of St. Stephen's (Rev. F. B. Harrison, incumbent), was marked by special services. In the morning the Archbishop preached the sermon and festal music was ably rendered.

On the 5th inst. Ven. Archdeacon Fortin entered on his 73rd year. His age does not prevent him from fulfilling ably the duties of rector of Holy Trinity Church, as he has done for the past 38 years.

During the absence of the Very Rev. Dean Coombes (who is one of the committee on the Revision of the Prayer Book), the lectures in classics for 1st and 2nd Year Arts at St. John's College are being given by Rev. G. H. Broughall.

St. Andrew's.

Rev. Arthur Warwick, who has been unwell for some time, is facing the possibility of taking six months' rest necessary to avert a complete breakdown.

PORTAGE LA PRAIRIE

On Thursday, January 8th, the Primate formally opened the new Parish Hall of St. Mary's, which was built last year particularly to accommodate the needs of the constantly growing Sunday School.

MINNEDOSA

St. Mark's.

The annual Sunday School Social and Christmas Tree was held in the schoolroom on Tuesday evening, December 30th. About seventy children were present and enjoyed themselves thoroughly. The programme was given by the scholars and proved very interesting. Mrs. Scott's class did splendidly; Mr. T. O. Wellor was master of games, and kept the children in a high state of amusement and excitement. Santa Claus visited the children and distributed a present to each child. A large number of the parents attended and some of them seemed to enjoy themselves as much as the children. Those who made preparations are more than repaid for their labour by the success and general satisfaction of the whole affair.

NEEPAWA

There were good congregations at the Xmas services at St. James', Neepawa and Bridge Creek, the weather aiding greatly in making the Festival cheerful and happy.

On December 29th the children of St. James' Sunday School gave a splendid presentation of the humorous cantata, "Foxy Santa," to a large crowd in the Neepawa Opera House. Assisted in the principal parts by adults they sang and acted well. The little fairy play, "The Frozen Palace," was also acted by some of the children. This kind of Xmas entertainment was a new departure for Neepawa and it was voted a success and worthy of repetition. Nearly $60.00 is added to Sunday School funds as a result. The expenses amounted to $70.00.

There was a Watchnight service this year at St. James'. Not very many were present however.

TORONTO

TORONTO

The Bishop of Montreal preached at St. Stephen's on Sunday morning. In an eloquent and vigorous sermon on the text, "Fight the Good Fight of Faith," he spoke of the warfare that goes on unceasingly between the forces of good and evil, of the equipment necessary for the fight. He referred to the advantage of presenting a united front. We must have a united force—God grant we may!—but he did not consider such a result would be successfully attained by watering down our truths, by promoting a vague undenominationalism. He condemned the modern tendency toward nebulosity and lack of conviction. It is all very well for the philosopher or student, but unsuited to the turmoil of battles.

The creed of the Church of England, continued the Bishop, is a clear declaration of faith, but it should be more than a mere formal recitation; it should be a creed to express conviction.

Rev. Archdeacon Paterson-Smyth, Rector of St. George's Church, Montreal, preached at St. Alban's Cathedral on Sunday morning and at St. Simon's Church in the evening.

"Mission Work Among the Eskimo" was the theme of an interesting illustrated lecture by Rev. C. E. Whittaker, before the members of the Canadian Institute at the Physics Building of the University on Saturday evening.

Some of the practical ways in which the members of the up-town churches can realize their social obligations as Christians were outlined by Rev. Ralph L. Brydges, the new organizing Secretary of Social and Moral Reform, in his sermon delivered Sunday morning at the Church of St. Simon the Apostle.

The Anglican Church Associations of West Toronto held a meeting January 5th, in St. John's Church, to discuss missionary work. Rev. Edward Morley of St. Paul's Church gave an address on the subject. During the absence of Rev. T. Beverley Smith, rector of St. John's Church, the parish will be in charge of Rev. Mr. Lynch and Rev. Mr. Morley.

Trinity College.

Trinity College will next month confer upon the Very Rev. Dean Starr, of Kingston, and formerly of Brockville, the honorary degree of D.D., and at the same time will confer a similar degree upon Co-adjutor Bishop DuMoulin, of Ohio. Both are graduates of Trinity.

St. James' Cathedral.

The fourth annual supper of the Women's Club of St. James' was held January 8th, when over one hundred members, with the officers, sat down to an excellent repast.

St. Anne's.

Five hundred and fifty men were present at the Men's Association banquet at St. Anne's Church, on January 7th.

Rev. Lawrence E. Skey, the Rector, was in the chair, and amongst those present were: Bishop Reeve, Archdeacon Warren, Archdeacon Ingles, Dr. Hastings, Ex-Controller F. S. Spence, Dr. McConnel, Dr. Tyrell, Mr. Louis Heyd, and others.

The principal speakers were Ven. Archdeacon Davidson of Guelph, who spoke on "Reminiscences of Clerical Life," and Dean Abbott of Christ's Church Cathedral, Hamilton, who gave an address on "Characteristics of Modern Life, in which the Church is Involved."

St. Matthew's.

Brotherhood of St. Andrew.

The following officers have been elected for the year: F. D. Finlayson, Director; W. Worthington, Vice-Director; Victor Morgan, Secretary, pro tem. On Sunday, 4th January, after the celebration of Holy Communion at 8 a.m., Mr. F. Mansbridge was admitted to membership. A great deal of work remains to be done in the parish and the chapter is looking forward to a good year's work.

Laymen's Missionary Movement.

The aim of the annual campaign each January is to secure a simultaneous every member canvass in every parish in the city during the last week in the month. At the present time about 20 parishes have either already embarked upon the work or are carrying out the necessary preliminary organization.

There are three main features in the preliminary work—special missionary sermons and addresses for three consecutive Sundays, a meeting of Anglican men of the city for intercession, and a supper of representatives from each of the 50 parishes. Special missionary sermons and addresses were given in most of the churches on Sunday last, and some account of the devotional meeting will be given in our issue next week.

The date of the Annual Supper has been changed from the 22nd as at first announced, to Friday 23rd, at St. James' Parish House at 6.15. Rev. Dr. Tucker of London will be the speaker of the evening. Dr. Tucker has just returned from the annual meeting of the Continuation Committee of the Edinburg Conference, held at the Hague, and it is expected he will come

with a powerful message upon the present world situation.

WOMEN'S AUXILIARY.

The Annual Corporate Communion service of the W. A., held in St. Matthew's Church, on January 8th, at 10.30 a.m., was very largely attended.

Rt. Rev. Bishop Reeve was the celebrant, assisted by Ven. Archdeacon Forneret, Ven. Archdeacon Warren, Ven. Archdeacon Ingles, Rev. J. Bushell and Rev. J. R. H. Warren.

Ven. Archdeacon Forneret (Hamilton), preached a very practical, helpful sermon from the text "She hath done what she could." (St. Mark, 14th chap., 8th verse.).

After the service in the church an adjournment was made to the schoolhouse, where the regular monthly business meeting was held.

Rev. J. P. H. Warren (rector of St. Matthew's) greeted the members of the W. A. on behalf of his parish "branch." Bishop Reeve also spoke a few words.

Before the officers made their reports, the former corresponding-secretary presented the President with a life membership in the General Board, on behalf of the treasurer and herself.

Miss Jones and Mrs. Webster also gave a bed to the new hospital at Palampur, India. It is to be called "The Friendship Bed," and is in memory of Miss Tilley.

The corresponding-secretary reported three new life members enrolled during the month. Mrs. Bowles, Coulson; Mrs. J. R. H. Warren, St. Matthew's, Toronto, and Mrs. Lamont, Lindsay.

The treasurer's receipts were $1,364.-64, expenses $1,310.23.

Twenty-seven bales, five school beds, two hospital beds and one pair of gauntlets, were sent from the Dorcas Committee; seventy dollars was spent on the personal boxes sent to missionary clergy in this diocese at the Xmas season.

The P. M. C. amounted to $122.02—$2.300.00 will be required for Diocesan Missions this year. The diocese is still short of ten clergymen.

Three lay-readers have come out from England, to undertake duty, with the understanding that they will study for the Church.

Five parcels were sent from the Junior Department, twelve new books have been added to the W. A. library, and eighteen new members have joined the Babies' Branch.

A new "branch" with a membership of eighteen has subscribed to "The Leaflet."

The Hospital Committee paid fifteen visits.

Miss Florence Hamilton (who expects to leave shortly, to join her uncle, Bishop Hamilton, in the Canadian Diocese in Mid-Japan), was introduced and gave a most interesting account of the huge International Missionary Conference, which she recently attended in Kansas City.

The delegates numbered some five thousand, and not only was every state in the Union, and every Province of this Dominion represented, but delegates came also from China, Japan and India, even a Mohammedan was among the number.

The spirit of unity was uppermost at this conference. There was no question of, to which Church do you belong?—but do you belong to the Church of Christ?

The Rev. C. E. Whittaker was the last speaker. He dwelt chiefly upon the conditions in his far-away mission, in Fort McPherson; speaking particularly of the urgent need of a new mission house. The one in which they have been living having withstood the test of wind and weather for forty years, and having now reached the stage where the elements blow through at their own sweet will. Provision has already been made for part of the building expenses, but an appeal was being made for $185.00 for some special purposes.

It was a great pleasure to be able to vote the E. C. D. fund to Mr. Whittaker, which strangely enough, amounted to $187.63, just over the sum asked for.

The next meeting will be held in St. James' Parish House, on February 5th.

ST. DAVID'S.

On Sunday, December 21st, Bishop Reeve confirmed 23 candidates, 11 male and 12 female.

At the three services on Christmas Day, 223 received communion. This is the record number for any single day.

After three months' training on the part of 75 of the school children under the direction of Mr. Knott, the Cantata "Santa Claus and His Fairies," was rendered on the evenings of Tuesday, Wednesday and Thursday of last week. At the conclusion of each evening's programme the prizes won during the past year were distributed to the scholars. The lighting and scenic effects were splendid. Mr. W. J. Lewis made a capital Santa Claus.

The campaign for increasing the Parochial and Missionary offerings of the congregation has begun. On the Sunday, Rev. J. Bushell, M.A., of St. Clement's, preached. Next Sunday morning Mr. Jno. Harris, and in the evening Mr. R. W. Allin, will speak. On the following Sunday Rev. J. Hodgkinson of Holy Trinity, will preach at the evening service.

GEORGINA

The usual Christmas service was held according to the custom of many years at St. George's Church, at 11 a.m., with a celebration of the Holy Communion. A celebration was also held at St. James' Church, Sutton, at 8 a.m., and was well attended. The Rev. Gordon Matthews officiated. The total number of communicants at both services was fifty and the offertories amounted to $55.00 dollars, the largest amount known for some years. Both churches were suitably decorated and special Christmas music was used. The Christmas services were repeated the following Sunday in St. James', Sutton, at 11 a.m. and 7 p.m., with special music including the anthem, "Rejoice Greatly," and a selection of carols was rendered at the close of the evening service. Service at 3 p.m. was also held at St. George's Church. On New Year's Eve a Watchnight service was held in St. James', Sutton, which was well attended.

On Monday, the 29th, a Christmas Tree was held in St. James' Hall, Sutton, for the Sunday School, and a very pleasant time was passed.

On December the 12th, a Bazaar was held in aid of Church expenses, by the Ladies' Aid, the amount cleared was $70.87, which is a marked improvement on other years. Besides this the young people of the congregation have organized a working party in the last few weeks, and realized about $10 at their table.

NEWCASTLE

The Sunday after Christmas Day was an occasion of importance in the history of the Parish of Clarke. The Assistant Bishop, Dr. Reeve, visited the Parish for the purpose of conferring the Holy Rite of Confirmation. Confirmation service was held at St. George's, Newcastle, at 11 a.m., when 17 were confirmed. There were seven boys and ten girls. The service was a most impressive one, the candidates entering the church by the front door, preceded by the robed choir, the Rector and the Bishop, after whom came the Wardens with their staffs of office. The beautiful church looked its best with a profusion of evergreen Christmas decorations, and the altar a mass of white narcissus and lilies. After a hurried lunch the Bishop was taken to St. Saviour's, Orono, where 22 were confirmed. The Bishop gave a most impressive address, both here and at St. George's in the morning. St. Saviour's was filled with an earnest and attentive congregation. On Monday the Bishop and the Rector started early to visit the north part of the Parish again, where, at the home of Mrs. Colville, her son, an invalid, and two others, were confirmed privately, there being quite a gathering at the house for the service. From there the home of Mr. Geo. Waddell was visited, where he and his wife were confirmed privately. Mr. Waddell being confined to the house with sickness.

Rushing home from there, the Bishop, having barely time for dinner at 6.30, was hustled to the train, leaving for Toronto at 7.09, after a full day of pretty steady work.

It is a happy fact that out of the 27 confirmed at Orono, 25 had formerly been members of the Presbyterian Communion.

BOLTON

The Christmas Tree and Entertainment held by the S. S. scholars of Christ's Church, was very successful. The programme was a long and varied one, those taking part acquitting themselves in a most satisfactory manner, and showing the careful training of their teachers. At the entertainment Santa Claus arrived in a most unexpected manner and distributed presents from two heavily laden trees to the delighted children. The teachers and scholars are to be congratulated on the success of the entertainment, and wish to thank their many friends for the interest they took in it.

ROSE SOCIETY OF ONTARIO

The next lecture will be given on Friday, January 16, 1914, at the Margaret Eaton Studio, at eight o'clock. Lecturer: Mrs. Allen Baines. Subject: "Rose Pests, Diseases and their Treatment." Full illustration by lantern slides. Entrance 25 cents, gardeners free.

CONSECRATION OF DEAN DU-MOULIN

Cleveland, O., Jan. 8.—American and Canadian prelates of the Episcopal Church united on January 8th at Trinity Cathedral, Cleveland, in the solemn rite of consecrating Very Rev. Frank S. DuMoulin, for seven years Dean of Trinity, as Co-adjutor Bishop of Ohio.

Bishop William A. Leonard of Ohio, at whose death or resignation Bishop DuMoulin will succeed to full charge of the diocese, was the chief consecrator. The co-consecrators were Bishop Boyd Vincent of Cincinnati and Bishop Samuel C. Edsall of Minneapolis. Bishop Charles Williams of Detroit and Bishop Theodore I. Reese of Cincinnati presented Dr. DuMoulin for consecration and the attending priests were Dean Antler Summer of Chicago and Rev. John Mockridge of New York.

Bishop Charles P. Anderson of Chicago preached the sermon. "We are preaching too much ethical culture rather than religion," Bishop Anderson said, in urging the abandonment of fads and frills in the uplift of men.

Bishop DuMoulin is a son of the late Bishop of Niagara (former Canon of St. James' Cathedral, Toronto), and was born in Montreal in 1871. He was educated at Trinity College School, Port Hope, and Trinity College, Toronto; was ordained as Deacon and Priest in 1894, and was assistant at Holy Trinity Church prior to his departure for Chicago. He held rectorates at Cleveland and Chicago, and since 1906 has been Dean of the Ohio Diocese. In that same year he declined appointment as Dean of Ontario and Rector of St. George's Church, Kingston.

We require higher tasks because we do not recognize the height of those we have. Trying to be kind and honest seems an affair too simple amd too inconsequential for gentlemen of our heroic mould.—*Stevenson.*

"Christ actually meant prayer to be the great power by which His Church should do its work, and the neglect of prayer is the reason why the Church has not great power over the masses in Christian and in heathen countries."

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

AT HOME AND EVERYWHERE

THE NON-BELIEVERS IN MISSIONS AND SIR ROBERT HART

The "non-believer in missions" who paradox incarnate that will profess with his lips his belief not only in "Jesus Christ, His only Son our Lord," but also in the Holy Catholic Church to which He gave the command to be missionary even to the utmost parts of the earth, find some satisfaction, to himself, in quoting the opinion of some of those who have lived for a time among native races when these opinions are inimical to missions.

IT IS INEVITABLE

that men who, when free from the restraints of home and public opinion lead lives that are far from Christian or even moral, should indulge a cheap sneer at all missionary effort among natives for whom they personally have provided such a powerful example of the "failure of Christianity" to convert the heathen. It is easy to point to a number of cases in which professing native converts have lapsed into their former state plus certain evil habits they have acquired from the white man's civilization where the white man's civilization has been non-Christian. On what principle of logic, common sense or justice Christian missions can be sneered at because a certain percentage of families among those who in their own generation, or at most only one or two generations back, were entirely untaught in the Message of the Cross, when there are so many of our own race with all the

ADVANTAGES OF FIFTY GENERATIONS

taught in the Faith who fail to shew the fruits thereof in their lives, we fail to see. It is worth remembering that while the non-believer in missions readily quotes the "opinions" of those who live among the native races, they have been simply those of mere pleasure or profit hunters. They are unable to find a single instance of a man of weight and of responsibility who has set forth as a debatable utterance an opinion hostile to the work of missions. On the contrary, there is a long list of men of every shade of opinion on matters political and religious of highest standing, including those who had previously been indifferent to missions, who having had occasion to study the work and its results, have with one voice

PAID AMPLE TRIBUTE

to the sacrifice of the missionaries and the permanent results of their efforts. Not long ago the statement "that not one Chinaman has ever been converted to Christianity" was attributed to the late Sir Robert Hart, who was for over 40 years a leading authority on all matters Chinese and from 1896 to 1908 was Inspector-General of Chinise customs. The canard resulted in this convincing testimony from Sir Robert shortly before his death:

"I never made any such statement. On the contrary, I have on several occasions adduced the fact that, during the Boxer trouble in 1900, thousands of Christians

BOWED TO DEATH RATHER THAN RECANT

and the students of the American Methodist University at Peking prefer the life of evangelists on a mere pittance to that of other occupations with ample means and wealth to tempt them. Of course, preaching and teaching do not find the same response everywhere, but I believe that, while at some places success follows quickly and conspicuously, the 'Word of Life' is nowhere sown on barren soil; somebody receives it and bears 'fruit.' The end may be far off, but Christ will reign!"

AFRICA

WITH S. P. G. MISSIONARY IN MASHONALAND

One who was formerly a member of a Bible Class in Tasmania, and who went to Mashonaland a year ago to work as a layman in connection with the S. P. G. Mission, writes from St. Augustine's, Penhalonga:—

"This Mission station is about fourteen years old, and is situated close to the Portuguese border, in country very similar to Tasmania. The area of the station is about 4,000 acres, and one of its chief works is running a large boarding-school for boys who come in from all parts of the country for a period of three years for instruction. We commence the day with short Matins in the native tongue, followed by Holy Com-

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munion. The morning after breakfast is spent in school, which consists of daily religious instruction, in addition to ordinary lessons, such as reading, writing, etc. Afternoons are taken up by industrial work of various kinds, like brickmaking, building, forestry, farming, gardening, etc. On the farm we endeavour to raise sufficient foodstuffs to keep the boys in rations during the year, in addition to our own requirements. In connection with the Mission there is also a girls' boarding school, managed by the ladies' staff.

"In addition to the school we have numerous out-stations, in charge of native teachers. These cover a radius of fifty miles, and are visited from time to time by one of the staff. The people are surprisingly

KEEN TO LEARN

especially round about Salisbury, and a request for teachers is a common occurrence.

"Since my arrival I have been trying to get into the way of the work, taking a turn at teaching, building, gardening, fruit-growing, etc., and, through being a clerk, I look after the accounts. After November I will have to persuade myself that I know all about live stock and farming, and hope that my mistakes will not be great. Whenever I get spare time I study the language."

ASIA

FORWARD EDUCATIONAL WORK AT NAZARETH, SOUTH INDIA

We hear that the chief feature of the past year at the Mission at Nazareth, in Tinnevilly, has been the opening of a special class for elementary school teachers, and all the expenses of the class are met by Government subsidy. Of the forty-eight students attending the training school thirty are boarders, and special arrangements have been made for separate boarding accommodation and kitchen for them, instead of sharing, as formerly, with the art-industrial school students. In many ways this has proved an advantage. The school is still rather hampered for accommodation; but within a few months, on the completion of the girls' high school dormitories, some changes will be effected which will give better and increased accommodation to the training students.

MISSION LITERATURE

"THE MISSION WORLD"

"The Mission World" appears this month as the successor of the "New Era," the official organ of the M. S. C. C. In its new form this most necessary missionary magazine is highly creditable in appearance and partakes somewhat more of the nature of a "Review" than formerly. The publication of the Juvenile has been dropped, and in its place there will be published reviews of recent missionary books and articles by leaders in the Church in Canada. This strengthening of the matter will, it is hoped, make the magazine appeal more to the men of the Church than in the past.

With the improvement in the style of the magazine comes an increase in price. It is now $1.00 per annum. We wish the editors every success and hope that a copy of the "Mission World" will find its way regularly to every Church home in the Dominion.

"MISSION FIELD"

The *Mission Field,* which is the official organ of the Society for the Propagation of the Gospel in Foreign Parts, appears in a new form. Its cover consists of a half-tone block illustrating a scene connected with missionary work abroad, and is printed on specially prepared art paper, with a border in the form of a Celtic design.

The first copy of the *Mission Field* was issued in 1856. During the sixty-seven years which have elapsed since the first issue of this magazine the annual income of the society has increased from £51,000 to £212,000, and the number of missionaries which it helps to support has increased from 230 to 1,252.

The *Mission Field,* which is issued at a penny, consists of 32 pages of printed matter, illustrated by a large number of half-tone blocks, and gives the latest information received from missionaries in all parts of the world.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

TORONTO'S LITTLE CHURCHES

Dear Sir:—Thank you for forwarding me a letter to your care which was about one of "Toronto's Little Churches." I think it makes the twenty-fourth letter I have received because of them. I wonder if all who write have a similar experience from printing in *Church Life*, which is thus shown to be a good medium for advertising.

Wishing *Church Life* and its staff a Happy New Year.

Faithfully yours,
D. CONVERS.

MISSION OF HELP TO COUNTRY MISSIONS

Sir.—As a Diocesan missionary in an out-lying district, I would humbly like to suggest a well-organized mission of help to country missions to stimulate and instruct. We have no conventions, special preachers or visits from returned missionaries—the same voice Sunday after Sunday—and on account of the incessant travelling, chores and routine, we cannot concentrate as we would like.

I will suggest the early Fallf or time, and city rectors and professors for missioners. Such co-operation, besides strengthening our centres, would create a bond of unity and sympathy of great value between our Diocesan clergy.

E. F. HOCKLEY,
Kinmount and Burnt River Mission,
Haliburton Deanery.

SOCIAL SERVICE COUNCIL OF CANADA

Sir.—I have received the following letter from the Secretary of the Finance Committee of the Social Service Council of Canada, it speaks for itself, may I ask you kindly to insert it. If those throughout Canada who are interested in the work of the Council will contribute voluntarily towards the $250 asked of the Church of England in Canada, it will obviate the necessity of allotting any amount to the several dioceses. I will gladly credit the amounts received not only to the person contributing, but to the diocese to which the contributor belongs, if he will indicate what diocese it is.

Chas L. Ingles,
Hon. Sec. Committee on Moral and Social Reform, General Synod.
408 Brunswick Ave., Toronto.

[ENCLOSED LETTER]

The Finance Committee of the Social Service Council of Canada, under instructions of the Executive, has made careful estimate of the money that will be required for its work during the current year, covering the following items: unpaid accounts, printing and postage, clerical help, sundries, expenses of the Social Service Congress to be held the first week in March in Ottawa, and find that this calls for a Budget of $1000.00. This amount was apportioned to th churches as follows:

Church of England	$250.00
Methodist Church	250.00
Baptist Church	200.00
Presbyterian Church	250.00
Congregational Church	50.00

You are asked to assume responsibility for the getting of the amount apportioned to your Church. This you are free to do in any way you wish. It is desirable that the money should be contributed, if possible, by the 1st of February. If the whole amount can not be paid by that time, as much as possible of it should be secured and sent to the treasurer.

JOYS OF THE MINISTRY

January 9, 1914.

To the Editor:
Sir:

The *Church Life* is welcome. In the January 1st issue you have stumbled on a classic: "Joys of the Ministry," by H. A. Cody. Get it copyrighted, then illustrated; and nicely printed and bound, and the public will do the rest. Personally, it is the first piece of Canadian prose that I have seen that should live.

S. McC.,
Glace Bay, Nova Scotia.

ACKNOWLEDGMENT

Sir—I beg to acknowledge the following sums for church and mission house at Carmarks, Yukon Diocese, in memory of Bishop Bompas:

Previously acknowledged	$150.61
Miss J. Thompson, Queensboro, Ont.	5.00
Clergyman	3.60
A friend	1.00
Total	$160.21

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RECEPTION AT OTTAWA

To the Editor of Church Life:

Your readers may be interested to know, that in the order of presentation at the Governor General's New Year reception at Ottawa, the Papal Ablegate is the first to be presented, even before the Premier and the members of the Cabinet. The Anglican Archbishop comes last, after the Roman prelates and officials of the Ablegates household. This order has the sanction of the Home Government. Is this not a recognition of the Ablegate's primacy over all Christians in Canada? Is not his office deemed superior to that of the Premier's? And does not his acknowledged title of "Excellency" place him on an equality with the Duke and Duchess?

Some may say that this is only a privilege of courtesy, permitted to the representative of a large section of our Canadian fellow-citizens and means little more. If this be so, why are the Roman officials so keen in this matter and force themselves into such positions? We must remember that Rome ever seeks or accepts a privilege today, to claim it as a right tomorrow.

Monseigneur Stagni has no civil status in the Dominion, except as a distinguished foreigner. He represents no state nor ruler to give him a civil status. It was pitiful to see the aged and venerable Archbishop Gauthier obliged to take an inferior position in the presence of one so much beneath him in mind and character.

Ottawa. HENRY KITTSON.

A CARLYLE STORY

A new story of Carlyle is to be found in "John Forster and His Friendships." The author found Carlyle, early one morning, gazing out over the waters of the Thames at Chelsea. He says: "I should as soon have thought of assaulting as of addressing him. Happily, I was spared anything of the kind, for the old man, reserved as he was to the point of moroseness—surliness, his enemies called it—hoarsely flung a query at me. The tide was out, I may mention, the river being at its lowest. 'Where goes it? Where goes it?' The very manner of his saying it sharpened my wits, and I gathered, of course, that he referred to the stream, or what there was of it. Smilingly I replied that it returned to the sea. 'Right sir, right,' he snapped out. Then, relapsing into his meditative mood, he said softly but impressively, 'The great, great sea of God Almighty's goodness, and we are all returning that way. Don't forget that, sir! returning to the sea—the great, illimitable sea!' With that he abruptly turned away and moved across the roadway toward Cheyne-row, with that curious slow shuffle habitual with him, and I saw him no more."

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Wherever the original Garden of Eden was situated—for the site is unknown—the traditional first residence of man on earth is supposed to have been somewhere in what is now the southeastern part of Turkey in Asia in the region around the Euphrates and Tigris rivers—a land once studded with many great cities, later covered with a continuous forest of verdure, but for centuries an uninhabitable desert of salt marshes, of plains and sand drifts.

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Isaiah's prediction that "the desert shall rejoice and blossom as the rose" is about to come true, for the yield of wheat and cotton along the Euphrates and the Tigris is expected to return rich dividends on the cost of irrigation.—*Boston Globe.*

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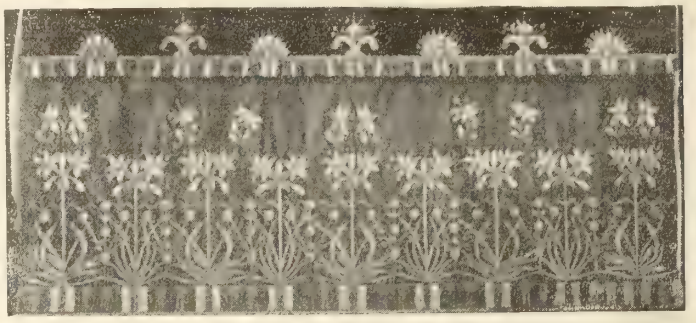

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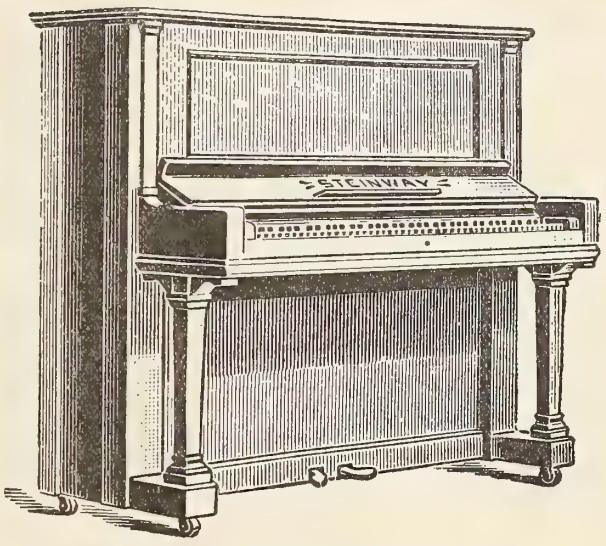

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The Week

A PASTORAL letter has been issued, signed by the Primate of all Canada, advocating the use of Family Prayers in every household, and recommending certain books of prayers that are suitable for such worship.

Family Worship

We strongly commend this letter to every churchman who is the head of a family, for his serious consideration, and his eventual use. It is just what our growing Dominion needs—the cultivation of a recognition of God in the home life. It is also just where the national home life is weak. Perhaps they have not the time, the ability, or the inclination to teach their children the rudiments of the faith, but in family worship they have both an opportunity and a duty, namely, to remind themselves and their households that God is intensely interested in every individual soul, that He hears and answers prayer, and that religion is the best means of uniting a family, both for time and eternity. Unfortunately, we do not expect great results from the Archbishop's Pastoral Letter. A bad habit is as strong as a good one, and those who for years have neglected family worship, will find the old habit too hard to break, and will continue in a state of neglect with the slight twinge of conscience that they may wish they had had such worship in the past. The question of time will be a most helpful argument for not making a change. There is the newspaper to be read, and any spare time after breakfast will be needed at the office. The difficulty of getting the family together is a more serious one, although we know it can be done for a picnic, but that of course is different, both in interest and variety. But the most effective argument that the devil can suggest against starting family worship now in January, 1914, is that there is plenty of time. Wait till the children are older, till the mortgage is paid off, till you have got an automobile, till you really feel like having it. Whatever you do, do not let an Archbishop, or anyone else dictate to you as to your religious duties. Wait till the children are dead, or you are dead yourself.

WE have received a communication regarding our article in the number of January 8, on the subject of Prayer Book Revision.

Prayer Book Revision

We are accused of being blind to the attainments of the clergy in the Dominion of Canada, and not recognizing their ability to deal with the very wide and difficult subject of revision. Suppose we alter our statements and say that they are capable of dealing with anything, would that improve the position? Permanent alteration in the Prayer Book would have to possess such a weight of opinion that it would impress the large number of persons who love the Prayer Book, and see no reason for its alteration, or deterioration. No vote of a synod would do this, for a succeeding synod might reverse the previous finding, or pursue the joyous process of revision to the point of elimination. A synod meeting on the Atlantic might differ in results from a synod meeting on the Pacific, for the distance would make a difference in the representation present. The weight of opinion could come in two ways. The theologians and liturgiologists in the synod could put forth such a wealth of learning and argument that the opposition would be speechless. A long catena of precedent, a summary of patriotic and liturgic authority, and a deduction therefrom might be hard to understand, but it would be a very weighty argument, and if unanswerable, the cause would be won. We are informed that we have this in embryo. The other way would be to distribute the report of the Committee to every parish in Canada, and at the end of a year submit the report to synod. By that time every interested churchman could study and understand what was proposed to be done, and instruct his representatives in synod as to the general feeling in the matter. Is it intended that the present representatives in synod should vote on the Report as they feel inclined, or as the majority of churchmen whom they represent feel inclined? Until the Report has been distributed and read by the mass of the voters, how can any representative feel justified in using his own private judgment as to what would be best for the Church in Canada? When we have a Synod in which every representative has been elected with the distinct foreknowledge that he is going to sit in judgment on the Prayer Book, we shall have a very weighty argument indeed. Under the present circumstances the second alternative seems the more feasible.

WE see by a newspaper comment that 1914 is to see the end of the world. This may be so, but no one can tell. 1914 will be the end of this world for many thousands of souls and that is far more important to each individual. We are told that one of the reasons for this prophecy is that there is more sin and wickedness than there ever was before. There is plenty of sin and wickedness, but we wonder if it is greater than that of the days of the Roman Empire, and yet the Roman Empire has passed some centuries ago. Those who have read Horace, and Juvenal, and Persius, and later Roman writers, would hesitate to give the high place for wickedness to the present era. To every passing generation the rising one seems marked by deterioration, for to age all change appears disastrous. We cannot deny the ravages of sin, of gross materialism, and of callous indifference in the present day, but at the same time we cannot justly ignore the strange longing after spiritual things, the increased interest in missions, the steady desire to ameliorate social conditions. Many of these are at present merely dumb longings that will find a more perfect utterance when men again turn to the Cross as the banner of progress. We have almost a right to say that the world appears on the verge of turning to God, as it grows sick of material things that neither promise nor possess true happiness. There is a wonderful comfort in the thought "When they call upon Me, I will answer." And to that we can only add the supplication, "Lord how long?"

The End of the World

WHEN you have carefully read the Bishop of Zanzibar's letter, and the pamphlet of the Bishop of Uganda, and have also studied some of the wild talk in the papers, you will be surprised to notice that the Church as a Church is at present not very widely disturbed. After all, the Church is the Church of God, and He has promised to be with it until the end of the world. The men who are in the forefront of this trouble are devout men, earnest men, and we are sure that they are also men of prayer. Before you criticise be sure that you yourself have learned that "orare est laborare." One cannot but grieve over some of the things that have already been said and printed on one side or the other. There is a power in prayer and silence that is greater than journalistic slush or heated argument.

Kikuyu

A CORRESPONDENT, who much appreciated the picture of the Madonna and Child upon the cover of the Christmas number, has written to ask the name of the painter of the original. As far as we can make out, the name signed upon the picture is "Crosia," but being the signature of an artist, it is not easy to be certain. We sincerely trust we have not done violence to his spelling, or his manner of spelling. Why do artists adopt a style of

The Madonna

writing that is illegible? They will paint a clear picture and affix a hieroglyphic for their name—perhaps this is modesty. Personally, we know of two painters whose signature is all that can be desired. One is Hondecoeter, who painted animals, especially chickens, and the other is an amateur whose name is the most artistic part of his work. One of the excitements of collecting pictures is to make out the signature of the painter, when you can find it, and when you are sure it is his own writing, and not that of a friend who was in business.

THE amount of good that may be done by moving pictures becomes more evident every day. We are told that saloon keepers are heard to complain of the injury to their business caused by the popularity of these shows. They say that the moving picture houses have been taking their customers away from them by the wholesale. In the good old days men of small means would drop into a bar-room and spend small change before they got out. Now a large number of them go to moving picture shows and stay there an hour for ten cents; perhaps they take their wives or children, they get all the excitement they want and then go straight home.

Moving Pictures

It is now generally recognized that moving pictures may have an excellent educational effect. This is true even of the amusement moving pictures. Little cross sections of life are shown, staged and acted better than are the cheap shows given at considerably higher prices. Moving pictures are going to be used by the churches. They can help the church merely as an entertainment device by providing free picture shows in the same way as free concerts and organ recitals are now provided. Then the motion picture can help in giving religious instruction in Sunday Schools; pictures of travel through Palestine, of biblical scenes, of events in the history of the church are available. Religious heroes are better known to theatre goers today through moving pictures than they ever were before.

PARLIAMENT has met again at Ottawa, the opening taking place with all its accustomed ceremonial and vice-regal splendor. It is the duty of all Church people to pray specially for the guidance of the members that they may be enduced with grace, wisdom and understanding. With honest government, with patriotic men in Parliament, the future of this country should be very great. There is a duty resting on everyone as a citizen to strive to the utmost of his influence and power for clean government and the maintenance of law and order. To this end the Prayer Book provides a beautiful Prayer for the High Court of Parliament to be read during their sessions, a prayer that should be used in every Church during the next few weeks. If this prayer were prayed by all the Church people while the House is in session, it could not but have a great effect. It is so comprehensive. Think of some of its petitions. "That thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour and welfare of our Sovereign, and His Dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." We could not desire anything better for our great Dominion.

Parliament in Session

GOD'S call to His people this Epiphanytide is as strong and clear as ever it was. There are still the millions who have never heard the Gospel tidings. If it means what it should mean to ourselves we shall be only too glad to spread the Gospel Light. Like all God's plans, the plan of spreading the Gospel is so simple that a little child may understand, so comprehensive that the mightiest intellect cannot fathom its depths. All may have a part therein. The day has gone past when it was thought clever to produce a few shallow arguments as to why one did not believe in missions, to do so now classes one not so much as irreligious, as ignorant of the great problem which the unchristianized nations are presenting to the western world. To ignore these facts is merely stupid. Take China with all its recent political upheaval, due to the partial awakening and development of a sleeping nation. Imagine that awakening and development taking place without any of the deterrent influences which the spread of Christianity in China has produced, and you draw a picture of inconceivable horror, and utterable barbarity. True, Christianity has not removed all or even most of these atrocities, but is has robbed them of their worst terrors, and migitated the suffering as nothing but the conscious presence of the Prince of Peace could. Another point to be considered in thinking of missions is what a leading English paper lately described as "reflex action." The writer cites two examples. He points out that though the Church of England is proud of the Church in the United States, yet it is a comparatively small body and that this is partly due to the comparative absence of missionary activity in the Church of England during the early and critical time of development of the Church in the United States. Other denominations at this time did more extensive work and now possess a large membership. On the other hand in Australia during a correspondingly critical period the greater activity of the various Church missionary agencies have resulted in the Church today being by far the largest religious body in the Commonwealth. Missionary activity or sloth tends to the weakening or strengthening of the Church as a whole, and although the benefit derived in this way is not the primary missionary object aimed at, still it is not altogether unworthy of thought and it is a legitimate part of Christian dynamics.

Missions

IT really is an art, and like all other arts, one to be cultivated no matter what amount of natural ability in this respect one is endowed with. A vast amount of time has to be spent on it, in fact, a whole life time is not too long. The experiences of others do not seem to teach us much in the matter, we have to find it out for ourselves—it is only the minor possessions of life which can be passed on to others. To make progress in the art one must be patient, unselfish, not exacting or severe in judgment, and always unwilling to criticize adversely the absent one. Everybody has their limitations, and it adds not a little to the happiness of life to recognize this and approach them from their good side, and to learn to appreciate the good in them. There are people who always manage to say that which is disagreeable and unkind, there are others who are so happily constituted that their presence is welcome wherever they go. They always manage delicately to convey the idea that you are the one person whom they were longing to see and who was uppermost in their minds. Of course this may not be quite as genuine, as it seems, and we crave sincerity above all things, nevertheless it is pleasing to feel that one occupies a place in the regard and appreciation of others. Life is fleeting—if we are wise we will learn as speedily as possible to cultivate the act of getting on with people.

Getting on with People

HOLY MATINS

CITY Church—city rector, good man, called away; assistant *hors de combat* after a rather too strenuous effort with the gloves at the Men's Club on Friday night. Samaritan to the rescue arrived in due time for the service. There had been *a* service at 8 a.m. at which, had he counted, he would have found just sufficient to excuse him celebrating. But this was 11 a.m., *the* morning service.

The first care was to provide water, for by phone on Saturday he had consented to baptize at the request of the parents. The only person visible at present was the vicar's warden, feeling the situation critical. Samaritan murmured, "water," and was met by—"What! Water! What for, a Baptism?" "Yes," replied Samaritan meekly, "I hope I have not done wrong; the parents wish to have it." "But we never have a Baptism in Church—I mean at *the* service. Oh, well, I suppose the caretaker can get some water."

In the vestry Samaritan found H. M. Verger, who nearly dropped a stick of hardwood in his amazement. It was "uncommon, mon!" He had seen "it" at their church; for was he not, after 11 a.m., a devoted official at the tabernacle of the "Former Nights," a sect worshipping next block? He guessed that as a rule "agin many a mon gits up in years he doesn't care to face the congregation."

At this stage the breathless arrival of the magnificent curate, sufficiently recovered to "show up." He began an immediate attack. "What's this about a Baptism? Couldn't you have taken it in the afternoon? We've never had such a thing!" He was met with the obstinate reply, "There will be a Baptism this morning anyhow."

Enter comfortable organist prepared for the service, uncomfortably "on time." A Baptism? Ah, yes, he had seen one, the *Nunc Dimittis* followed, it must have been at Evening Prayer. It would not matter, sandwich it between, you know, no extra hymn; must "get a move on."

Samaritan wonders what was the meditation he had been preparing for his own church at Evensong. Fortunately he was to read the Letter this morning to these awe-inspiring laymen. But instinctively he must curtail it. The "city dads" could not endure more than ten minutes at the service, that is, their service.

Samaritan homeward bound; curate's relief; general denunciation of degradation of Morning Prayer—Holy Matins?

And Christ's "little one" never murmured.

RALPH CROSS.

AN EXPLANATION

WE have received a letter regarding some of the things written in the paper, and the letter is worthy of an answer. It is the sort of letter we are always glad to receive and equally glad to reply to. In a review of "Some Loose Stones" written in reply to "Foundations," we said that few laymen would read either the book or its reply, and we are asked how people are to know what to read, and when to get the books. "Foundations" is a technical book and requires a good deal of education from its reader, and the average layman is not up to the standard of reading it, any more than he is likely to be able to read a treatise on Quaternions, or a clergyman enjoy a book on the Science of Banking. We were not accusing the laity of neglecting to read "Foundations," but only stating that it was not likely to be widely read, and so did not demand a very copious review. The other part of the letter says, "Now you write about confession. How can a person confess when they do not know much about sins, and when our ministers never tell us? If we did know where would we go, because our ministers would not understand? I have heard of Roman Catholics and others who went to confession every month, and have wondered how they could, and unless they were very bad, what they would have to confess, and how they do it. We are told so little, no wonder we are scared." It is certainly a failure in duty if our clergy do not tell us about our sins, for that a clergyman is expected to have to deal with the sins of his people is shewn in the ordination of priests. The form of his ordination as a priest says, "Whose sins thou dost forgive, they are forgiven," and this is mentioned before he is told to be "a faithful dispenser of the Word of God, and of his holy Sacraments." So it is clearly his duty to teach not only about sin, confession, and forgiveness, but to regard it as something for which he was specially ordained a priest, the first thing mentioned in the laying on of hands. But even if he does not do his duty we still have conscience, which tells us of right and wrong, and we have intellect whereby we can examine ourselves as to our sins of omission and commission. As the Catechism teaches us, what is required of those who come to the Lord's Supper, is that they should examine themselves whether they repent then truly of their former sins. Th s examination is usually founded upon the ten commandments, not merely taking them literally, but considering the spirit of their meaning, just as our Lord did when He spoke of temper. We have also another guide to self examination, and that is to think steadily upon the holiness, the love, and the obedience of our Blessed Lord and compare ourselves with Him, whom we are bidden to follow. When we take both these guides to self examination we shall soon learn how many more sins we have than we supposed, and how much greater what the world calls "little sins" are, than we ever realized before. We shall learn that a habit of selfishness, or neglect is a very grievous and also a very deadly sin, and even lesser sins are a corroding influence upon the holiness of our lives. We shall begin to regard all sin as God regards it; we shall loathe it, feel its intolerable weight, as Christian did in Pilgrim's Progress, and seek earnestly for deliverance from its bondage. All this we can do for ourselves, for it is what David did when he wrote the fifty-first psalm. So that while it is to be deplored greatly that our clergy should not regularly and fearlessly lay before us all the teaching of God and the Church upon sin, confession, and forgiveness, yet we have still no excuse for not knowing our sins, for not feeling their horror, and for not seeking release. As to our sins being very bad before they need to be confessed, we must remember that we are not the judges of sin, but God, who hates all sin. Read how Nehemiah, who was a very good man, still accused himself before God when he said, "We have sinned, both I and my father's house have sinned." We do indeed get scared when we contemplate ourselves in the presence of the All Holy One, and see how even our best deeds are spoiled by self, or pride, or some unworthy motive. And when we pass away from our best to our average conduct, or our inferior conduct, we need no one to tell us of confession, for the soul of its own accord cries out for mercy and forgiveness. If we want to know what confession means we need first to make an examination of our early life and place it before God. The rest comes as a happy relief, and a blessed approach to God.

Review of Books

1. *Churches in the Modern State.* I. N. Figgis, $1.35.
2. *Non-Communicating Attendance.* S. Simpson, $1.50.

Published by Longmans, Green & Co., of whom the Canadian Agents are the Renouf Publishing Co., 25 McGill College Avenue, Montreal.

1. Any thing that is written by Dr. Figgis is worthy of attention. The book embodies the main results of more than twenty years' study, and the writer's object is to show that the Church has the same right of freedom in the state that any other association possesses. Moreover, the claims for freedom which the Church makes are not so much concerned with pretensions that have been assumed by the Church, as with the natural evolution of human life when brought under the conditions of living a corporate life in society. These lectures are especially valuable just at this time when the rights of the Church to a certain amount of freedom are being questioned. His definition of what we really mean by authority is both logical and lucid. Very often the paramount authority that restrains or urges us is a form of unwritten law that makes a compelling atmosphere for our lives and for our attitude to certain questions.

2. Dr. Sparrow Simpson deals with the conditions that must always result in the present day from making the Holy Eucharist the principal service of the day. The early and ideal use was that all communicants communicated whenever they were present at a celebration of the Holy Mysteries. We have gone a long way from this and the consequence is that, wherever the service of the Holy Communion is made to take the place it rightly claims of being the chief service of the day, we have the presence of those who do not communicate. Dr. Simpson shows how this is intimately connected with the sacrificial teaching of the Holy Eucharist. As the Catechism says, the first reason for the Holy Communion is for the continual remembrance of the sacrifice of the death of Christ. All Christians must therefore desire to be present at the Holy Eucharist for this object, even when they have already communicated earlier in the day, or are prevented from communicating by some other cause. It is far more edifying and far more primitive to see a whole congregation remain while the sacrifice on Calvary is being pleaded before the throne of God the Father, than to see the hurried exodus after the prayer for the Church Militant here on earth. The latter has grown out of a neglect of the plain teaching of the Church Catechism.

We have received the following monthlies for January: *The Treasury, The Nineteenth Century, Canada, The English Church Review.*

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

QUES.—One who is engaged throughout the day and therefore unable to attend morning or afternoon lectures, would be grateful to be informed in detail "What is the Law of the Church," which one is bidden to obey, so often commanded in abstract.—A catholic and earnest enquirer.

ANS.—You have asked a very big question for there is a law of the Church for government, administration, rites and ceremonies, and discipline. We presume you mean what the Church requires in a general way of any individual member who is loyal. The Church requires that all members must be baptized, proceed to confirmation, and become communicants. A communicant is one who communicates at least three times a year. By the rules of the Prayer Book, she also requires them to observe fast days, to keep festivals, to give alms, and to obey her rules of marriage. Should this not be a sufficient reply to your question, send the question in a more detailed form.

QUES.—What is meant by a High Celebration? What is the difference between it and an ordinary Holy Communion service? How can there be a celebration without communicants?—Ignoramus.

ANS.—A High Celebration is a musical service of the Holy Communion, when the celebrant is assisted by two others called the Deacon and Sub-Deacon. This idea of three ministers is also seen in the use of two assistants called the Epistoler and Gospeller, of whom the former reads the Epistle, and the latter the Gospel. The only difference is that the service is more festival in character, as regards music, and the ceremony of employing assistants.

The Church does not contemplate celebrations without communicants.

QUES.—When a clergyman is called in to see a sick parishioner, and administers the Holy Communion, to whom does the offertory go? To the Priest, or the Church Funds?—Ignoramus.

ANS.—It is intended that the offerings at Holy Communion, or part of them, should go to the poor, as you will see by reading the rubrics in the office of the Holy Communion and Visitation of the Sick. At a celebration for a sick person they should go to the poor, or to some special fund, or to the Priest if the communicant expressly desire it, but certainly not to ordinary maintenance funds of the Parish.

QUES.—When a clergyman in the United States purchases vestments for his own personal use in England, is there any duty on the same? What is the rule in Canada? —B. F. B.

ANS.—We cannot tell you about the United States, but we presume there would be duty. In Canada the duty is 12½, 17½, or 20 per cent. We have, however, heard that such a thing as a Cassock has been let through duty free. There is a rebate in Canada, if the vestments come from certain favoured countries.

QUES.—Is there any law in the Province of Ontario against wearing the Cassock in the street?—G. G.

ANS.—There is none. The teaching brothers of the Roman Church can be seen wearing them, and any other person who wished, could do so

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QUES.—Can the Church of England claim Apostolic succession? Was there some question during the life of the late Pope as to the rights of this claim?—M. D. C.

ANS.—The Church of England not only can, but most emphatically does claim Apostolic succession. She has also an exceptionally clear title to, and proof of what she claims. Leo XIII. did decide against the validity of the English succession, because a previous Pope had already so decided, and since the Dogma of Infallibility, what one Pope decides, must be accepted by all his successors, even if the original decision were given by Pope Honorius, who was for many years anathematized as a heretic. It is said that three of the most learned men who sat in the commission in English Orders under Leo XIII. were in favour of the validity of these orders. These men were Duchesne, Gasparri, and De Augustines. The decision is not of any importance, as the Church of England was not called on for evidence, and the judgment must therefore have been one-sided.

Our Old Country Letter

January 7th, 1914.

WE read this week of the unveiling of a monument to King Edward "in the beautiful Royal Memorial Church of St. George, Cannes." A large congregation of English people mustered in the lovely southern resort to witness this honour to their dear dead king. It was specially fitting that such a tribute should be paid him in Cannes, of which he was so fond and where he had many friends. The memorial which was dedicated "consists of the Imperial crown over an inscription in bronze on a polished slab of white freestone recessed into the north wall of the church, and surmounted by a richly crocketed canopy in the style of the latter part of the thirteen century."

* * *

The movement for public prayer on behalf of the preservation of peace in Ireland is being very widely taken up. It has the warm sympathy of the two English Archbishops, and many dioceses have agreed to use the special form of service first sanctioned for London. There are also the collects and the additional suffrage to be added to the Litany, which I described last week. In Ireland itself special prayers have been used in some churches for a long time, and some one or more of them is now almost universal. And still the situation with the Government grows more tense, and still Ulster and her sympathizers wait, silent, watchful and resolved.

* * *

The great popularity of singing carols in churches has been shewn more than ever this Christmastide, and the service in Westminster Abbey on St. John the Evangelist's Day, when every part of the building was crowded and hundreds were turned from the doors, was one of the most remarkable of its kind.

The revival of the Children's Service at Westminster Abbey, associated with the festival of Holy Innocents, has been greatly appreciated during the last two or three years, and not the least happy feature in connection with this revival is the fact that this special service has become identified, by the kind permission of the Dean, with the work of the "Children's Union," which is the juvenile department of the Waifs and Strays Society. As Holy Innocents' Day this year fell on a Sunday, this service was held on Saturday afternoons, as it was impossible to interfere with the regular Abbey services on Sunday. The enormous congregation which assembled for this special service will heartily endorse the words of the Dean, who, a short time ago, described it as "one of the happiest, brightest and most inspiring of the services which we have in the Abbey." The service, which was a shortened form of Evensong, was interspersed with Christmas carols, some of which are somewhat unique and of peculiar beauty.

As to the connection of this service with the Waifs and Strays Society, it may be well to quote the words of the Dean of Westminster, who says: "I should like to think that in our Cathedrals all over the country a special service was always held on Holy Innocents' Day in connection with this great and valuable branch of Church life, and that in them there were concentrated on that day the attention and the presence of numbers of children at a suitable children's service with Christmas carols —a service in which they would delight. Our Cathedrals should be a centre and rallying-place at Christmas time for children of happy homes who desire to help those who are rescued from a condition of neglect, desertion, and ill-treatment."

It is also interesting to know in this connection that in several of the Cathedrals special services were held or intercessions offered in connection with the work of the Waifs and Strays Society either on or about the festival of Holy Innocents. The appropriateness of such an association of the Holy Innocents' Festival with the Church's work for destitute and suffering children is quite obvious, and will surely be a means of blessing both to those who attend the services and those also on whose behalf offerings were made and prayers offered.

* * *

And now to end with the New Year's message of the Archbishop of Canterbury to his diocese: "The spirit which Christ came to drive out is the spirit of faction, class hatred, reckless impatience, unscrupulousness. 'The wrath of man worketh not the righteousness of God.' Scorn cannot serve Him."

The Church in the West

THE experiences I have to relate this week have to do with what is very often described as inebriety. In this connection may be noticed a common tendency to use substitutes for old fashioned names of sin. Drunkenness becomes inebriety; fornication and adultery as sins may pass from sight in the social evil. The thief pinches, in common parlance, or swipes what he steals; the murderer gets his victim; the drunkard is simply full. Such substitutions are dangerous. The more serious may lead us to forget that it is perverted wills with which we have to deal. The more frivolous may conceal the seriousness of the conditions we are referring to.

Such dangers I would avoid in the experiences I relate. My hope is that they may point to opportunities for usefulness and the need for increased effort in different directions. With this introduction I pass to my stories.

An unexpected visitor was announced a few years ago at the door of a parson's study. Unwashed, unshaven, in the clothes of a labourer and without a collar, he was apparently one of the outcasts of society. His manner and speech, however, made it clear that he had had the best social advantages.

"Father," he began. "I am a member of the English Church Union, and the Confraternity of the Blessed Sacrament. I have committed forgery and run away from my wife and I want you to help me." The first thought that occurs to one is that this man's association with religion had done him little good. A wiser second thought dwells on the fact that his early associations had at least taught him where to turn in time of need.

Drunk, as the poor fellow was, he had interrupted a Baptist Prayer Meeting to demand in a loud voice if Father ——, Vicar of —— Church was there. A good Samaritan took

him in hand and set him on his way to the priest whom he sought.

From his own account of himself it appeared that he had been persuaded, while intoxicated, to forge a cheque. He had obtained for this only a small part of its face value and in a panic, ashamed to meet his wife, and afraid to stop payment at the bank, he had run away from the town where he lived.

A guarded conversation on the long distance telephone with the banker interested established the accuracy of the story and made it possible to get into communication with the man's wife. Her anxiety was relieved, arrangements were made by which the cheque was to be met and the man was provided with bed and breakfast. Next day he was sent home, sober and repentant.

Very similar in some respects to this was a case that happened not many weeks ago. Early one Sunday afternoon a man who had been drinking heavily called on a clergyman. He said that he knew the clergyman though the clergyman did not know him. He admitted that he had been in jail two years for a serious crime committed while drunk, and added that he had spent that morning wandering about the outskirts of the town as he feared the police were again looking for him. When asked what charge they could lay against him, he declared that he did not know unless it was vagrancy or drunkenness. He appeared, however, to be afraid that he might have done something during his three weeks of drunkenness that he did not remember.

The clergyman was in a dilemma. Naturally he was reluctant to hand over to the police a man who had appealed to him for help. On the other hand he did not feel justified in aiding the escape of one who might be a dangerous criminal. Finally he came to the conclusion that the only charge, if any, was one of vagrancy and drunkenness, and that the man's fear of the police was in all probability due entirely to his disordered nerves.

On these grounds he decided to take a chance and help the man as well as he was able. A cup of tea, a wash, a shave, and later a meal made a wonderful change in his bearing. Plans were devised by which a bed and breakfast were obtained. Finally an invitation from one in the country who knew the man was obtained by telephone for a two weeks visit and next morning the clergyman saw him off full of good resolutions and gratitude.

G. H. B.

God does not comfort us to make us comfortable, but to make us comforters.

A Mission Talk

MR. SMITH. "Well Rector, I just called about this Epiphany Mission appeal. I see you purpose to give three Sunday mornings to mission appeals, and then the laymen are talking of canvassing the Parish on behalf of missions. The other Churchwarden and myself are opposed to this for several reasons. The maintenance fund is doing none too well just now, and the roof wants attending to, and some of the people are kicking because we have not got cushions in the seats. They say it is far more comfortable to sit at home, than to sit through the sermon and prayers at Church. I think myself this missionary business is being run to death. We are giving pretty well this last year, and we have nearly doubled our amount of five years ago to diocesan missions, and the M. S. C. C. Why we must have handed out nearly one thousand dollars this year to causes outside the parish.

Rector. "I know the maintenance fund is not doing too well, for my stipend is overdue six weeks, and that the roof leaks is evident. As regards the cushions, we do not want our people made too comfortable when they sit down, as it often prevents them kneeling where the Prayer Book says they ought to kneel. But in the mission question I quite disagree with you. We are not doing enough for missions, and never have, and until we do our duty in that matter, we shall always have difficulties about the maintenance fund. You think that we are doing well in our missionary giving and I agree with you up to this point that we ought to be very thankful for the increase, but we are a long way from realizing our plain duty to missions. We both know of lots of people in this parish who give nothing to missions, and they are communicants too. There are also a great many others who are giving an amount that they ought to be ashamed to offer to God as their duty to missions. There is Mr. A who tears off his mission envelope and only hands in his maintenance envelope; there is Mr. B who is giving 10 cents a week to missions and you and I both know that he could give a dollar and not miss it. He took all his family to Europe for three months and boasted that it cost him at least $1000 a month all the time he was away. Take yourself—what are you doing for missions, beyond coming to try and shut down on them?

Mr. Smith. "Go easy, Rector, I am not saying anything against missions really, but I do want the people to be satisfied and have the church made comfortable. Besides, we are giving a lot better than we did. As regards Mr. A, we all know him, and I guess you will never make him believe that he should give anything unless he can see something coming back to himself. Mr. B is all right, and if some of the laymen get after him, he'll be all right and put up the stuff. He's just a bit thoughtless, and needs hitting in the ribs to wake him up."

Rector. "Why, just now you were against canvassing, and the real trouble with you is that you have not taken enough time to size up the badness of the situation. You know that there are about a million members of the Anglican Communion in Canada, and without any straining that ought to mean at least one million dollars a year for missions. For if you took off a quarter of a million members who could not pay anything, the other three-quarters of a million could make it up and suffer no loss. Suppose you took off half a million yet the other half could give two dollars and still make the million. As a matter of fact two million dollars a year would be an easy thing to raise and no one able to complain. I have just been reading the Laymen's Appeal to the Anglican Church of Toronto, and it takes some thinking. As you know, Toronto is the banner diocese of Canada and gives the largest sum to missions, and somebody has sent me this appeal. It says that in 1908, which is just five years ago, Toronto gave $53,000 a year to missions, and in 1913 it rose up to $89,000, which looks to us country folk like pretty big giving, does it not? For it has gone ahead $36,000, or about 52% in 5 years. Yet the Toronto laymen claim that their city ought to give $150,00 a year in order to be able to stand up and look itself in the face. Being laymen, and business men, they give some pretty good reasons for what they claim, and these are some of them. They quote another religious denomination, which is very much smaller in number of members, as having increased 360% and as being still dissatisfied with themselves. What do you think of that, for it is about seven times as much? The Toronto laymen say that if the others can work on this scale, so can they, and it is a crying shame to them every year, until they do it. When Toronto gets to its goal of $150,000, it will be giving as much as the whole Dominion does now in apportionment. What do you think of that? The laymen go on to say that the very $36,000 increase is more of a reproach than anything else to Toronto, for $25,000 of it comes from just six churches, while there are no less than 50 parishes in Toronto. Finally, they conclude that more than one-third of the communicants give nothing, or give nothing regularly to missions, and it is the regular giving which is the thing that counts as a sign of a sense of duty realized, and as a sound business proposition.

Mr. Smith. "After that there surely is nothing doing here in missions, or roof, or pew upholstering, is there? Why we know that half our envelope people do very little for the mission half of their envelopes, and that some of them tear it off because they've got no use for missions. It's me for the canvas, Rector, and that's a sure thing. Indeed, I am going to double my mission envelope so that I can have an argument to come back at some of these, when they say, "And what are you doing for missions, yourself?"

Rector. "I think you make a very easy convert, but still, you are altogether on the wrong road, for you are thinking of business, and of the shame of being behind our neighbour. That is no use as the ground of mission work, for missions are God's method of letting us work with Him, and of giving us a share in the joy of spreading the Gospel. We are all sent into the world to be missionaries, just as Our Lord was, for He says, 'As the living Father hath sent me,' and later on He says, 'As my father hath sent me, even so send I you.' It is only when we grasp that responsibility, Smith, that you and I will do our duty for missions. It will put us both on our knees to ask for help to do our missionary work as God does His, without a thought of cost, or weariness, or disappointment, but just with the thought that Divine Love can by sacrifice break down all barriers and bring souls to the cross of Christ. Indeed, Smith, as one prays more, one realizes more that the only thing we can truly give to missions is ourselves, and that our time and our money are merely substitutes which we ask the great missionary to accept in place of the mission work which we would and ought to do. In that light we do not reckon up the 25 cent pieces or dollars that we hope will let us out with a sense of honour satisfied, but we shall look at a good many of our dollars and ask ourselves whether we cannot add more of them to the furtherance of the great cause for which our Lord died, and of which cause He laid the burden on us, when He said, 'Go ye into all the world.'"

Mr. Smith. "You mustn't think,

Rector, that when I spoke in that chirpy way of mine that I did not feel something of what you have just said about our duty to God's wishes. Somehow one gets astray on these things, and it takes a little hard hitting to reach right down to where we have a kind of desire to do what we can to help and please God. I did think that doubling my envelope was a pretty big thing, and yet I know that to double my prayers would be not only a bigger but a better and more helpful thing. My! it will be pretty stiff on me anyway, and I guess I shall have to think pretty hard of what He has done for me in order to keep up to what I want to do for Him. Still, you'll think of me sometimes won't you, and give me a lift in your own prayers, maybe. Well, so long."

Rector. "Goodnight, and God be with you."

Summer Seas

(Continued)

THEN, too, we must own that there is the darker side, resulting from the very charming characteristics above mentioned. The people have no wish to go away from the island, no curiosity, no ambition, no dreams of improvements in their life, of bettering their own or others' conditions. If they are hungry they eat rice or potatoes and fruit, but they seem to need very little in the way of food to sustain life, hence probably their indolence and carelessness. The old people are rather pathetic-looking, and seem to have been worn out by the long years, though certainly not by hard work, as far as one could judge. The youngest members of the community are the jolliest children imaginable, not troubled with much clothing, which generally consists of but one garment, and that one often extremely abbreviated.

One decided nuisance was the money question—they wanted to discount nearly everything, but the actual coinage is English, though there is as much American money in use. Some of the exchanging had very much the appearance of being a hold-up, especially in the case of the Colonial Bank, so if any reader of this should contemplate a trip to the West Indies, or the Guianas, avoid the Colonial Bank as you would the yellow fever! Not one person we heard had a good word for them—what is more, the language used by old travellers was often too strong to put into print. You pay them £2 in gold at one place on the condition that they pay you the same at another place. The gold travels up with you on the steamer, is handed in at the Bank, and then, when you call for it, although it is your own gold, they want to discount it, will discount it, unless you make a firm fight for it. Even then they will try to pass off their own notes on you, notes about the size of a horse blanket and almost as dirty, which notes they discount again if you ask to exchange them for gold. The other bank, the Royal, is more reasonable, and far more obliging—it is Canadian, the Colonial, English. We noticed that the beggars would take any kind of coin, but seemed to prefer English, probably because they have their own difficulties in the way of exchange.

As far as general appearance goes, the people cannot be called good-looking. The women were generally flat-chested, the white ones looked tired and anaemic, and the climate seemed hostile to good complexions. The white men we saw were about the average. The language is English, but as we heard it spoken by the colored people was often unintelligible to anyone save a resident. It had a singsong effect, with an odd accent that made it sound like French, probably the memories of an earlier French immigration. The coloured people themselves are real children, just as excitable, as easily amused, and as irresponsible. They pass from exuberance to dejection and back again to wild excitement as easily as we pass from room to room, and apparently without any strain on the nervous tissues of their system, but then, of course, they don't try their nerves in any of the other ways so general these days. They have a great capacity for religion, and are naturally devout, while at the same time they accept some forms of immorality with unconcern and almost unanimously. One great charm of both white and black inhabitants is their universal politeness. The white people especially were wonderfully courteous, which seems a strange thing to say, but we must confess that there are rude white people to be met with at times, and when they are, they generally manage to reach the limit.

At last, all too swiftly, we had to face the fact that our time of leave was drawing to a close, and found that apparently our hosts were regretting our departure also. Horace, the headwaiter, was all dejection, and Percy, the advance agent, baggage collector, and general factotum, grew quite sympathetic over the question of trunks and transportation. Then one by one we said goodbye to the friends we had made at the hotel. Billy was the first to shake hands, as he had to go and see his daughter, who was an invalid. He was an American, who had travelled up and down South America in the interests of business, could speak three languages, and swore in all. He was as hard as nails, as strong as a horse, as kind-hearted as an Irishman, and quite as amusing. Then came Brown, also an American, of some kind of business, perhaps a lawyer, a very good comrade indeed. He was a man who had the happy knack of always being able to glide in anywhere, and we are sure that he was never long in a strange place without being put up at the club. In a week he made acquaintances at the rate of three or four a day, and was being constantly asked out after about a quarter of an hour's acquaintance. The trio was completed by an Englishman, who was out engineering in Venezuela. He was the best type of an Englishman, capable without boasting, a man who had preserved the decencies of society, though his experience had been mostly of ugly and strenuous camp life, when for years at a time he had not seen or spoken to a woman, and last, but not least, a man who was able to appreciate all that was possible or worthy of praise in the people he met. So we parted, and probably shall never meet again—the wayfarer's experience of casual friendships that nevertheless leave their mark more or less distinctly.

As we passed on our last drive through the streets of the enchanted island, we watched with interest all the street sights, to which even in that short visit we had become acclimatized. Then came the landing stage, where we set out to row over to the ship lying out in the stream, and there pandemonium broke loose. A shouting crowd closed round the "carriages." "Take me, I was the first," or "I am the well-known Lily White," or "I never yet cheated a white man." And in the midst of the uproar an old man with a white moustache that looked indescribably funny upon a black face, presented a card with the name of the hotel printed on it and said that he was the authorized agent and boating man for that establishment. We accepted his services amidst the howls of the rest, who heaped abuse upon him and exclaimed, "That the boat that can cheat," "Now you will suffer for it," "He is a rogue," and so on. Almost immediately, however, the usual friendly relations were resumed, as all the uproar was only the usual form of doing business energetically, and we rowed out into the harbour. On board, of course, were visitors roaming all over the decks, passengers chasing stewards, stewards chasing luggage, coloured ladies interviewing their husbands, who were firemen and had not been allowed to go ashore. Round the ship was a great throng of boats coming and going, selling fruit and deck chairs. Some of these boats were the craziest things imaginable, manoeuvred by crews that looked every bit as crazy, and among them was a police boat to keep order, which had a wonderful knack of putting things straight. Two boats would be engaged in a conflict that threatened to end in a dive to the bottom, when a word from the police boat, "Pull out," "Go ahead," was sufficient to end it all. The police are a fine force, and the magistrates seem to give very stiff sentences for comparatively light offences. Of course, this may be necessary as a deterrent, for one can quite imagine that it needs the realization that to disobey police orders is a really serious matter, in order to avoid difficulties among people who are so easily excitable and liable to rush to extremes at a moment's notice. The fact that the place is an island tends to keep down crime, for the criminal can only escape by way of the sea and that is not easy. At last the whistle blew, the last visitor went hurriedly over the side, the ladder was hoisted and we swung round with our head to the sea. And as we swung we passed a dull gray ship with two funnels—one of H. M. ships of war, which had been in harbour for two days, it made us feel how distinctly we were still under the protection of the Union Jack.

To our great delight our ship was an English ship with English officers and English stewards. My steward, before I had been on board ten minutes, confided to me that he had been on the big Atlantic liners, and that he knew how to look after a gentleman as he ought to be looked after, while a little later another told me that if I wished to have another cabin, which, he explained, was twice as big as my own, as well as having the attraction of being under his own particular care, he was sure the chief steward would at once transfer me. He also knew exactly how a gentleman ought to be looked after, and assured me that it was as much for my sake as his own that he suggested a change would be desirable. Having learned, however, that it is better to take what comes one's way when travelling, we made no change. If the accommodation

turns out rough—well, you have had other experiences and can take it calmly, while if on the other hand it turns out to be very good, and this is quite common, you encourage the agent who has taken that particular cabin for your pleasure, and who feels glad that he has met with an appreciative passenger. And then, once more fairly on our journey, we turned our attention to the daily occurrences at sea—the meals, which at sea form half the day's work, our fellow-travellers, who might be better, but also might be worse, the indolent, dreamy satisfaction of listening to the sound of the water and the onrush of the ship through the depths, a sound that never fails to fascinate the true lover of wide wastes of waters that whisper such weird imaginings and call forth mysterious longings that are experienced but seldom under any other circumstances. Then home again, and to work once more! The short time spent among strange faces, strange customs, strange surroundings, has gone like a dream in the night, and seems a thing of the past to us, and yet—those people are still living their life, still capable of feeling joy or sorrow, just as we are in ours, and a vague sense of the mystery of the throbbing life of this wonderful old world creeps over us—there is so much to see and know, and we have seen and known another little part of it, unseen, unknown, before, but what about the parts that we shall never see and know? Let no man think of himself more highly than he ought to think.

Collins, the freethinker, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray whether is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heaven of heavens cannot contain Him, and so little that He can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.—*Selected.*

"Help us with the grace of courage that we may be none of us cast down when we sit lamenting over the ruins of our own happiness."

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The Brotherhood of St. Andrew

THE past month has witnessed quite a number of revivals in the senior ranks and already the list of new and probationary chapters bids fair to eclipse that of last year. No particular diocese is more favoured in this respect than another, but the progress seems to be well distributed throughout the country.

Among the newly revived chapters are to be found St. Barnabas', Victoria, B.C., in the Diocese of Columbia; St. Alban's, Kenora, Ont., in the Diocese of Keewatin; Trinity, Brockville, in the Diocese of Ontario; St. John's, Port Arthur, Ontario, in the Diocese of Algoma; and St. Stephen's, Swift Current, Sask., in the Diocese of Qu'Appelle.

A probationary senior chapter has been formed in St. Alban's Church, Montreal. The matter has been under consideration for some time and it is hoped that the new chapter will be a great source of strength to the work of the Church there.

New chapters have been chartered in St. Mary's, Russell, Ontario, and in St. Paul's, Osgoode, Ontario, both in the Diocese of Ottawa. Mr. Alder Bliss, one of the Dominion Council members for the Ottawa district has been particularly interested in the formation of these chapters.

A new charter has been issued to St. Martin's, Calgary, Alta. This is a mission under the Rev. J. W. Thomson, who already has chapters at work in the other Mission Churches in his charge.

The Assistant Secretary, Mr. Stenhouse, has recently visited a number of towns in Eastern Ontario on the main line of the Grand Trunk Railway. Many gratifying reports of the work of different chapters were received and considerable progress was made in encouraging the formation of new ones.

The General Secretary, Mr. Birmingham, has been in Western Ontario, working up the district in preparation for the Windsor Conference. Preliminary visits have been made to London, Hamilton, Windsor and Chatham. Some of these places will be visited again before the Conference and a number of other cities and towns will also receive attention. The last Western Ontario Conference was held in Guelph, in May of 1911, and was well attended. It is hoped that the Windsor gathering will likewise be successful. The dates for it will be February 13, 14, 15.

A meeting of the Executive Committee was held at the Head Office on Monday, Jan. 5, and many matters of importance were discussed. It is planned to have a meeting of the Dominion Council on Monday, January 26th.

Among the exceptional subscriptions which have recently been received for the Extension Fund are two, both of which were from Western Canada. One is for $200.00 and the other for $120.00. This makes the total for Western Canada well advanced for this time of the year. One very gratifying contribution is that received from the Mission Board of St. Paul's Church, Toronto, for $200.00. This grant has been made for the work of the Western Travelling Secretary, which is felt to be truly missionary in its character.

The Local Council of Toronto are planning for a big meeting to discuss the question of greater support from the individual Brotherhood men in Toronto, towards the Extension Fund.

Many chapters are planning now for their Annual Lenton Services. The Montreal men have already engaged their room for this series of meetings which they have been carrying on so successfully each year.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the poor, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh and love—and lift."

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ALGOMA

PORT ARTHUR

Before the Anglican Young People's Association, January 10th, Rev. Canon Burt of Fort William gave an address on the subject "The Holy Commission." It was very largely an answer to the question sometimes heard, Why should I go to church when I can get as much benefit by staying at home? The answer, as comprehended in Canon Burt's remarks, was clear, concise and conclusive. The subject and the service of the Holy Communion were very ably dealt with and in a manner so deep and devotional, yet so sincere and real, that the truth and application of those utterances will surely make a lasting impression on the minds of the large numbers who were privileged to hear them. An equally profitable period for discussion followed, in which several engaged, expressing different aspects of the subject.

Rev. F. G. Sherring, in an able address, spoke of the social nature of human beings and its proper cultivation and development. Miss Ida Bolton gave a most practical address, urging each and every member to select, practice and persevere in a hobby for the evening hours, speaking particularly on the invaluable benefits to be derived from cultivating the gift of speech, of song, or of music. Miss Evelyn Parker in an admirable address of great educational value to any and every boy or girl, young man or woman, suggested a course of reading, and mentioned the many unquestioned and certain benefits to be obtained from such a course, commenced according to individual choice with such authors as Shakespeare, Ruskin, Scott or any of the old writers whose fame is world-wide.

Mr. A. R. Merrix recommended as a motto and resolve for each member of the association for the year 1914—Everyone a worker. There is more than enough work for all, and as many channels for work for all. Room for every one, and a need for every one. Canon Hedley concluded this very helpful series of addresses by an earnest plea to put first things first.

The meeting closed after final arrangements had been made for a grand social and musical evening on the following Thursday, when St. Paul's, Fort William, branch of the A.Y.P.A. will be the guests of the Port Arthur members. An exceptionally attractive and high class programme was announced, and a crowded hall is assured.

CALGARY

To all Church people throughout the Diocese:

Dear Brethren,—At the quarterly meeting of the Executive Committee held on the 3rd inst., a report from the committee on apportionments received careful consideration, and was finally adopted. This report shows the Diocesan Home Mission Fund, as well as the General Purpose Fund, in such an unsatisfactory condition, notwithstanding any results so far reached by the Forward Movement of a year ago, that it is quite impossible, till more money is in sight:—

1. To increase the stipends of those Missionary priests who have been for at least three years in the Diocese to $1,000 per annum, in accordance with the terms of a resolution adopted at the last meeting of Synod. and printed at the foot of page 67 of the Synod report.

2. To open any of the nine new missions now urgently needing to be filled, and to fill the important vacant mission on the Blood Reserve.

3. To fill any existing vacancy with the exception of Taber, except the three for which Archdeacon Dewdney agrees to make arrangements by providing the expenses of the men who will work under his immediate supervision in scattered country districts.

The sums in sight from societies and all other sources for 1914 are about $8,087.

The total sum required for all purposes during 1914, including grants to old missions, miscellaneous expenses, etc., is $17,685.

It was decided to try to raise in the Diocese, during 1914:—

$9,000 for Diocesan needs, to be apportioned among the Deaneries as follows, viz:—

Calgary	$5,500
Lethbridge	1,300
Red Deer	800
Macleod	700
High River	700
Total	$9,000

And for M.S.C.C. $1,500 to be apportioned among the Deaneries as follows:

Calgary	$900
Lethbridge	200
Red Deer	150
Macleod	125
High River	125
Total	$1,500

There is still a serious overdraft at the bank.

Late as it is, and recalling the information given in my Pastoral of September 20th last, I earnestly ask any one who can do so, to send whatever may be possible towards the Forward Movement before this year ends; and all to unite in sending up the sum asked for during 1914.

I am, faithfully and lovingly your Bishop,

CYPRIAN CALGARY.

Bishop's Court, Calgary,
December 15th, 1913.

The number of confirmations in the Diocese during 1913 was 530, as compared with 441 in 1912 and 320 in 1911.

The Rev. T. L. Bruce, B.A., has resigned his incumbency of All Saints' with St. George's, Calgary, to take a curacy at Ottawa. Mr. Bruce has worked at All Saints' for the past two years and was the recipient of a present from the congregation in appreciation of his work. St. George's he had only recently taken charge of, it being made possible for him to take charge of two parishes by the appointment of Mr. P. L. Dickson, as honourary lay reader, to take services alternately at both. The problem of working our smaller city parishes might be largely solved by a more extensive adoption of this plan.

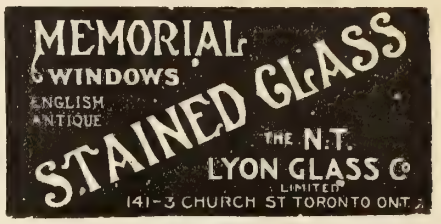
The Rev. A. T. Eller has resigned his charge of Brooks and district, where he has worked for about a year, previously working at Crossfield in this Diocese. He has now left the diocese.

The Rev. A. W. Sale, M.A., will resign his incumbency of All Saints', Cochrane and district, in February, in order to join the Rev. H. Speke, who recently left the South Alberta Mission to start another mission in connection with Archbishops' Western Canada Fund at Grouard, Athabasca.

Arrangements have been made for the holding shortly of Quiet Days for the clergy of the Dioceses of Calgary and Edmonton. They will take place at Calgary, Edmonton and Lethbridge.

As an instance of what can be done in country districts containing neither towns nor villages, the work of the Rev. H. E. Scallon, M.A., who was appointed to a new district called the Gough Lake Mission, in August, is worth quoting. The district includes no less than 22 townships and in the last quarter of 1913, Mr. Scallon took 34 services at 10 different centres, the congregations totalling 440. Other splendid records of one quarter's work are those of the Rev. W. H. F. Harris, who with some assistance from Mr. C. E. Fleming as honorary lay reader, took as many as 20 services at four outlying centres in addition to 33 at St. George's, Stettler; the Rev. M. W. Holdom, B.A., who took 17 services at six widely scattered centres in addition to 28 at All Saints', Castor; the Rev. A. W. Sale, M.A., who took 25 services at nine centres in addition to 18 at All Saints', Cochrane, and the Rev. J. G. Hathaway, who took 31 services at four centres in addition to 17 at St. Michael's, Strathmore.

There is an urgent need for the appointment of a clergyman for each of the following new missions; no appointments, however, can be made till there is in sight a minimum stipend of about $500 per annum, with allowances, to meet local effort:—Hanna, about 400 square miles; Vulcan, about 504 square miles; Kinnondale, about 756 square miles; Coaldale, about 290 square miles; Big Hill and Black Diamond, about 500 square miles; Iron Springs, about 385 square miles; Mayton, about 234 square miles; West Red Deer District, about 600 square miles; Battle River, about 610 square miles.



The urgent vacancy on the Blood Reserve, 560 square miles. This is not a new Mission. It was once occupied, but it has been vacant for some time for lack of funds. A minimum stipend of $800 per annum for three years, with an allowance of $150, is urgently needed.

I plead earnestly with any who can help us in this way to do so, in order that each of these new and important Missions, with that on the Blood Reserve, may be filled as quickly as possible.

CYPRIAN CALGARY.

Bishop's Court, Calgary, Can.
December 22nd, 1913

OLDS

The annual meeting of St. John's congregation was held on January 4th. A very favourable condition was reported. There is no debt on St. John's Church and total liabilities are less than $75.00. The people seem quite alive to their responsibilities and much interest is being shown by both men and women. Mrs. L. Walkley, the capable secretary of the W. A., read an excellent report showing a record of useful work for the past year.

Mr. Wallace Duncan was again elected as People's Warden and Mr. L. Walkley was nominated by the incumbent, Rev. W. B. Church, to fill the office of Clergyman's Warden. On January the 11th the parish was favoured by a visit from the Bishop of the Diocese, who expressed himself as being very pleased with various improvements and delivered a timely address on the rise of God's House. The Bishop then motored to Bowden by kindness of Mr. J. Duff, and there confirmed six candidates prepared by Mr. Church.

St. Matthew's, Bowden, has furnished its share of support for 1913 and all things are working very harmoniously.

BROOKS

Rev. A. Thorold-Eller, who has been rector of St. Alban's Church for the past eight months, has been appointed assistant to a church in the city of Grand Rapids, Michigan, and leaves very shortly to take up the work there. Mrs. Eller and family will accompany him. Mr. Eller has been a hard worker for the cause of Christ while in Brooks, and his services on Sunday oftentimes took him over thirty and forty miles of prairie, holding several services the one day. In Brooks he has also been afflicted with a great amount of sickness in his family and the death of his only son. Mr. Eller has many friends in town, and they regret his departure very much.

CALEDONIA

On New Year's day Bishop DuVernet announced to St. Andrew's congregation, Prince Rupert, that he had appointed Rev. G. A. Rix a canon of St. Andrew's Cathedral and a member of the Cathedral Chapter.

AN ENDOWMENT FUND.

A strong effort is at this moment being made by the Bishop of Caledonia to provide his Bishopric with a permanent Endowment Fund. This Diocese

was founded so far back as the year 1879, and from that time onward the whole of the Bishopric for the time being has been supported by the Church Missionary Society. The urgent demands made in past years for Church extension upon Dr. Ridley, who occupied the See of Caledonia from its foundation until the year 1904, prevented anything from being done to place the Bishopric upon a permanent footing. The Church Missionary Society, in accordance with its settled policy, is gradually withdrawing all its support from Canada, and the Diocese of Caledonia is already feeling the strain very severely. The Diocese is the largest, from the point of view of area, in British Columbia, but with its slender resources it is absolutely impossible for it to raise such an Endowment Fund alone and unaided. Contributions will be gratefully received by the Treasurers of the British Columbia and Yukon Church Aid Society, Church House, Westminster, S. W.

FREDERICTON

ST. JOHN

The annual meeting of the Church of England Sunday School Teachers' Association was held in St. John's (Stone) Church on Tuesday, the 13th, when Rev. G. A. Kuhring was elected president and Miss Alice Ketchum, secretary-treasurer. Mrs. E. L. Jarvis delivered an interesting lecture on Palestine. It is hoped to hold a Palestine exhibition in St. John in the near future.

CHATHAM

The children, teachers, and members of St. Mary's congregation had an interesting Epiphany celebration last Thursday. After Evensong, at which the rector gave a brief address, all resorted to the Sunday School room, where a banquet was held. During the evening Mr. Stead in a few appropriate words on behalf of the children, teachers and members of St. Mary's congregation, presented Archdeacon Forsyth with a handsome electric table-lamp and shade. The Archdeacon returned thanks in words of grateful acknowledgement for their kind thoughtfulness and appreciation.

St. Mary's school room has been handsomely repaired and improved and the effect upon the interior was the subject of general favourable comment by those attending the Epiphany festival.

HURON

KERTON

The consecration of St. Thomas' Church will take place on the first Sunday in February, which is the third anniversary of the opening of the new church. As this means that all the debt is paid on the church, which cost $12,000, the congregation is open to congratulation on their splendid showing. The consecration services will be performed by the Bishop of Huron, who will preach twice. The following Sunday Bishop Reeve of Toronto will preach.

BRANTFORD

Rev. Charles Paterson-Smyth, son of Ven. Archdeacon Paterson-Smyth, rector of St. George's Church, Montreal, has been chosen to succeed Rev. J. C. Potts as curate of Grace Church. He is a graduate in theology of Trinity University, Toronto; a B.A. of McGill University, Montreal, where he was the winner of the Chapman Gold Medal in classics, and an M.A. in Hebrew of the University of Toronto. He will not assume his duties here until June 1st.

MONTREAL

By the will of the late Mrs. Emma J. Robinson, of Waterloo, the following bequests appear, which are of interest to the Diocese of Montreal:—The Montreal Diocesan Woman's Auxiliary, $100. The Endowment Funds of (1) The Widows' and Orphans' Fund, and (2) The Mission Fund of the Diocese, (3) The Parish of St. Luke's Church, Waterloo, each $300.

MONTREAL

CHURCH EXTENSION.

Mr. J. K. L. Ross has given great assistance to the Bishop in Church Extension work. The policy adopted for meeting the future needs of the Church in the rapidly growing city and suburbs of Montreal, is to buy sites for churches in likely sections before the influx of population has made the prices of lots exorbitant. Thousands of dollars have been saved already by this policy, and many thousands more can be saved for the future, if sites can now be secured. Fifteen months ago a site was purchased in the Canadian Northern Model City, behind the mountain. Advantage was taken of the offer of the Company to give a site for the Church at half cost. This meant paying $5,675. The terms of payment spread this amount over four years, with interest on the unpaid portion. Three payments had been made. Mr. Ross generously undertook to meet the balance of these payments. So that the Church now has over 18,000 sq. ft. of land all paid for, ready for the Church as soon as developments warrant a building being erected. Then Mr. Ross most kindly paid the whole cost of the site at Montreal South, where the Portable Church was recently placed, and now St. Oswald's has a site of 13,500 sq. ft. all paid for. Mr. Ross thus giving over $4,500.

There is no more practical way in which churchmen can assist in firmly planting the Church, and ensuring the stability for the future, and also saving many thousands of dollars, than by providing lots in various parts of the Island of Montreal, and South of the St. Lawrence.

The Church has built seventeen new churches around Montreal during the last six years, eleven of them being in new centres. Some of these are small mission churches, others are stately buildings like St. Matthias, Westmount, and the Carmichael Memorial Church. Then seven others have been enlarged, while others are in the process of building. We have much to encourage us in the evident tokens of growth. A thousand dollars spent on sites now will save two or three thousand in the future. As an illustration of this, four lots were bought three years ago at Park Avenue Extension, for $370. As the site was small, it was felt that it would be better to get another lot, and $600 had to be paid for the next lot! So that over $2,000 was saved on the price of this site. No better investment could be made for the Church, than thus to lay the foundations for her future. We may say too, that no greater encouragement and help could be given to the Bishop, who has had to finance this Extension work, than to give a site, or if you can't give a whole site, give a part of one. It is better that a site should be about 20,000 sq. ft. at least, as a small site will hamper the Church in the future. The Church would do well if she could secure at least a dozen more sites for future developments.

NEW WESTMINSTER

ST. MARK'S HALL

The number of students registered in the Hall is sixteen. The number would have been seventeen but one man who entered his probationary year, a most devout and excellent fellow too, was unable for reasons of health to proceed. Two more new men are expected to enter after Christmas. All are candidates for Holy Orders.

Of these men seven are in Arts: five preparing for Matriculation and two attending the University in First Year work; three are taking the Licentiate of Theology course for the Diploma of the College. Arts men will of course also be doing that later on. Of the remainder, five are Special students: three in Deacon's Orders preparing for the Priesthood, and one is taking a year preparatory to L. Th. work. The proportion therefore of men who are taking a regular Arts course, in other words, taking the proper normal steps in preparation for Holy Orders, is high.

It speaks volumes for the efficiency of our Tutorial Department that every one of the students who tried the Matriculation Examination last June was successful except one who was conditioned in French sentences. This year a Matriculation Department common to the whole College has been organized which relieves us of the necessity of employing an extra tutor, and is a good thing in many ways.

Courses of special lectures are to be given sometime during the year by the Bishops of Caledonia and Columbia for the students of the whole College. Examinations are to be held in connection with these lectures and special prizes awarded to the successful candidates.

Important alterations have been decided upon in the Licentiate course for Holy Orders. The original arrangement was that the students should take History and English in the University all through their four-year course. Instead of this they will now take Classics for the last two years studying preparatory classics for the first two as well as the two University subjects. The object is to enable such of them as are able to do so, to qualify as candidates for the Divinity Degree of Bachelor of Divinity under the clause in the Canon providing for exceptional cases.

NIAGARA

BARTON

The Rev. G. Pugsley presented ten adults for Confirmation to the Bishop of Niagara on Tuesday evening, 13th inst. Although it was the coldest night of the season the church was well filled. Canon Spencer took part in the service.

DUNDAS

The new parish hall erected by the congregation of St. James' Church was formally opened Wednesday evening, the 14th inst., by the Lord Bishop of Niagara. There was a very large attendance and the commodious hall was filled to its capacity. A splendid banquet was served by the ladies of the church and when full justice had been done the good things provided, the opening exercises took place. An informal and very interesting programme was then rendered and during the evening addresses of a congratulatory nature were delivered by the clergy present, which included Archdeacon Forneret, Rural Dean Davis, Rev. Canon Daw, Mr. Belt, and Rev. E. M. Rowland. A short address was delivered by W. H. Moss, ex-mayor of Dundas, who brought greetings from the other denominations of the town. Ven. Archdeacon Irving, the rector, presided, and the affair was in all ways a complete success."

HAMILTON

The Epiphany entertainments of St. Luke's Sunday School were held on Tuesday and Thursday evenings, the 14th and 16th inst. After tea was served a programme of recitations and music followed. The primary class was visited by their benefactor, Santa Claus, to their intense delight, each pupil receiving a gift.

ST. CATHARINES

A beautiful two-storey stone building has just been completed here, and opened as a parish hall on Monday evening, 13th inst., by the Bishop of Niagara. The rector in charge, Rev. R. Mason, and Dr. Merritt, ex-mayor of St. Catharines, gave addresses. The building cost about $7,000.

NOVA SCOTIA

Christ Church, Dartmouth, has just raised $1,000 towards wiping off its floating debt.

A beautiful altar cross has been received for the Church of the Nativity, Sandy Cove, Digby Neck. It has been given by former lay readers of the Digby Neck Mission in memory of Isabel Saunders (better known as Isabel Morehouse); a faithful and devoted Churchwoman.

Rev. A. W. Teed, of Richmond Corner, N. B., has been appointed bursar of King's College.

The Church people of the Diocese will be glad to know that the 1913 amount asked for by the M. S. C. C. from Nova Scotia and Prince Edward Island for its important missionary work in the Canadian West and in the Foreign Field, has been paid in full by the Diocesan Mission Board.

In addition to this amount there were offerings forwarded to the M. S. C. C. amounting to $885.23 which the Society ruled could not be counted on its apportionment. The latter funds were for Indian Homes in Canada, for support of children in Kangra, India, for Zenana work, and for individual missionaries in connection with the M. S. C. C.

The annual Christmas entertainment

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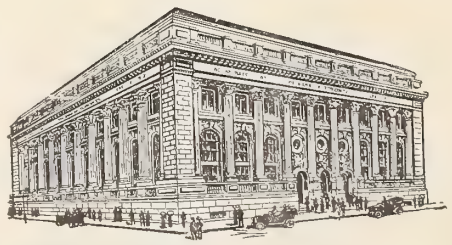

Paid-up Capital - - - $5,000,000
Reserved Funds - - - - $6,307,272

THE BANK OF TORONTO

and prize-giving of the Main School of St. Paul's, Halifax, and the Upper Bible Classes was a great success.

Archdeacon Armitage as Chairman, pointed out the unique position of St. Paul's, the oldest Sunday School in America with its interesting history and splendid record. The School has now 114 officers and teachers in all departments of effort. The total enrollment for 1912-1913 was 2,415 in nine departments.

ONTARIO

BROCKVILLE

St. Peter's Sunday School held its annual festival and prize-giving last week. The rector, Rev. H. H. Bedford Jones, expressed his gratification of the good work done by his faithful teachers and helpers and by the pupils themselves. The school had grown materially, and the interest was increasing.

St. Paul's Sunday School also held its annual treat. The rector, Rev. L. E. Davis, before the distribution of prizes, complimented the children on their good showing for the past year and hoped for even better things for the future.

NEW DUBLIN

A handsome font cover has been placed in St. John's Church as a memorial to the late Miss Maria Galbraith, who died about a year ago.

The base is of dark quarter-cut oak, which is surmounted with brass work and scrolls, the whole terminating in a handsome brass cross. The work was executed by Birks & Co. of Montreal. The brass plate at the base gives the name of the departed and of the donor, Mrs. E. Eyre, a sister of Miss Galbraith.

STIRLING

The Ladies' Guild of St. John's Church, held their Annual Bazaar on Dec. 10, when the handsome sum of one hundred and ninety dollars was realized.

FRANKFORD

The Ladies of Trinity Church held a Social on New Year's night, the receipts amounting to $55.00

KINGSTON

St. Luke's Branch of the L. M. M. held their second annual banquet on the 15th. W. Saunders, president of the branch, presided. Rev. T. W. Savary, rector of St. James', ad Rev. J. R. Forrester, and the rector, Rev. R. S. Forneri, all gave able and inspiring addresses. The W.A. provided the repast.

St. James' Branch of the A. Y. P. A. will entertain the members of the other branches on January 22nd.

OTTAWA

OTTAWA

There was a congregational meeting in St. Matthew's parish hall on Thursday evening to meet Rev. Mr. Anderson and his family.

The new font for St. Barnabas' Church will be installed in the course of the next two weeks.

The Bishop of Montreal will preach at All Saints' on February 15th.

The Rev. T. L. Bruce has taken up his work as assistant at St. John's. Mr. Bruce is a graduate of Trinity College, Toronto, and comes to us from the Diocese of Calgary.

St. Augustine's Anglican chapel, in Anglesea Square, which is a branch of St. John's Church, has been reopened after extensive alterations.

In the basement the Sunday School has been held with an increasing number of pupils, now about 40. The chapel proper has been supplied with new seats, and services will be held regularly very soon. It was hoped that the organ in old St. John's would have been erected in the chapel and an organ chamber has been built, but it was found to be in such a bad condition that it was impossible to repair it.

Sunday School festivals are now the order of the day in the Anglican world in Ottawa. They commenced last week and will continue for the next two or three weeks.

SUNDAY SCHOOLS

A fund for the training of Sunday School teachers has been started in Ottawa through the interest and generosity of twenty-nine members of the Church. The first practical step towards the attainment of their object was taken when the Clergy of Ottawa decided to apply to Rev. Hume Campbell, Principal of St. Christopher's College, Blackheath, S.E., for an experienced up-to-date teacher to visit Ottawa for at least three months, with the possibility of continuing the arrangement for a longer time.

St. Christopher's College was opened by the Archbishop of Canterbury in 1909. It's course is specially designed to train ladies that they may, in turn, train the S. S. teachers over a given area. Miss Higham was one of the first students at the College. We are told her qualifications are excellent, she is a good teacher, an artist and one of the best exponents of the blackboard in England. She will be in Ottawa at the end of this month.

The detailed development of the scheme and the arrangement of classes must necessarily await Miss Higham's arrival, but, as far as possible, arrangements are being made before hand so that she may begin her work without delay.

CORNWALL

The Young People's Guild of Trinity Church had a choice number on their winter's programme in the lecture on "Ireland and the Irish," which was given on Monday evening, January 12th, in Trinity Hall, by Rev. W. F. Fitzgerald, M.A. of St. Paul's Church, Kingston. The night was bitterly cold but a fair-sized audience assembled, and were abundantly rewarded by the inimitable humour pathos and wit of the lecturer, who, apart from much valuable instruction on many features of Irish life, character and institutions, fairly convulsed those who were present with his delineations of the Irishman. It was evident to all present that Mr. Fitzgerald is a man of exceptional ability. There were many brilliant passages in his varied discourse which lasted about an hour and a half. The Irish School System was brought under review and reference made to the eminent scholars, distinguished men in the arts and sciences, soldiers, statesmen, poets, etc., most of whom had graduated from Trinity College, Dublin.

The origin of the various classes among the population of Ireland was made clear by historical explanation, but the lecturer disclaimed that there were any peasantry in Ireland, in the correct sense of the term. We would recommend Mr. Fitzgerald to any community who may be fortunate enough to secure his services. for it would be difficult to eclipse him in the role of a lecturer on Ireland and the Irish.

AULTSVILLE

A successful dramatic entertainment was given in Fraternity Hall, on New Year's evening, the proceeds of which amounted to $77. Much of the success of the evening is due to the untiring efforts of the Rev. A. D. Floyde. It is being arranged to render the entertainment at Osnabruck Centre in the near future.

The Ladies' Guild held a bazaar recently, which netted them $35.00. They intend holding another after Easter.

RUPERT'S LAND

WINNIPEG

The meeting of the Junior Clericus held at the residence of Rev. R. B. McElheran last week, was most successful, a large number of clergy attending. Rev. G. H. Broughall took the N. T. lesson. Rev. Canon Murray read a paper on the Virgin Birth, a paper which both inspired and enlightened many listeners. Such meetings are of inestimable value in this city, where gatherings for instruction and meditation cannot be very frequent owing to rush of work.

St. Michael's Church is being moved this week to a more convenient location.

On Monday, 19th inst., at St. James' Parish Hall, Rev. W. A. Fyles gave one of his popular lantern lectures—the subject, "Early Christianity." The work done by our genial Field-Secretary of P.S. is appreciated in the city and in rural districts, and it is safe to say that such lectures as his, wonderfully illustrated, go far in establishing a sane and definite view of Catholic Church history throughout the diocese.

On Monday, 12th inst., the A.Y.P.A. of Holy Trinity Church, entertained the students of St. John's College. As many of the latter are serving the Church as lay readers in the diocese, this was an opportunity for them to meet many active workers of our large central church.

The departure from All Saints', and Winnipeg, last September, of Rev. F. C. Heathcote, to assume his new duties as Archdeacon of Columbia, was a distinct loss to the parish and city. His many warm friends in this city hear, with pleasure, of his work in Vancouver and elsewhere, and look forward to his further advancement in the Church. His successor, Rev. Walter M. Loucks, M.A., late rector of St. Matthew's, Ottawa, arrived on December 10th, and was formally "instituted" as rector on the 3rd Sunday in Advent, December 14th, by His Grace, the Primate.

A very large congregation was present, not only to join in public worship and welcome their rector, but also to "see" an induction, which is seldom witnessed in this diocese. The late Archbishop, Dr. Machray, only publicly inducted one rector, Rev. W. Baker, a former rector of All Saints'. After the formal "institution," the Church Wardens, Messrs. T. R. Whitley and H. B. Shaw, presented the keys to the rector. The Archbishop preached a most helpful sermon, giving a three-fold charge to the rector—cure, courage and consistency—and to the people—sympathy, support and service.

At Evensong Mr. Loucks preached and referred feelingly to his loved and loving people in Ottawa, and to his realization of a distinct call from God to commence a new life and work in Winnipeg.

On Thursday, January 15th, a splendid reception was tendered to the rector, Mrs. Loucks and family, in All Saints' School House. Quite the largest gathering of parishioners, ever met together in the parish, was present, and a pleasing feature was the large number of clergy from the city and suburbs who came to welcome a brother priest. The Archbishop of Rupert's Land was unavoidably absent, but sent one of his usual cheery messages. Right Rev. Dr. Grisdale, late Bishop of Qu'Appelle, however, was there. Mr. H. B. Shaw, assistant general manager of the Union Bank, presided, and presented the people to the rector and Mrs. Loucks, who were assisted in receiving by Mrs. Matheson, the Archbishop's wife. Pleasing addresses of welcome were made by Messrs. H. B. Shaw, representing the wardens, W. J. Tupper, the select vestry and George W. Baker, the lay delegates.

The last, an old Ottawa boy, referred to Mr. Loucks' connection with Christ Church and the late Dean Lauder.

In his reply the rector assured the

(*Continued on page* 16.)

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Women's Work and Social Service

"JUDGE NOT, THAT YE BE NOT JUDGED."

IT came again in the course of the lessons a week or two ago, and once again I found myself thinking, as often before, how perhaps there are few of the Divine Exhortations about which we think less, or which we more consistently disregard. Who can say of himself, I wonder, that "the Scripture rule of not judging is the one which I think I hold in greater reverence than any other in the Bible:" or how many of us feel that "of all spirits, the spirit of judging is the worst?"

One cannot deny that judging may sometimes be a duty, but it is not often my duty, nor perhaps yours. And when we reflect, we realise that our judgments of others, our criticisms of them, are nearly all founded on imperfect knowledge; we are continually being obliged to revise our judgments in the chamber of our thoughts, yet it is seldom possible to revise the effect that our careless opinion may have had on someone to whom it was expressed.

* * *

I remember a good many years ago reading a small book, *The Autobiography of a Slander*, in which this point was well brought out. A careless phrase, let fall in the course of an afternoon party, was the means of arrest, imprisonment and death to a Russian exile, and of sorrow immeasurable to hearts that loved him. There was no recalling the effect of that particular judgment, and though most of our judgments do not recoil upon us in such a tragic manner, yet they not infrequently injure others and very often they harm ourselves, though in a different way.

* * *

"How I do dislike Mrs. A. She is a most disagreeable woman. I never see her that she doesn't begin snapping someone's head off with that sharp tongue of hers."

You did not know, did you, that Mrs. A. for years has mothered several nieces and nephews, not that she is well off, but she shares what she has with them, and she has gained their affection. She sometimes talks sharply, but some people have an irritating effect, and in her own home she is quite genial. "Aunty does scold a bit," said the youngest boy, "but she's an awfully good sort when you know her." That was a judgment based on knowledge.

* * *

"I really cannot stand Mrs. X. She seems to live for dress and calls and going out, neglecting her husband and children, like so many of the smart women of the present day. I do feel sorry for her family."

Be comforted; you need not. I don't care particularly for Mrs. X, but if she is a type of the smart women, there is not much to worry about. I do not know a house that is better managed than hers, more orderly, attractive and homelike. She must manage her time very well; some women in her place would probably have to give up everything outside their home cares, but Mrs. X seems able to spare time and energy for many outside interests. Her going out may help to keep her youthful in spirit; at any rate her husband and children are devoted to her, and she has a real hold on her children and manages to be in touch with their friends and interests. I always think of her as a very successful home-maker.

* * *

"What a rude girl Miss B is, how exclusive and superior. The whole family are the same. I believe they are well off, but they seem to do very little for it except give themselves airs."

Don't be too sure. I do not know the B's, so I cannot guide this judgment by knowledge, but people's incomes and possessions are very hard to gauge. For one thing, we know nothing of the private claims on any particular purse. Some families too, make a very good appearance on small means, and others mislead us, because we measure their generosity by our own standard, which is perhaps a much lower one.

Then, too, a great many boys and girls, and even some older people, suffer horribly from shyness, and a great deal of the manner that we call "airs" and "exclusiveness" and "rudeness" is simply their refuge from the misery of intense shyness, and deserves sympathy, not blame.

* * *

"That dreadful Miss H! Such a gossip as she is. You would think a woman of her age would have something better to do than to be forever talking about other people's business."

Well, I cannot forget the years when Miss H nursed her mother so devotedly. She was very helpless and depended so much on little bits of news, yes, gossip, if you like. Miss H was closely tied, and had not time to cultivate many interests of her own. She may have got into rather an unfortunate way of being a new's monger, but when I stop to think, I cannot blame her for this, but only admire her for her kindness and cheerfulness and sweet temper, a reproach to myself who have never been tried as she was.

* * *

There is always another side; there are the weaknesses of the particular temperament, and the circumstances which have developed them; there are the more than counter-balancing virtues; there is the degree of temptation, of which no one knows.

"There's a hypocrite for you! That fellow M is always in church, always making professions, but he's simply terrible when he's in a temper. His religion doesn't seem to do him any good then."

Doesn't *seem* to, perhaps. But what does anyone know about the constant struggle with his violent temper, or the victories won by the aid of the religion that it is so easy to say "means nothing," or what does anyone know about the bitter repentance that I daresay comes after the fall, or the courage to go on with the struggle for self mastery

* * *

Then there is that young exquisite who looks capable of nothing but exchanging compliments in a lady's drawing room, yet he is really spending most of his time in an east-end slum, among sights and sounds and smells that must be very congenial, and this is to fit himself for administering his property, and for serving others, by learning something of the conditions under which some of his brethren have to live.

* * *

Or see those girls, so fresh and pretty and so gay and full of life and laughter. How easy to imagine that they live for nothing but fun and amusement, but oh, what a mistake! Some of them I know are thinking seriously about social problems, one is a most earnest and successful G. F. S. associate; another helps regularly in the Settlement; one or two are Y. W. C. A. workers. I doubt if there is one of them without some serious desire to help others.

How fond we are too of making sweeping judgments about whole classes of people, "Society people so idle and frivolous and extravagant," "working-class people so incapable and shiftless and fond of pleasure." So it goes on, but there is always the other side, and novelists and poets, especially, do much in helping us to realise this and to bring home to us the truth that, humanly speaking, "tout comprendre, c'est tout pardonner."

* * *

Judgment, of course, is the function of Omnipotence, and yet we cannot deny that some people, in spite of human limitations, are called upon to pass judgment, and to act as if they were doing so. But most of us are not so situated; it is not our duty to pass judgment; and the irresponsible judgments are generally the most severe. Those whose duty it is to pass judgment, are probably the ones least apt to do it unnecessarily or unthinkingly. They realize the pain and the responsibility of judging far too keenly ever to do it lightly or without one cause.

* * *

Perhaps it is hardly necessary to remind ourselves that it is a wholesome plan sometimes to turn our faculty of judging upon ourselves—to make ourselves the subject of our own judgments. Knowledge is the necessary condition of true judgment, and though I do not know much of you, yet, "in regard to myself, I may without vanity, claim to be the greatest living authority." If we bring ourselves to the bar of our own judgment, we may find that we have been guilty of "talking for hours in praise of silence," or of "preaching against other people with a severity that borders on gloom," or of "ruling straight lines all over life—lines too straight for truth," or of "compounding sins we are inclined to, by damning those we have no mind to."—or perhaps even the very

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failings for which we have been condemning some one else.

* * *

In connection with this subject, I am very fond of these lines of Burns:

"Then gently scan your brother man,
Still gentler, sister woman;
Though they may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark,
The moving *why* they do it,
And just as lamely can ye mark
How far perhaps they rue it.

Who made the heart, 'tis He alone,
Assuredly can try us,
He knows each chord—its various tone,
Each spring—its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted."

HONOUR BRIGHT.

A Missionary Report from Hudson Bay

Work Among the Indians in the Diocese of Keewatin

THE past year has been a very full and busy one. The survey work for the Hudson's Bay Railway, and the construction of the harbour at Port Nelson, have brought out new developments in our work, as well as adding to our responsibilities. Trying to minister to the working gangs of civilization who have intruded on our solitude, and at the same time trying to give the time and attention demanded by our work at the Indian Mission required much strength, endurance, courage and grace and guidance. It is with a deep sense of thankfulness to Almighty God for the great blessings of health and endurance, that I review the work of the past year.

As I am first and foremost a missionary to the Indians in this district, I will deal with my work among them in the first part of this letter.

Nearly all our Indians are trappers and hunters, and they still live the old nomadic life of their forefathers with the difference that now they are Christians and many live in log huts or houses instead of in wigwams. About the end of August, or the beginning of September, they go off to their distant hunting lands and there they live all through the winter, hunting and trapping.

Twice during the long winter they come from their hunting-lodges to the mission station—once at Christmas time and again at Easter. They are very devoted Christians—these children of the woods—facing loss, privation and hardships, in order that they may be able to come to Holy Communion on these two great Feast-days of the Church. It means a loss to them to give up their trapping and hunting for a while; privation when the food supply is short during the travelling days; hardships when the days and nights are cold and the northern blizzards meet them as they travel over the treeless plains of the north.

CHRISTMAS

Last Christmas there were 70 communicants present at the celebration of the Holy Communion, and we only have about 120 on the Communicants' Roll. Practically all the able-bodied men were there, and only the aged and the physically weak were left at the distant hunting lodge. Compare this with any white congregation under similar circumstances, and I think we would find the white people sadly wanting in devotion and self-sacrifice.

It is the custom of the Mission to provide a Christmas tree and a supper immediately after Christmas Day, and we are only too happy to be able to do something to brighten the lives of these poor devoted people. Through the kindness and generosity of friends in England and Ireland and in Canada, we were able to give them really useful gifts from the tree—such as warm garments and wraps and attractive toys and sweets.

The people always appreciate the kind entertainment and hospitality provided for them by the Missionary and his wife, and it is really the one social event in the whole year.

A day or two after this event, we are generally kept busy saying "Goodbye" to the Indians, as they go off to their far-off camps. Once more they take up their trapping and hunting life. Perhaps they have taken more credit in the Hudson's Bay store, and so have to catch more furs to pay off the account. Again at Easter-time many of them came from their various camps, arriving at the Mission Station on Holy Thursday, so that they were able to attend the services on Good Friday, as well as the services and celebration on Easter Day. Sixty-two communicants came up for Holy Communion.

As soon as the trapping season is over (which is generally about the end of May or sometime in June) the Indians come in from their winter quarters and settle down near the Settlement. Some have shacks to live in, but most of them live in duck tents and wigwams during the summer. Many of the men are employed in the transportation of supplies for the Hudson's Bay Company; some are kept at the Post doing work which can only be done in the summer, and some are employed by the Hudson Bay Railway as canoemen and guides, and by the Harbour Construction at Port Nelson as packmen and wharf hands. The families live on the Indian Settlement at York Factory, and the Missionary is kept busy ministering to them—teaching in the Day School, preaching the Word not only in the Church on Sundays and week days, but also in their tents by visitations, doing the work of a doctor as well, for we have a dispensary here and the minister is considered "a medicine man." Besides, there is a lot of manual work expected of the Missionary, and last summer I was working on the building of our new house every moment I could spare from other duties. The

INDIAN DAY SCHOOL

was kept up as well as I could manage it with all the other work crowding in upon me, and there has been very fair progress shown. The Indians are beginning to take an interest in the education of the children and the children themselves are anxious to learn English. The school is deserving of more attention than the Missionary can give it. I have tried to get a lady teacher for this school, so that I may be relieved of this part of our work, and I think that our Bishop is making every effort to send us a teacher. The Government will provide $300.00 for the teacher's salary, but that is a very small salary for a lady to live on. Here is an opportunity for the W. A. to do something for a struggling mission. If the W. A. can make up another $100.00 every year for the teacher's salary at York Factory, it will be giving our missionary work considerable help and there is no work more deserving of help than the education of our Indian children.

Among the wigwams on the Indian Settlement was one in which lay

AN OLD INDIAN DYING

with consumption. He was one of the old tribe of Pegan Indians who long resisted Christianity in the days of Archdeacon W. W. Kirkly. He could tell of the growing influence of Christianity among his people, of how the medicine man sulked in his wigwam and the conjuror lay by his drum, because the Indians sang hymns and praved to a Supreme Being. Every time his people went in to York Factory where the Missionary resided, they came away feeling more and more the power of Christianity, and they read portions of the Holy Book which the good missionary gave them, passing the Book from one to another until the whole tribe could read.

But the pagan religion died hard and it was many years before this particular tribe really accepted the Christian faith. I had many interesting talks with the old man. One dav he expressed a wish to partake of the Holy Communion, so I came along with the vessels and the elements. The wigwam was clean and bright. New spruce boughs had been brought and laid down for the floor of the tent, and there was a fragrant smell of the woods in the wigwam. The coverings of the tent were raised up on two sides so that a pleasant breeze blew through. The old man lav on a fresh clean bed of grass, and his sons had given him a new shirt for the occasion. Outside a little child was calling to another. Immediately a woman got up and spoke in a hushed voice to the child and then all was silence. I could see the reverence and the deep religious feeling in all the arrangements of the wigwam. The old man looked so happy and followed the service very reverently. When it was over he said to me, "This has been a great day for me—like the day when I first went up to the Holy Table to partake of the Holv Food. Then I was full of fear and uncertainty; now I am happy and contented—it is the last time; I shall see Him soon—'who loved me and gave Himself for me.'" A day or two after he passed away, and we may safely say of him, "He fell asleep in Jesus." What a happy ending for one who had once been a pagan Indian. This is only one little instance of the power of the Gospel in heathen lands, one little bit of evidence that Christ and His cause are not meeting with defeat but that victory is being achieved.

It is encouraging to find that voluntary

CONTRIBUTIONS

are increasing every year. Ten years ago we could scarcely raise fifty dollars in a year. Then we took up a collection only once a vear and it seemed difficult to make the people understand the duty of giving something to the support of the Mission. Now we take up a collection four times in the year, and we are thinking of doing it once a month. The Indian collection during the year amounted to $310.63 and the English speaking members of our congregation contributed $57.60. Our Synod assessments are M.S.C.C. $40.00, H. M. $50.00, and we always give $5.00 to the C.W. and O. Fund, and $5.00 to C.S. Fund. We are struggling hard for existence, yet we endeavour to do our duty towards our neighbours.

The building work has been going on very well during the summer, considering the many interruptions in the work.

With all my other duties I have to give very close attention to this work, in fact, do most of the work myself. Last spring I hewed nearly all the logs used in the building of the mission house, and I swung the broad-axe for

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many days. When the Indians came in from their hunting, we were able to get some help from them. In July Mr. Goodchild, of St. Philip's, Hamilton, came in response to my appeal for help in the building work of the mission. Having a lay-reader's license he is able to take the English services during my absence, but, of course, he is no help to me in the Indian work. The Cree language is one of the greatest difficulties which confronts a new worker, and it is not given to everyone to overcome it.

With Mr. Goodchild's help we have nearly completed the building of the new house and we hope to move into it next spring. It has been a great help to me to have some one who could carry on the work of building during my absence. Every alternate Sunday I went over to Port Nelson, leaving here on the Saturday and returning on the Monday. Sometimes I was delayed at Port Nelson by storms and it was some days before I could return. On such occasions the work at the mission would be at a standstill, previous to Mr. Goodchild's arrival, but since he came the work has been steadily going on. We have enough building work to keep us busy for the next two or three years.

Our residence is not yet finished, a store-house, a small stable and a school house have to be built, and the old Indian Church must be pulled down and removed. Besides our time and willing hands we need money—$1,000.00 at the very least—for building material, etc.

When I was out on furlough in 1911 I collected through lantern lectures and donations, about $200.00. Of this sum the Montreal Diocesan W.A. gave us $50.00 at their annual meeting, St. George's W.A. gave me $25.00, Church of the Ascension $15.58—the last two sums being proceeds from lantern lectures. Nearly all of the $200.00 was raised in the Diocese of Montreal, and I am sure that we are very thankful for the help thus rendered us.

By donations from friends, from the W.A. and our own collections, we were able to start a Building Fund, which is in the Bishop's hands, amounting to about $700.00.

With this money to start with, I appealed for a man to come and help me in the carpenter work. Mr. Goodchild responded to this appeal. His salary is $500.00 a year and I supply his board as my contribution to the work.

It will be seen that I cannot keep an extra worker long, however, much I may need him, unless more money comes in. There are many Churches in Canada, surely they can spare us a few dollars to help us in our building operations. There are many churchmen with enough and to spare—surely they can throw us a few coins to help us in this great work.

Within the last two years the silent places of this vast northern country have been invaded by

GANGS OF WHITE MEN

working for the Hudson Bay Railway, and the Harbour Construction party at Port Nelson. All the way from "The Pas" in Saskatchewan to the shores of Hudson Bay, there are parties of surveyors making a last survey of the line, and the track layers have already begun work. At Port Nelson—15 miles north of York Factory—there were, last summer, over 200 men working on the construction work, and big ships were passing in and out the Nelson river all summer. With the developments of civilization and the pouring in of workmen in our missionary district, the missionaries are burdened with new problems, heavy demands on their time and greater responsibilities.

For more than a year I have been trying to minister to the various gangs of workmen within our district, and many a time I have felt unequal to the task. I have tried to reach Port Nelson once every fortnight and have only succeeded in giving the men an irregular service. Conditions and circumstances peculiar to this country make it hard for a missionary residing at York Factory to minister to the needs of the souls of these men cast upon our inhospitable shores. I live on the banks of the Hayes River and Port Nelson is on the north shore of the Nelson. Between these rivers there is a point of land stretching far into the sea—Hudson Bay, my journeys to and fro are by canoe in summer and by dog-train in winter. Light canoes are all very well in our rivers and lakes where the water is calm, but they are unsatisfactory and dangerous as sea-going crafts. Hudson Bay waters are easily disturbed and I was often driven ashore and held up by high winds. Sometimes I returned to York Factory, after being held up two or three days on the mud flats, without ever getting near Port Nelson. We need a good gasoline launch or a good sail boat for this work. We can never hope to give Port Nelson a satisfactory service until we have a good boat.

When the cold weather begins, the ice drives up and down the Nelson, so that all communication between York and Port Nelson is cut off. For nearly three months we are cut off from our neighbours across the Nelson and during that time there is no service at Port Nelson.

The men are always very glad to see "the parson," and we always have a fair attendance at our services. I hope to be able to put up

A CHURCH AT PORT NELSON

next summer, as we have no convenient place for holding services. The "Engineer in charge" of the construction work kindly gives us permission to use the "Dining Camp," but we feel that we ought to have a Church. We held our services in the open air during the summer, and they were really better attended than the services in the Dining Camp.

We also should have a reading room on the Terminus, supplied with books, magazines and papers, and here the men could come and read in their leisure moments. Any friends with books, magazines, etc., to spare, would help us very much by sending them to us for the Reading Room. Applications can be made to the Minister of Railways and Canals, as to the transportation of anything for our Reading Room. I need a young man—filled with the desire to win souls for Christ and in every sense a manly Christian—to help me in the work at Port Nelson. We ought to have some soldier of Christ there, unfolding the Banner of Christ all the time. It is well known what construction camps are like and what a small place is given to religion! I have been told that "religion is only a side issue in a man's life." It is our duty as a Church to convince people that, to "Fear God and keep His commandments is the whole duty of man."

Some of our Indians are employed at Port Nelson, and I always have a Cree service for them every time I go over. The foreman of the various working gangs give us good accounts of the Indian workmen and several times it has been said to me, "They are a credit to the mission,"—they are very religious, but they are faithful workmen.

Sunday is seldom observed as a day of rest in

THE CONSTRUCTION CAMP,

but the Indian workmen objected to working on Sundays and they were al-

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lowed to have their Sundays to themselves. They are very useful in certain kinds of work on the Terminus and their religious scruples were respected. When they are travelling with white men, doing the work of guides and canoemen, for which they are so well fitted, they are not afraid of having their prayers morning and evening. God grant they may never be ashamed of their religion!

The influence of the Construction Camp and the Survey Party is not good for these simple children of the Silent Places, and we cannot think of the future without grave fears as to the effect it will have upon their characters. New temptations will confront them, strange and subtle influences, peculiar circumstances,—must have some effect on the simple-minded and trusting Indians.

They have reached the period of transition. In the next few years they will pass through the fire. Will they stand the test? How many will come out as the genuine metal to shine as true witnesses for Christ? Oh, I want the prayers of the brethren all over the world. Pray for our Hudson Bay Indians, that they may be strong in the faith—that they may come out conquerors in the battle against the deceits of the world, the flesh, and the devil.

Pray also for the white workmen in this district, "that they may know God and Jesus Christ whom He has sent."

I am,
Yours in His service,

RICHARD FARIES.
Missionary-in-charge,
York Factory.

Hudson Bay, Man.,
December 2nd, 1913.

P.S.—Anybody who wishes to contribute towards the support of the work at York Factory or Port Nelson, can send donations to the Bishop of Keewatin, Kenora, Ont.

The Church in Canada

(*Continued from page* 12.)

people of his desire to lead them in their work for God and to his friendship for their former rector. He also spoke in fitting terms of the services rendered to All Saints' during the interregnum by Rev. R. C. Johnstone, LL.D. Messrs. Alex. Reid, and Douglas Clark also made happy reference to Dr. Johnstone, who endeared himself to All Saints' during the trying waiting period in its career.

GRISWOLD

His Grace visited this mission on Sunday, the 11th, and confirmed a large band of candidates presented by the incumbent, Rev. Thomas Dewhurst. In the afternoon the Archbishop was driven to the Sioux reserve, where another confirmation was held and a most hearty, impressive service was offered. On the following morning the assembled Indians were given Episcopal advice and direction in sundry church matters.

GLADSTONE

Rev. C. E. Copeland took a short holiday at the New Year. The progress in this wide church district has been slow but sure and the labours of the incumbent are very heavy, since he has not only several old-established missions under his charge, but large tracts of country where the church must plant herself at no distant date.

CLANWILLIAM

It has been decided that there shall be an annual "Hospital Sunday" in the four churches of All Saints', St. Mary's, St. John's and St. Andrew's. The first services of this kind were held in these churches on the last Sunday in October. The offertory amounted to $99.50.

The congregation of St. John's, Bethany, presented Mrs. Hulbert with a handsome salad bowl and servers on Christmas Day, as a recognition of her faithful services as organist.

On Sunday, January 4th, the Rev. Mr. McNair addressed the four congregations in behalf of the local branch of the British and Foreign Bible Society. The special collections amounted to $96.00. This was the first time the needs of the Bible Society were brought before this parish. After this year the society will be supported through the general mission fund of the parishes and not by a special appeal in the churches.

BINSCARTH

ST. MATTHEW'S.

On Thursday evening, January 8th, a congregational social was held. This was the first attempt at anything of the kind for some time. The people turned out very well, upwards of a hundred being present. A very enjoyable evening was spent in quite an informal way, the ladies supplying the refreshments. The social was such a success that it will probably be repeated, as it was felt that it helped supply a need in the parish.

On Sunday, January 11th, the rector, Rev. W. H. Morgan, B.A., was absent to hold a celebration of the Holy Communion in Shellmouth parish. Mr. C. H. Frost, the lay reader in charge of Shellmouth, taking the services in Binscarth and Millwood.

DEANERY OF SOURIS

A very enjoyable and helpful meeting of the Deanery of Souris was held at Reston on January 12th and 13th. The meeting was opened by Divine Service conducted by the incumbent, Rev. F. Brazier. The Rev. W. W. H. Thomas, General Missionary, preached a very helpful and inspiring sermon on "Prayer." After the service Rural Dean Cawley, of Souris, addressed a meeting of the laymen on the subject of "A Diocese, a Deanery and a Parish." The speaker handled the subject in his usual clear and forceful manner, outlining the work of each part and showing the vital relation of each part to the whole and of the whole to each part. One's only regret was that the addresses, as well as the one by the Rev. H. O. N. Belford on the same subject, was not heard by a larger number of the laymen. The importance of having a live Church paper in every home was emphasized. On Tuesday at 7.30 a.m. there was celebration of Holy Communion and at 9.30 the Chapter convened for business. The financial report of the Deanery was decidedly encouraging, the General Missionary stating that of the 500 dollars required to raise the stipends of the clergy to $1,000, $450 had been raised in the Deanery. This increase is largely due to the energy and self-sacrifice of the Rural Dean, who personally canvassed three of the four assisted parishes. The regrouping of the several summer Missions of the Deanery was also discussed, but as the proposed regrouping would affect two of the adjoining Deaneries, it was decided to leave the matter over until the next meeting of the Deanery and to ask the two Deaneries affected to appoint representatives to be present. It was decided to hold the next meeting at Elgin on April 21st, 22nd and 23rd, and a provisional programme was drawn up. The Secretary was instructed to ask the W.A. to

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hold a Deanery meeting conjointly with the Chapter meeting at Elgin.

A hearty vote of thanks having been tendered to the incumbent and parishioners for their hospitality and the excellent services, the Rural Dean closed the meeting with prayer.

S. R. HAMMOND,
Secretary of the Deanery of Souris.

OAK LAKE

A large meeting of the parishoners recently assembled at the Masonic Hall to form a branch of the A. Y. P. A. The Rev. J. A. Shirley, priest in charge, was asked to take the chair. The following officers were elected:

President, the Rev. J. A. Shirley; Vice-Pres., Miss Fenton; Sec. Mr. W. Hollies; Treas., Mr. Sandell; Convener of Musical Committee, Miss Parsons; Convener of Social Committee, Miss Moore; Convener of Reception Committee, Mr. Alex. Wright.

A thorough canvass of the Parish has been made and as a result, the amount (and several dollars over) our assessment for Home and Foreign Missions and for St. John's College, was subscribed.

On Jan. 2nd, at the Winnipeg General Hospital, Mrs. Amanda Merrick Lindsay, wife of Mr. George Lindsay, passed away. She was a former resident of Griswold, well known and gratefully remembered by many of our old timers in Oak Lake district for her zeal for the Church and also for her charming personability and wide hospitality. Mrs. Lindsay was the daughter of the late Rev. Mr. Merrick of P. Q.

SASKATCHEWAN

SASKATOON

CHRIST CHURCH.

As usual, the Festival of the Nativity was observed with due solemnity in the parish. The Blessed Sacrament was administered at midnight and 6, 7, 8 and 11 a.m., when over 300 made their communion. There is a very gratifying result for it shows an increase of 25 per cent over last year, which up to that time was our record; and testifies that our people are ready to respond to the church's invitation to partake of "The Blessed Body and Blood" for the strengthening and refreshing of their souls, "when due provision is made for their spiritual requirements." The sermon at Matins was preached by the Rev. E. Pierce-Goulding, who based his remarks on the text "The word was made flesh." On the following Sunday being the Festival of Holy Innocents, and within the Octave of Christmas, special music was rendered by the choir. At Matins their anthem was taken from the Messiah, "Comfort ye my people," and the sermon was preached by the Rector, Rev. B. W. Pullinger, who took the Martyrdom of the Holy Innocents as his subject. At Evensong, Stainer's "Magnificat" and Nunc Dimittis, were sung, and after the service several carols were sung, the whole concluding with the magnificent setting to the Gloria in Excelcis, taken from Mozart's 12th Mass., as a fitting ending to a remarkably joyous and helpful festival.

We cannot conclude these remarks without mentioning the annual prize giving of our Sunday School. The Primary department held theirs on the Saturday after Xmas at - p.m. and enjoyed a few hours real fun, the whole concluding with a tea, Xmas tree and distribution of prizes. The prizes numbered over 120 and were presented by Mrs. E. Pierce-Goulding, and were the gift of Miss M. Simcoe, our former deaconess who showed her continued interest in the work by remembering the children in this way. The children showed their appreciation by giving three hearty cheers for her before the proceedings terminated.

The main department prize giving was held on Monday, and began with a supper at 6 p.m., after which an entertainment was given by the children, which was much appreciated by all present, which included a very large number of the parents. We are always glad to see the parents at such occasions, for it shows they too are interested in the great work of bringing their little ones up in the knowledge and admonition of the Lord. The prizes, numbering 150, were then distributed by the Rector, who had something to say to every child as they came up. During the proceedings the Rector had the pleasure of presenting a beautiful bible to Mrs. Herbert, one of our Sunday School teachers who was recently married; this was subscribed for by the Teacher's Class as a mark of their esteem and respect, wishing her every happiness for the future. After which the happy gathering terminated by singing "God Save the King."

TORONTO

TORONTO

The Ven. Archdeacon Cody preached at Convocation Hall on Sunday morning.

Bishop Howden, of New Mexico, is at present in the city.

The annual supper in connection with the Laymen's Missionary Movement, takes place at St. James' Parish House, at 6.15 on Friday. Rev. Dr. Tucker, of London, will be the speaker.

A special "setting-apart" service was held at St. Alban's Cathedral, on Friday evening, when four Deaconesses from the Church of England's Deaconesses' Home were inducted. They were the Misses Hamilton, Peters, Strickland and Marsh. The ladies will work in Toronto parishes.

Rev. E. A. McIntyre, M.A., B.D., preached and the Bishop officiated at the special service. A large congregation was in attendance.

St. John's Sunday School, West Toronto, held its annual entertainment in the new parish house. A banquet was first served in the supper room. Superintendent Kinnear acted as chairman, and during the intermission an address was given by Mr. W. A. Skeans. During the past year the Sunday School has been most successful. There are about 600 name on the roll.

ST. DAVID'S

The Sunday School of St. David's Church is assuming very large proportions and now over 500 pupils are enrolled. Extra accommodation is required, not only for the Sunday School, but also in the church, which is crowded to its capacity every Sunday at both services. A new church is considered to be the only way out of the difficulty, and it is possible that a site may be chosen which is nearer the centre of the parish. The present site is a valuable one, but is on the outskirts of the parish, and a move might be to the betterment of the church.

Seventy-five children of the Sunday School recently presented a cantata, the net profit from which amounted to about $100, which will go to meet the immediate needs of the Sunday School.

TRINITY COLLEGE.

A Convocation in the Faculty of Divinity of the University of Trinity College was held in the Convocation Hall of the College, on Wednesday afternoon, January 21st, for the purpose of conferring the degree of B.D. in course, and the degree of D.D. jure dignitatis upon two graduates in Arts and Divinity, The Very Reverend George Lothrop Starr, Dean of Ontario; the Right Reverend Frederick B. Howden, Bishop of the Missionary District of New Mexico.

ST. ALBAN'S CATHEDRAL

The Rev. C. Paterson-Smyth, of the Cathedral staff, has accepted a curacy at St. Grace Church, Brantford, and will take up work there in June.

ALL SAINTS'.

A special musical service was held in All Saints' Church on Wednesday evening, January 21st, when a cantata, "The Message of the Angels," by William Reid, and a miscellaneous selection, was sung by the choir under the direction of Mr. W. E. Fairclough.

GIRLS' FRIENDLY SOCIETY.

The regular monthly meeting of the Social Council of the Girls' Friendly Society, Toronto, was held on January 10th at the Lodge, Pembroke St. After the opening prayers the minutes of the previous meeting were read and approved.

The secretary read an excellent paper on "Suggested Methods for Branch Work." One of the valuable suggestions was that every branch should have a programme of the year's work definitely outlined. Some of the following subjects might be included in that programme: Basket Making, Embroidery Classes, Practical Household, Talks on Simple Nursing, Cooking, Sewing, Dressmaking, etc.; First Aid to the Injured; Art Lectures; Classes in Parliamentary Law, thus assuring properly conducted meetings; Physical Culture, including folk dances, etc. The spiritual life of the girls was also to be developed. Devotional evenings were a necessary part of the programme.

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DEATHS

KELLEY—At St. John's Hospital, Toronto, on Sunday evening, January 18th, Sister Muriel, novice Sisters of Saint John the Divine, (Mabel Muriel Christina Kelley.)

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The appropriating of funds for the stipend of the Organizing Secretary was voted on. The Central Council of the G.F.S. considered that $300 was a fair appropriation for Toronto diocese, considering the size and strength of the work in Toronto. It was moved and seconded, that this amount be taken from the forthcoming Cafeteria Funds in September, 1914. An amendment, that branches or individuals might be allowed to give to this fund and the balance be taken from the Cafeteria funds, was also put before the council. The amendment was lost. The motion as it was originally stated, was carried.

Arrangements were made for the annual members' supper and conference to be held at Holy Trinity Schoolhouse, on Friday, January 23rd. The supper will be served at 6.30 and a special programme will be planned by a committee, made up of the branch secretaries.

After the meeting adjourned a social hour was enjoyed.

HUMBER BAY

About 200 people were present at the Sunday School entertainment in St. James' Anglican Church, Humber Bay, Jan. 9. The scholars, trained by Mrs. A. Cameron, did credit to themselves and teacher.

PORT CREDIT

The annual entertainment of the Sunday School of Trinity Church, which was held in Shaw's Hall, proved a great success. Rev. H. V. Thompson, the rector of the church, was presented with a beautiful robe by the members of the Sunday School and a stole by the parishioners. All the scholars received suitable prizes.

RURAL DEANERY OF EAST YORK

A Deanery meeting was held on Tuesday, January 13th, at Whitby. At 8 p.m. a special service was held in All Saints' Church, the preacher being the Rev. Canon Robinson, M.A. On Wednesday morning Holy Communion was administered at 8 o'clock. At the business meeting, which lasted through the morning, the Rev. H. F. Battersby was nominated as Rural Dean, and great regret was expressed that the Rev. G. I. B. Johnson had been compelled to resign from the office through pressure of work. The Rev. C. P. Muirhead then gave a paper on Sunday School work, and the Rev. C. E. Luce followed with one upon "Parish Problems on the fringe of a great city." These papers led to a friendly discussion which was greatly enjoyed by all. Before separating the Deanery tendered its hearty thanks to the Rev. and Mrs. R. W. Allen for their hospitality.

PRAYER BOOK REVISION

St. Catharines, Jan. 15.—The members of the sub-committee of the General Committee of the Anglican Church in Canada for the revision of the Prayer Book concluded their work to-day and left this afternoon for their various homes. Three sessions each day have been held in St. George's Parish Hall since last Friday, and while definite conclusions have been reached on many important points, no result of their deliberations can be published until the report is accepted by the larger committee, consisting of seventy members.

The General Committee for the reception of the sub-committee's report will meet in April, at a point not yet definitely decided upon, but which will likely be Toronto. The report as approved or amended by the General Committee will be laid before the General Synod, which will convene in September at Vancouver. The committee has worked with the principle of simplification in view, and has also aimed to enrich the Prayer Book by the addition of special prayers, special services, and special lessons for special occasions, with an aim also to changing the phraseology where it has become antiquated.

Right Rev. Dr. Williams, Bishop of Huron, presided, and Ven. Archdeacon Armitage of Halifax, acted as Secretary.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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CONFESSION

Te Editor CHURCH LIFE:

Dear Sir,—Regarding your leading article "Confession," in CHURCH LIFE, January 8th, wherein you charge the general confessions of our Liturgy with being too public and general for personal and particular confession, did it ever occur to you that "he is a poor workman who complains of his tools?"

A GRATEFUL CHURCHMAN.

St. Matthew's Rectory,
Boissevain, Man.
Jan. 14th, 1914.

699 Rosser Ave.,
Winnipeg, Jan. 12, 1914.

To the Editor:

I was indeed pleased to see your leader on Confession, for it is a subject about which we hear far too little. Too prominent a place altogether is given to trifling matters of ritual, music, etc., and not enough to the Catholic doctrine of repentance, and it is surprising that the priests are not more anxious to make it known that they have such a power as that of forgiving sins. The laity do not seem to know of this power. Do they ever read the Prayer Book as far as the Ordination services. If priests would make it better known, if the laity would make use of this power, the Anglican Church would be far better for it, for the Sacrament of Penance call it what you will, is the most powerful weapon of the spiritual armoury of the Catholic Church against sin, the world and the devil. Of course, Satan is the author of every objection to confession, for he knows that every soul absolved is a soul cleansed by the Precious Blood of Christ, and is therefore, delivered from his power; he tries to deceive men into thinking that there is no devil, no sin, no such thing as hell, and so confession is unnecessary.

We ought to have more sermons on repentance and confession than we do. People are seeking rest for their souls, and where is it to be found but in Penance and the Holy Eucharist, the great remedies for the moral evil. St. Augustine's words, "Thou hast made us for Thyself, and our heart is restless, until it finds rest in Thee," are found to be still true in these two Sacraments, "O taste and see that the Lord is gracious."

If I may venture an opinion, I should like to say that the only place for confession to be made is in the open Church, where anyone can see what is going on. Too much harm altogether is done by using a vestry, or other private room. It causes people to think that there is something very mysterious about confession, such as a long string of questions, which of course, are never asked.

Yes, if confession was preached boldly and fearlessly the whole face of the Church would be changed and she would go forth conquering and to conquer.

Yours faithfully,
B. M.

LOYALTY TO THE CHURCH

233 Gilmour Street,
Ottawa, January 13, 1914.

To the Editor:

Dear Sir,—I have at different times, in glancing through CHURCH LIFE, noticed letters from Parish Priests on certain topics which made me feel that, if, instead of wasting their time in criticizing their Bishops and others, they devoted the time thus spent in letter writing, to their parish work and Bible study, it would be more profitable for themselves, their parishes, the readers of CHURCH LIFE and the Church at large.

I notice in your edition of the 8th instant, the Rev. C. E. Emerson of Depot Harbour, answers a letter of the Rev. R. B. Waterman, of the 25th December last, under the heading "Loyalty to the Church."

I know Mr. Waterman to be a good worker in his parish, and sincere in his convictions, even though some of those convictions may seem to be very narrow to many of his fellow Churchmen.

I was ill at the time the Rev. Mr. Waterman's letter appeared, and had been reading a little book written by a world-famous Christian worker; and when I read Rev. Mr. Waterman's letter I felt sorry to think that the Rev. gentlemen would waste his time in writing such letters.

The substance of his letter seemed to be summed up in one little sentence, which caught my eye in the book I had been reading, and which ran as follows: "Why should not the clergy seek only for the advance of God's Kingdom, and not for that of the little church which they call theirs?"

In Rev. Mr. Emerson's letter published in your issue of the 8th instant, I find that although he takes up over a column of space there is not a single reference to Christ or His work.

We find the hard Christian workers and Bible students of to-day constrained, as were St. Paul and others of his day, to speak of Christ and to draw men to a knowledge of His Kingdom.

In Rev. Mr. Emerson's letter we notice such sentences as the following: "Let the clergy thoroughly ground themselves in distinct Catholic truths, and then teach it as the Church intends they should and their reward will be great." I assume the rev. gentleman means the Anglican branch of the Church of God? The sentence seems rather involved in the absence of Church Councils as in the earlier days.

The rev. gentleman goes on to say further, "Has the voice of the Episcopate in the land ever been raised in vigorous protest against the arrogant assumption of the Roman Church in the exclusive use of our title Catholic?—or against the insult that is constantly offered the Church by classing her among the Protestant sects?"

May I ask what good purpose is served by using such expressions as *"arrogant assumption,"* when referring to our Roman Catholic brethren?—and may I also enquire why such an onslaught is made on the word *Protestant,* when applied to the Anglican Church? Such expressions do much more harm than good and I have failed yet to discover one of our clergy who, having railed at the word "Protestant" as applied to the Church of England, has refused to accept the commutation allowance of $400 per annum, when it has reached his turn to go on the list of participants.

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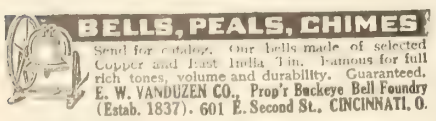
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It seems rather strange that grants which I have in my possession over 100 years old, should in setting aside one-seventh of the land for the Church of England, in that grant specifically stated it to be a Protestant Church.

To be conscientious, clergymen who refuse to recognize the word Protestant should refuse to accept any portion of the commutation fund made up from the Clergy Reserves.

Yours very truly,

E. L. BRITTAIN.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

JAPAN

THE NEED OF CHRISTIAN LITERATURE

A writer on "Christian Literature in Japan," in the last issue for 1913 of the *International Review of Missions,* points out once more that the Christianization of Japan involves not only the presentation of the Gospel to the forty or fifty millions who have not as yet heard it—that were a relatively easy thing to do—it involves in addition

THE THOROUGH-GOING DISCUSSION

of the respective postulates of Buddhist, Confucian, Shinto, and Christian faiths. Convincing evidence must be offered of the superiority of Christianity in providing rational foundations for moral and spiritual life. As yet it cannot be said that the great debate between Christianity and the other faiths in regard to fundamentals has more than begun. The thoughtful men of the nation, its university professors and political leaders, are saying with practical unanimity that, while Christian morality is excellent in the daily life, Christian philosophy and metaphysics are weak and Christian ethical theory is insufficiently grounded. . . . In the nurture of those who have come into the Kingdom, suitable literature is of the highest importance, for it imparts knowledge of the Christian world, provides contact with the spiritual movements of the times, gives a sense of unity with Christians throughout the world, and inspires individual thought and act. This soul-culture for those who have already entered the Christian life is perhaps the greatest function of Christian literature.

Only second to it, however, is the function of meeting the

NEEDS OF THOSE NOT YET CHRISTIAN

removing misunderstanding, overcoming objections, and in general preparing the heart for the reception of the Christian life. For in Japan, where Christianity was for two hundred and fifty years universally regarded as the "Evil Way," teaching sorcery, disobedience to parents, cruel torture, irreverence to the dead, and all manner of wickedness, many misunderstandings must be removed and objections answered before the truth presented will be listened to with open mind, and the life offered will even be considered.

Still another fact shows the need of Christian literature in Japan, namely, the wide circulation of anti-Christian thought imported from the West. Many books inculcating agnostic, materialistic, and pantheistic doctrines have been translated. The irreligious spirit and immoral life of much of non-Christian Christendom, and its revolt against all that is highest and best in the West, are widely known in Japan, being proclaimed by the daily press and monthly magazines, by hundreds of Japanese who have studied in the West, and by the lives of thousands of Occidentals who have either passed through or settled in Japan.

Moreover, Japan has already become a reading nation. Newspapers and magazines, pamphlets and books are pouring from the press at a prodigious rate. While much of this reading matter is of course unobjectionable and some of it highly commendable, a considerable portion is unwholesome and demoralizing. The impurity of popular novels, with a few notable exceptions, is an evil widely spread.

We must ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—*Bishop Wilkinson.*

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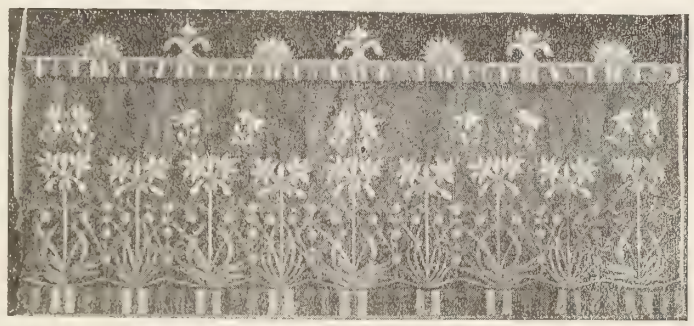

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Declared before me at the City of Toronto, in the County of York, this 17th day of January, 1914.

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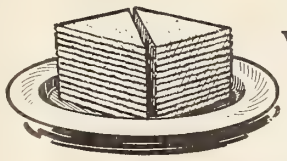

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WRITE US TO-DAY.

Church Life.

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The Week

WE have received many congratulations upon the wonderful record of Church Life for 1913, and want to fully recognize the help and encouragement it has been to all those responsible for the reorganization, upkeep and publication of Church Life. It has been a wonderful record—2,499 new subscribers in one year—and we have reason to feel proud of it; but what is more to the point is the fact that it is recognized that Church Life has a real mission and firm place in the life of the Church in Canada. We will strive our utmost to fulfil that mission to the best of our ability with a full realization of the responsibility of our office. We ask for your prayers, your continuing interest and hearty co-operation. You can yet do much for us; speak of Church Life to others, secure additional subscribers where possible; use and consult our advertising columns to meet your wants when occasion requires. We sincerely thank one and all for their interest, help and support.

Thank You

WE read the other day a statement to the effect that the men of the present age have their own ideas of what true religion consists. If the churches are wise they will fall in with prevailing sentiment; if not, then prevailing sentiment will fall out with them. It is rather interesting to read this prophecy in the light of the past. In Palestine some hundreds of years ago men had their own ideas of what religion meant, and the prevailing sentiment fell out with the Founder of the Church. The sentiment was strong enough to win its way and put the Founder to death. Why did He not fall in with prevailing sentiment and save a murder? The redemption of the world is the reply. There is no doubt that men who think have their own ideas of religion, and they are worthy of profound consideration. There is a far larger class which does not take the trouble to think, that has its ideas of what religion consists. They are to be pitied, and they do a great deal to form what is called the prevailing sentiment. To meet their prevailing sentiment religion would have to be reduced to a minimum which would consist of a little philanthropy and an occasional up-to-date sermon. If religion has any vital meaning it deserves a measure of thought and consideration and study that the prevailing sentiment refuses to give to it. In fact the prevailing sentiment is in substance the world and its views. These have always been opposed to religion, for the two are in essence hostile, always have been, and always will be. Religion is a personal matter between a human soul and God, who made it, and there is nothing on earth more solemn and more profound than the questions which proceed from such a thought. The speaker or writer who flippantly dismisses so great an issue as a matter of prevailing sentiment sins against intellect and good taste. Religion has a good deal to think about in these days, and has to put its house in order, but it will not be on the lines of prevailing sentiment. It will seek how better to appeal to the religious instinct on the highest plane of religious living.

Prevailing Sentiment

IT is easy to exaggerate and so to pass from the sublime to the opposite. When it is done with well meaning, one tries to be sympathetic and appreciative. Yet it is hard not to smile when one reads that in a truly Christian household even the cat and the dog will be conscious of a different atmosphere. There is of course an element of truth in the statement, and still it makes one wonder if the cat notices, or the dog takes heed. The happiest homes of animals are not always Christian ones, for sometimes the animals seem to take the place of worship. We knew of an agnostic household which was an earthly paradise for all the pets that were fortunate enough to dwell in it. Perhaps the dogs and cats drew their own conclusions, and discussed the matter with other dogs and cats to the detriment of the vicarage menage. As a rule dogs and cats make themselves beloved and at home in spite of any religious tendency of the household. Indeed, if it were not so the cook would as a rule rank higher in theology than the mistress, and the dog would go for his religious opinions to the keeper of the larder rather than the keeper of the front door. One thing, however, is certain, that if religion prevailed in the house neither the cat nor the dog would be allowed to take the place of a spoiled and pampered child. There is a modern craze for extravagant and unjustifiable expenditure upon pet animals that is a standing disgrace to common sense and to suffering humanity. The dog must have his wing of a chicken, while children starve and die from lack of proper feeding. We live in a mad age, when children go naked and a dogs' tailor flourishes. Even the dog and cat suffer outrages upon their natural place in the cosmic order.

Religious Influence

ENGLAND is to have a new Church newspaper with the above name. The prospectus is gorgeous and runs to twenty-three pages of information. There are letters of expression of repressed sympathy signed with great names like Randall Cantuar, Cosmo Ebor, I. B. Armagh and W. Brechin—four heads of four churches. Three other Bishops, an earl, two headmasters and a baronet, with lesser lights, have all said "I think," and "I wish." It will be a brave birth, and we wish it all success. Its object is so wide and profound that it is not easy to grasp all that it will do or be. All this may look as if "writ sarcastic," but it is not intended to be so. One is especially struck with the difference of methods in the Old Country and in Canada. There they believe in testimonials, and so testimonials have a real value; here we have no use for them, unless they are of a pecuniary nature, when we adore them. Here the method would be to publish the paper and make it go, and if it succeeded it would be filling a real want. If it did not it would go to the scrap heap. The difference seems to amount to a larger regard for other people's opinions in England, and to a larger reliance on one's own personal judgment in Canada. Both have their merits and dangers. In the former there is more scope for humility, and some danger of shirking responsibility; in the latter is the possibility of greater initiative with some prospect of hardness or conceit. However, it is very natural when we remember that one country is old, established and conservative, and the other is new, young and go-ahead. We may learn an important lesson from it, and that is it is almost hopeless at times to bring the two nationalities together. There are Englishmen who would never be happy or get on in Canada, and there are Canadians who would perish early in Britain. The former should stay at home, the latter would probably get away before any fatal catastrophe seized them.

"The Challenge"

FEBRUARY the first, the Fourth Sunday after the Epiphany, is to be observed in Chicago as "Go to Church" Sunday. The movement has much to commend it. Of course there are fifty-two Sundays in the year that *ought* to be observed as "Go to Church" Sunday, but still for many who have lapsed from this rule or never observed it, there has to be a starting over again, or a new beginning which might just as well be "Go to Church" Sunday as any other. The idea is that every person throughout the city and the suburbs shall attend some place of worship on that day. The Bishop of Chicago is supporting the movement. We in Canada, who are more conservative than our American friends are perhaps inclined to think this matter of inducing people to attend Church a rather sensational one, and to deplore the increase of special days not specified in the Church's Calendar, but when one reads the suggestions for preparation contained in the letter which the Church's representative on the executive committee for the movement has

"Go to Church" Sunday

issued to the clergy of Chicago and finds among them an earnest request for "much prayer at the altar and daily at noon, everybody being urged to take the whole subject earnestly into their daily devotions, and also special efforts for corporate Communions for men and boys," one cannot help thinking that if these are followed much good will result.

Lord Strathcona

WITH the passing of Lord Strathcona, Canada has lost one of her leading representative men. His death is sincerely deplored throughout the Empire. Far and wide during the last few days the interesting details of his life and work have been published. Born of Scotch parents, he rose by successive stages from a junior clerkship in the Hudson Bay Company to that of Britain's oldest peer, and one of Canada's greatest philanthropists. It is, we think, and rightly, as an Imperialist and an educationalist that his name will be kept in the history of Canada. Under Imperialism, his services in raising "The Strathcona Horse" for the South African War, and under education his gifts to McGill and other objects will be his best monuments to posterity.

Retreats

THE Archbishop of York, in his customary New Year's Letter to the C.E.M.S. urges upon the society the necessity and value of the Retreat as a means whereby a more united spirit of faith and adventure may be attained. He says: My mind was busy with the questions, How can we get these groups of men to inspire their brethren with the true spirit of our movement—men who have seen the vision and been kindled by the fire which can enable them and their fellows to *go out* to meet the calls which come sounding in our ears? The answer came in the words (St. Mark vi., 31), "Jesus said unto them; *'Come ye yourselves apart.'"* He Himself trained His own Apostles by *the method of Retreat*: by taking them apart "to be with Him." He gave them the invitation "Come," before He gave them the great commission "Go." I feel sure that to create and inspire this "Apostolate" of the Men's Society we must use this same method of Retreat. "Come ye yourselves apart." I ask you to take up and use the movement for Retreats for Laymen which have been so wonderfully blessed elsewhere. I am anxious to make three points clear: (1) A Retreat is not a mere Quiet Day. This is good, as many of you have found. I hope that these Quiet Days may be increasingly used. But a Retreat means a definite coming apart to be with Christ for three or four, or at least two, whole days. (2) A Retreat does not involve any one fixed method. Methods must be varied to suit the conditions of the particular men who attend. We must learn by experience, and not at the outset limit ourselves by any stereotyped system. (3) Let us banish once and for all any idea that Retreats belong to any particular party in the Church. "Evangelicals" and "Catholics" alike have the same need, in these confused and restless times, of days in which they can come apart from the world and be in communion with Christ.

The one point I wish to put before you this year is that if we are to go further out we must come further in. Let us *all* hear this year the word of the Master—*"Come ye yourselves apart."*

World Conference on Faith and Order

THE following list of the 35 commissions already appointed to arrange for and conduct the World Conference on Faith and Order is evidence of the progress made since the appointment of the first Commissions in 1910. It is probable, however, that years must elapse before the Conference can be called. The country is the United States unless otherwise specified.

ANGLICAN—The Protestant Episcopal Church; the Church of England in Canada; in Argentina; in England; the Episcopal Church in Scotland; the Church of Ireland; the Church of England in India; the Chinese Church or Chung Hua Sheng Kung Hui; the Nippon Sei Kokwai or Holy Catholic Church of Japan; the Church of England in Australia and Tasmania; the Church of the Province of South Africa.

BAPTIST—The Northern Baptist Convention; the Southern Baptist Convention; the Free Baptist Conference; the Seventh Day Baptist General Conference; the Baptist Union of Great Britain and Ireland.

CONGREGATIONAL—The National Council of Congregational Churches.

DISCIPLES OF CHRIST—A Commission has been appointed for the United States and Canada, and another for Great Britain.

LUTHERAN—The General Synod of the Evangelical Lutheran Church in the U. S. A.

METHODIST—The Methodist Episcopal Church; the Methodist Episcopal Church, South; the Methodist Church in Canada; the Wesleyan Methodist Conference in England, whose Commissions by arrangement represents also the Irish Conference.

MORAVIAN—The Moravian Church in America, Northern Province; Southern Province; the Moravian Church in Great Britain and Ireland.

OLD CATHOLIC—The Council of the Bishops of the Old Catholic Churches in Europe.

PRESBYTERIAN—The Presbyterian Church in the U. S. A.; the Presbyterian Church in the U.S.; the United Presbyterian Church of North America; the Alliance of Reformed Churches holding the Presbyterian System; the Reformed Church in the United States; the Reformed Church in America; the Reformed Presbyterian Church in North America.

Acknowledgements of invitations to appoint Commissions have been received from many communions not here listed, with promise of cordial co-operation. Some of the most recently received of such letters come from the Federal Executive of the Disciples of Christ in Australia, and from officers of the Congregational Union, the Presbyterian Assembly and the Methodist Conference in Australia and New Zealand.

The Synod of the Church of England in the Province of South Africa has voted its hearty approval of the aims of the Conference, and suggests that discussions on the subject might be usefully held in the various dioceses and that individual Churchmen should apply to Robert H. Gardiner, Gardiner, Maine, U.S.A., to be included in the mailing list to which the publications by the Commission of the Protestant Episcopal Church are mailed. The Bishop of Bloemfontein was asked to act for the Synod with the other Commissions to arrange for the Conference.

The Committee on Church Union of the Presbyterian Church of Canada, which has been negotiating with the Methodist and the Congregational Churches as to union, brought before the joint committee of the three bodies the desirability of a complete survey of Church conditions throughout the Dominion of Canada, in order that before any vote is taken on the union of the three Churches, the people may know the facts. This plan was ratified by the joint committee of the three negotiating Churches, and a representative of each Church has been appointed to arrange for the proposed survey.

At a recent conference on unity, entirely tentative in character, held at Melbourne, Australia, 150 ministers and leaders of seven communions unanimously resolved to carry on the work toward union of the Churches, and another conference will be summoned when the time seems ripe.

In the United States, the proposed union between the United and the Southern Presbyterian Churches is being ardently discussed.

All sections of the Methodist family in Australia, including Wesleyans, Primitive Methodists, Bible Christians, Methodist New Connexion, Methodist Free Church, are acting together under one general conference. The same holds true in New Zealand, where all the Methodists, including the Primitive Methodists, are united under one Conference.

IF I CAN BEAR HIS CROSS

If I can bear His cross,
What matters scorn of men, my grief and loss,
Ambition's failure, all that I have sought,
Except what I in love for Christ have wrought?

If I can see His face,
By faith a vision of His beauty trace,
What matter if my path be thorny now?
I see the radiant light upon His brow.

If I can hear His voice,
My throbbing heart, though wounded, shall rejoice;
What though I wander through bewild'ring ways?
My soul shall evermore my Saviour praise.

If I can feel His hand,
That guides me onward to the better land,
What though my tears must fall? I see a light.
Through mists of sorrow ever shining bright.

Dear Lord, I turn to Thee,
My hope in life, through death, eternity!
My cross is radiant now with flowers fair,
Oh, make my life through love a living prayer!

—*Martha A. Kidder, in "Living Church."*

"If our purpose be dull or wayward, the march of life will be slow. The soul which has no fixed purpose in life is lost. To be everywhere is to be nowhere. No sense of vocation; no profession and garnered results. Clarity of purpose creates a passion for duty, and a passion for duty incites to strong and persistent crusade."

"Christ is the key to joyous, triumphant life."

UNTO US

AS we pass away from Christmastide it is well to ask ourselves what effect it has left upon our life and our future living. There is no Festival that has so much of pure human pleasure and rejoicing in it, and Christmas is in this respect a great contrast to Easter. At Christmas we feel it is quite natural as well as customary to give parties and to go to them, but we cannot associate Easter with the same type of rejoicing. The shadow of the Cross on Good Friday has left an impression that means an abiding seriousness of deportment even in the Easter joy. From the exuberance and the naturalness of the Christmas festival we are in a greater danger of neglecting the meaning and the use of Christmas than we should be of neglecting Easter teaching at Eastertide. Again, Christmas is so closely bound up with gifts and giving. We give to them whom we love, to the poor and distressed, to those who serve and help us, and there is always a possibility of our getting to think or feel that in the smaller or greater act of self-denial, we have attained the completeness of Christmas duty. The lesson of the Festival is a great deal more than that, for it is to teach that God and man are for ever united. The Incarnation, or assuming of our human nature of the Eternal Son of God, is the promise to us of endless perfection, the realizing of vast possibilities for the human race individually and collectively. Has Christmas left this impression upon us? Because He was the Son of God, therefore it is not only possible but a fact that we are the sons of God also, as we are made members of Christ and children of God at our baptism. Because He is the Headand the Church is His Body we are brought collectively into a position of union, of inspiration, and of eternity with Him. Do we also sufficiently understand what a solemn seriousness is given to the judgment because our Lord was made man? He will judge us out of the experience of a human life that He has lived, and of an experience of temptation that He has faced to the uttermost, and out of the experience of an obedience and suffering superior to that of any other human soul. So it is well to look at the season so rapidly passing and think to ourselves that it ought to have left us better equipped for the Lenten struggle of the human soul, and better able to realize the Resurrection not only of the future, but of the present conquest of self. And yet it is hard to keep these thoughts in our minds in the midst of the rush and the turmoil of living. It would not matter so much were it not that they contain within them the issues of life and death, that they and they alone are the only things that really matter, for they alone have in them the essence of eternity. We shall probably be accused of making people depressed, of robbing a joyous season of its joy in thus accentuating the dogmatic side of Christmas. There is nothing depressing about great facts that are fraught with great results of welfare and happiness, for the depression really is in the neglecting them, and in the relying on small goods to the loss of the chance of greater ones. Look back yourself to your Christmas communion, your gifts and benefactions, your hospitality given and received, your family reunion with all its pleasures, and you will have to acknowledge that the only one that is a fruitful happiness is the Christmas communion, and that you owe to the Incarnation. In the gifts there was a possibility of dissatisfaction, in the hospitality there was a sense of inadequacy, in the family reunion there was the missing friend, and the friend soon to be missed, but in the Holy Communion there was an assurance of eternity, of the eternity of love, of the perpetual care and grace of God Himself. He gave Himself to you, you offer to Him your soul and body—an exchange of gifts far outstripping the joy of Christmas gifts. He invited you to His feast and He gave to you His own Body and Blood that you should never hunger or thirst spiritually, even throughout eternity. At that reunion you were in touch with the whole communion of Saints perfected, of human brothers and sisters all striving for the Saints' rest, a reunion when breaks never come to mar the festival, and when all sorrow and sighing are banished away. So let us all before we pass on to the threshold of Lent, assure ourselves that we have not missed the reality and grasped the shadow. What a God is ours who thus provides for His children, and who, as an assurance and means of His love has given to us His Son, that thereby we should become the children of God, being through the Incarnation for ever united to the Godhead.

Toronto's Little Churches

XI.—The Holy Orthodox Eastern Church

By the Rev. D. Convers

Part I.

THE columns of *Church Life* are said to be a good advertising medium. I can well believe it. For early last November they contained an article on "The Holy Orthodox Greek Church," among "Toronto's Little Churches," and ever since I have had a different correspondent writing to me each week on some aspect or other of that vast communion we call roughly the "Greek Orthodox Church," although a majority of its children are not Greek in race or language. Only the Greek section, however, is actually in Toronto. Still the readers of *Church Life* may be interested in what I saw last Sunday in Philadelphia, the most successful work carried on by any of our own communion amongst the Slavs of that church. It is almost intercommunion and may offer hints and suggestions to any Canadian clergymen who wish seriously to work for such a condition as to insure full intercommunion in the next generation between them and us. Let me describe what I saw in the Church of the Advent, Fifth St., above Buttonwood, Philadelphia, on Jan. 11, 1914, being the first Sunday after Epiphany by our reckoning; but, since these Easterns do not all receive the Gregorian calendar, it was, in the "Old Style," thirteen days later, the Sunday after Christmas and before the New Year, Dec. 29.

The Advent is one of our own parishes, in and of the Diocese of Pennsylvania, under the jurisdiction of Bishop Runelander, once a flourishing parish, where Phillips Brooks, later Bishop of Massachusetts, was once Rector, laying the foundations of his reputation as a most remarkable preacher. But of late, Slavonic immigration has driven away the English speaking population, leaving the merest handful; although the English-speaking Rector, Church Wardens and Vestrymen still constitute the corporation and hold the title to the property. So few are they, that when on festivals, some service must be omitted for the day because of lack of time for all, the English is the one given up; they can go elsewhere, the foreigners cannot.

The main door of the church opens directly from the street into a small vestibule, behind which is a parish hall on the street level, and on each side stairs lead up to the church above. Mounting you find a small church, with old-fashioned pews and pew doors, seating five to six hundred, with a west gallery, a choir slightly raised at the east end, and a temporary choir screen; the altar is against the wall in the little apsidal recess constituting the sanctuary. Under the three windows of the apse are the texts in English: "Son of Man." "Lo! I come." "Son of God," proclaiming faith in the Incarnation, and hinting at the parochial name. I got in too late for the first service of the day, the Servian mass, sung in Slavonic, with English secreta, by the Rector, a priest in Anglican orders, assisted by a Polish deacon. Not being present, I do not know if there was a sermon; but, if so, it was almost certainly in German, which the Rector speaks fluently, and nearly all Slavs in Philadelphia, being from Austria-Hungary, where it is the official language, I understand. I got in during the second service, the Roumanian mass, celebrated by the Rev. Constantine Pinca, a protopope, from Hermanstadt, Hungary. Just exactly what a protopope is, I do not know, but he was one anyway. He is an ecclesiastical dignitary, in priest's orders, entitled to use some articles of episcopal dress, mitre, etc., and had been visiting the Roumanian churches on this side, spending the one Sunday in Philadelphia, was to sail for Europe on the Monday. He

was a fine looking man, scarcely middle aged, rather stout, and was wearing at the moment what looked like a green cape. For the Orthodox have no well defined sequence of colours. The choir had no ecclesiastical garments and were singing without instrumental accompaniment. As it was his only Sunday here, they transferred to it several occasional offices which naturally would have fallen on other days, and so I saw several, although I unfortunately missed a christening which came at the very end.

The honour of singing the Epistle was given to a boy about thirteen, because in school he came out at the head of the class; and he came in his usual attire from the congregation, and sang it in front of the choir, facing the altar. No one genuflected in passing the reserved sacrament, but all bowed and crossed themselves. While the Epistle was being sung a lay helper was busy taking out the half burnt candles at the altar and blowing them out, replacing them by fresh ones which he lighted. The service going on uninterruptedly. Do they always light fresh candles for the Gospel, I wonder? A vessel of water was put before the screen, and several of the congregation gathered round with lighted candles. I fancied I was about to see the baptism, confirmation and first communion of an infant, but it was the first blessing of water which would naturally have taken place at their Epiphany, but was transferred to this day. Before singing the Gospel, the celebrant carried it, wrapped more or less in a veil, from the altar to the screen, making the sign of the cross with it in the air towards the congregation. Every body was censed again and again in the service, as I could see from my place in the sanctuary.

When the sermon began, I was beckoned out and taken to the parish hall below to see "something I would be interested in." So I was. It was the formation and start of the procession, headed by Russian and United States flags, and escorting the reserved Sacrament in a brass tabernacle, from the Advent, where a congregation of (say) two hundred Ruthenians have worshipped for the last four years, to their own new church, two or three blocks away, wherein that day they were to have their first mass. Before starting their Russian priest made a little address in good English to thank the Rector of the Advent for his hospitable reception and kind care in the days when that congregation was too weak and poor to have a priest of their own. Now they have a priest and henceforth, a church of their own. The Rector's reply was a model one for the occasion. Returning to the church, I found the sermon over and the mass nearly ended. At the end, came another occasional service, taking place three or four times a year, and which is in object not unlike the renewal of vows, common in our own parochial missions. The congregation, men first, and afterwards women and children, filed up past the priest standing before the screen. Each stooped to kiss an icon on the table, I could not see from where I was, whether that icon represented our Lord or our Lady, the two that even the poorest Orthodox church insists on having upon the iconostasis The Advent has no such screen, which are lofty and rich in wealthy churches in Russia. A single icon in the Kasan Cathedral is said to be adorned with jewels to the value of $60,000. The one they kissed at the Advent was less expensive. Many are just painted on wood or ivory, some of mosaic work, some enamel, some have a curious cameo effect by being covered by gold, silver or seed pearls over all except the painted face and raised hands of Christ or the saint or angel represented. The protopriest was himself first signed on the forehead by the Rector, using chrism blessed by a Bishop, such as is used in their confirmation, as a token that whatever of authority he exercised there came from the jurisdiction of the Rector and was exercised by his permission, and then the protopriest signed all who presented themselves. Most of the people, in true Eastern style, kissed the priest's hand. If the whole congregation at that service numbered 350, some 275 were men, 75 women. The mass being over, a candle bearing procession led the way down the church and into the open air where they gathered, on the sidewalk for the second "benediction of water." The way in which they kept those candles lighted in the high wind was marvellous. Water in two or three open vessels was there and they obeyed the rubric of their book, which says that on the Ephipany, "after the liturgy, under the open sky," they are to bless all "rivers, lakes, pools and wells." This holy water is more or less sprinkled by the celebrant over the gathered faithful, used by them as they cross themselves, drunk from the hollow of their hand and used in baptisms and the like. Books of travel tell of this blessing at the Jordan, at the Neva in St. Petersburg, and at other places. This congregation returned to the church and there was a baptism, confirmation and first communion of a baby which I missed. The whole service with all these additions lasted about three hours.

I saw the Armenians prepare and began their mass. Unlike the stronger congregations, they allow women to share in their choirs, clad in a white surplice, with a red, deep collar (almost a small cloak) bearing a gift cross word over it, and a white linen cap, whose cross-embroidered starched front turned up like an inverted visor. These people used an organ. When they began only twenty were in church, but as many more came in late. I was told, however, that next Sunday they will crowd the church, for their colony has about 600 families, but they only come in great numbers on festivals. These Orientals are not wholly unlike ourselves, you see.

Work to draw these Eastern churches and ourselves nearer together *can* be done by our clergy, for it actually *is* done. Here you see some of the results, but not all, since another such congregation is housed in another of our own parish churches, St. John's, and the Rector of the Advent, Rev. E. M. Frank, has organized some congregations of a like kind in many places in New Jersey, Pennsylvania, and Deleware. How did it come about? Rev. E. M. Frank was made deacon and priest by the late Bishop Grafton of Fond du Lac, who had several old catholic congregations under his jurisdiction as a part of his diocese. Here Frank met a Polish Roman Catholic priest who, with his congregation, had parted from that communion, and who was in due time consecrated Bishop by the old Catholic Bishops in Europe, and became the leader of the Independant Polish Church. Frank worked with Bishop Kozlowski as his chaplain. Bishop Kozlowski accepted the "Quadrilateral" as it was called, and asked, with his flock of Poles, Ruthenians and others to be received into full communion with us. Our House of Bishops who had put forth the "Quadrilateral," later re-published by the Lambeth Conference, never officially replied to his request, and Bishop Kozlowski died before intercommunion was formally established.

Consequently, when Frank came to Philadelphia, he was more or less known to the Poles and Slavs, and easily began work with them. The lessons of his experience may be of interest and of use to any Canadian priest eager to work for Christianity among the Slavic races. I shall give some of them in a second part.

The Brotherhood of St. Andrew

19th Dominion Convention in Canada

IT is ten years since the Dominion Convention of the Brotherhood of St. Andrew met in Winnipeg, and now again arrangements are under way to give the Brotherhood a warm and well organized welcome next September, when the Dominion Convention is invited to meet again in the growing city of Winnipeg. With the cordial approval of His Grace the Primate of Canada, who is a hearty supporter of the Brotherhood, the date for the convention has been set for September 24th to 27th, 1914. This date is calculated to catch some of the foremost of our spiritual leaders, both among the clergy and the laity,as they return from Vancouver, where the General Synod is to hold its triennial meeting next September. At its meeting on January 6th, the Winnipeg Assembly of the Brotherhood held a most interesting meeting of organization and considered itself very fortunate in securing as its convention secretary W. A. Cowperthwaite, formerly a Dominion Council member for New Brunswick, now of Winnipeg.

The following is the personnel of the Convention Committee:—

Chairman: W. H. Hammill, All Saints' Chapter.
Secretary: W. A. Cowperthwaite.
1st Asst. Sec.: A. V. Weaver, St. Matthew's Chapter.
2nd Asst. Sec.: F. S. H. Jenkins.
3rd Asst. Sec.: H. F. Bode, St. Margaret's Chapter.
Treasurer: A. H. Young, All Saints' Chapter.

Committee members who are also chairmen of the sub-committees named:—

Prayer Committee—Ven. Archdeacon Fortin, Winnipeg.
Music Committee—S. W. Smith, Winnipeg.
Transportation Committee—E. B. Loucks, Winnipeg.
Hospitality Committee—F. F. LeMaistre, Winnipeg.
Publicity Committee—Dr. H. M. Speechly, Pilot Mound, Man.
Halls Committee—W. H. Hammill, Winnipeg.
Reception Committee—Jas. M. Hargreaves, Winnipeg.
Programme Committee—A. H. Young, Winnipeg.
Printing Committee—E. A. V. Mitchell, Winnipeg.
Registration Committee—J. Thompson, Winnipeg.
Mass Meeting Committee—L. B. Robinson, Winnipeg.
Finance Committee—J. G. Dagg, Winnipeg.

The Field Secretary for the West, F. A. Williams, is working vigorously to arouse interest in the Convention as well as in the routine work of the Brotherhood.

I don't readily forget old friends, nor easily stop loving anybody I have ever loved. However, I have learned long ago not to expect more than three people to care for me at a time —maybe I'm extravagant in saying three.—*James Russell Lowell.*

The Reunion

By H. A. CODY

THERE had been no congregational reunion at St. Barnabas' Church for several years, so the rector, the Rev. Philo Marks, decided that one was in order. He determined that it should be a grand affair, and that invitations should be sent out to every member of the parish. The Willing Gleaners undertook to look after the refreshments, while a committee from the choir was chosen to arrange for a programme during the evening.

For the next three weeks there was much activity exhibited in making the necessary preparations. The Willing Gleaners met often to be sure how much each one was to contribute, who were to bring tablecloths, how many dishes they would need, and to consider all the minor details connected with the affair. The programme committee did excellent work, and numerous were the practices which took place.

The night of the reunion was most favourable, and the large school room was soon filled. Chairs had been arranged in groups, and these were all filled. The groups consisted of families and intimate acquaintances, and as the rector ran his eyes over the gathering he noted that between these groups there was an almost impassable gulf. Next to the Straceys, the big people of the parish, sat poor Mrs. Figey, with three of her most intimate friends. Of course, there was no conversation between these groups. The idea of mingling was impossible, utterly ridiculous. It was the same in other parts of the room. Occasionally two groups would exchange a few words, but very few. A number of people were strangers, who had recently come into the parish. Though the rector went around and spoke to them all, apart from this they were left severely to themselves. None of the old life long members considered it their business to extend the hand of welcome to the newcomers.

The entertainment was a splendid success. The Rev. Philo gave an opening address, and in a humorous manner requested all to act like one big family on this occasion, though his words had not the slightest effect of thawing out the icy groups. Then followed music, recitations, and singing. Just at the close of the programme the Bishop of the Diocese, who happened to be in town, dropped in, made a delightful speech, and spoke encouragingly of the spirit of harmony which existed at St. Barnabas. Then followed refreshments, served by beautiful maidens, all in white, assisted by several young men.

The rector's heart was happy that night, and he confided to his wife that the affair had been a success, the most gratifying reunion which had ever been held in the parish, and he believed that much good would come of it. The *Daily News* the next morning devoted half a column to the reunion at St. Barnabas'. Its success, so the paper said, was great, and it suggested that such gatherings might be held more often, and would prove of a great benefit not only to the Church but to the whole community as well. The Willing Gleaners were heartily complimented upon the carrying out of their part in such an efficient manner.

It was with a shining face and a light heart that the Rev. Philo started forth upon his daily afternoon calls. There was now a new topic of conversation, and he wished to hear from his parishioners themselves how they had enjoyed the reunion.

His first call was upon a family who had recently come to the parish. Mr. Stiney, the husband, was at work, but his wife came to the door, and ushered the visitor into the parlor. It did not take the Rev. Philo long to come to the subject which was uppermost in his mind.

"I was so pleased, Mrs. Stiney," he began, "to see you at the reunion last night. You met quite a number of the people of St. Barnabas, I suppose, and so you will feel now more at home."

"Indeed I didn't," was the emphatic reply. "You were the only one who spoke to me."

"Dear me, I'm so sorry," and the rector shuffled somewhat uneasily on his chair. "But you enjoyed the entertainment, I hope. The singing and the recitations were so good."

"But I didn't go for the entertainment, Mr. Marks. I wished to get acquainted with the people of your Church, and I thought that was what the reunion was for. I can go to the nickel show or to the Opera House for entertainment."

The rector tried to explain, and smooth matters over, but when he left the house he felt that he had only made matters worse. He knew how true were Mrs. Stiney's words, and others had said the same things only much more emphatically.

He was thinking thus when he came to the Sawyers' house. He would just run in and have a word with Mrs. Sawyer, and get cheered up a bit, for he was feeling somewhat depressed. As he was admitted he noticed that Mrs. Sawyers' greeting was not as cordial as formerly. He wondered at this for the Sawyers were among the most faithful members of his church. And, besides, Della, the favourite daughter, had sung the previous evening. What could be the matter? he asked himself.

"Della sang very nicely last night, Mrs. Sawyer," he at length remarked. "Her voice was so clear, and she could be heard distinctly all over the building."

Mrs. Sawyer gave her well-poised head a slight toss, and the Rev. Philo knew from past experiences what that meant.

"And you thought she sang well, did you?" was her response. "Then you are the only one who thought so."

"Why, what do you mean? I don't understand you," and the rector showed his bewilderment.

"You didn't? Well, that's strange. But did you not notice that Rita Best, the daughter of a poor labouring man, was encored twice while Della was not even encored once?"

"Well now, that was too bad," the rector hastened to add. "But perhaps there was some mistake. It is sometimes hard to account for such things."

"Oh, it is not hard to account for *that*," and again the head was tossed in a most significant manner. "People are jealous of us. They know that my husband has a good position, and that we will not mix with everybody. They are jealous, and that's the whole matter, and to think of them venting their spite upon poor little Della when she really did sing very sweetly. I have known of this feeling of jealousy for some time, but said nothing about it to you. Now, however, I think you should know what contemptible people there are in St. Barnabas', who will hit at parents through an innocent child. Della declares that she can never go back to the Sunday School again, and I shan't urge her. It would be most humiliating, and the other girls would laugh and talk, for I am sure they all noticed it."

The Rev. Philo stumbled out of the Sawyer house. His head was in a whirl, and he wished to get into the fresh air to think. He had not gone far when he came to the Pennyweights. He would call here, for Mrs. Pennyweight was always bright, and just bubbling over with fun. She was at home, and the rector breathed a sigh of relief as he noticed her smile of welcome. This was soon banished, however, when the fateful word "reunion" was mentioned.

"Do you call *that* a reunion, Mr. Marks?" she demanded. "It was more like a disunion."

"In what way?" Mrs. Pennyweight," the rector queried, now somewhat upon his guard.

"What! haven't you heard what the people have been saying? I've had several callers today, and they were all telling me about it. The Uppercrusts are annoyed because Mrs. Flannigan was there, and Mrs. Flannigan is just boiling because the Uppercrusts would not speak to her. And I think, Mr. Marks, that there was very poor judgment used in the whole affair."

"Indeed, and in what way?" the parson replied, clutching his hat more firmly in his hands.

"Why, in the committee leaving my Nellie out of the programme."

"But I understood she did not wish to take part," the rector replied in surprise. "The committee told me that she was asked, and she refused."

"Oh, I know that. But you see, Mr. Marks, Nellie is very shy, and a little coaxing would have brought her around all right. She has a good voice, and I am real sorry that she was left out."

"So am I, Mrs. Pennyweight, very sorry."

"And I believe she was not wanted," Mrs. Pennyweight continued. "We are poor people, and you know how poor people have to suffer. Now Della Sawyer, who has a poor voice, was on the programme just because the committee did not dare to leave her out, and to think of Nellie being overlooked."

"But she was not overlooked, Mrs. Pennyweight," the parson asserted. "She was asked as much as the rest, and when she said she did not wish to sing, the committee took her at her word."

"Oh, very well, Mr. Marks," was the resigned reply. "You may say so, but you think differently. Mr. Pennyweight feels very badly about it, and I might as well tell you now as at any other time, that he has decided to go with Nellie to St. Martin's Church. I, of course, have talked with him, but to no purpose. He declares that he will no longer attend a church where such a difference is made between poor and rich people."

The Rev. Philo now determined to go home. His head was aching, and he could not think of making any more calls that afternoon. The word reunion was ringing in his ears. He did not dare to look any one in the face as he hurried along the street. He was fearful lest some one should stop him and begin to speak about the subject which was now becoming so hateful to him.

Passing by Mr. Tweedle's store, where almost everything was kept,

the rector decided to drop in for a headache powder, which had relieved him on former occasions. Mr. Tweedle was one of his parishioners who had to be handled with extreme care, so he determined not to mention the word reunion to him. He would steer clear of the subject after this.

"And how did everything come off last night, parson?" Mr. Tweedle inquired, as he wrapped up the powder in a piece of an old newspaper.

"I didn't see you there, Mr. Tweedle," the rector replied, endeavouring to evade answering the question.

"Not on your life," was the emphatic response. "I was going, but when I found how I was being treated, I would not go, and what is more, I wouldn't let my family go either."

"Oh, what was wrong? I'm sorry if anything unpleasant happened," and the Rev. Philo clutched the little package, and glanced toward the door.

"I was shabbily treated, that's what's the matter," the storekeeper continued. "My shop is nearest the church, and instead of coming to me for the tea, coffee, and sugar, you got it from Josh Tibbs up the street."

"But I had nothing to do with that," the clergyman hastened to explain. "Mr. Tibbs sent them down."

"He did?"

"Certainly."

"But didn't you order them?"

"No."

"Didn't the Willing Gleaners give him the order?"

"No."

Mr. Tweedle's eyes now opened wide with amazement, and he stared hard at the Rev. Philo as if he believed him to be a great liar.

"No one was asked to give anything," the rector explained. "Mr. Tibbs, hearing of the reunion when I gave it out in church, sent down the tea, coffee, and sugar of his own freewill."

"But I didn't hear of it," Mr. Tweedle insisted.

"Were you not at church, then?"

"No, I was not feeling well that day. But that's not the point, parson. I see through Josh Tibbs' game. He gave those things to curry favour with the Willing Gleaners. Ah, I see through his scheme. That's all he goes to church for; simply to get trade. I can do without the members of St. Barnabas', and they can do without me. I've given ten cents every Sunday for the last year, but not another cent do I give to a church which has such a member as Josh Tibbs, so there."

The Rev. Philo Marks left the angry storekeeper standing behind the counter, opened the door softly, and walked out. It was late in the afternoon when he reached his own house. All was quiet there, so he made his way at once to his study. Here he sat down in a large chair and gazed thoughtfully out of the window. Everything in the room betokened the worker. Over by the east window was his type writer; on a table to the left were numerous reports, while on his desk lay the partly prepared sermon for next Sunday. The rector has not mind for such things now. What did they all amount to anyway? he asked himself. He might plan and work, but so many of his people were but children, making mountains out of mole hills.

And as he sat there, his wife entered the room. Upon her face was a look of worry, as she sat down by her husband's side.

"Well, dear, how did you make out at The Busy Bees today?" the Rev. Philo asked.

"Oh, everything was awful!" was the reply. "I am just tired and sick."

"Oh!" It was all her husband could say.

"Yes, Philo, the Busy Bees are furious because they were not asked to assist with the reunion."

"But they had charge of the sale of fancy goods last year," her husband explained. "Didn't you mention that?"

"Indeed I did, but it made no difference. They all said that the Willing Gleaners were running everything, church and parson alike. Mrs. Tettle's tongue ran constantly. I think it was the credit given to the Gleaners in the newspaper this morning which made them so jealous. Mrs. Tettle said that when the Busy Bees did any work no one said a word about it. I think you had better go to the next meeting, Philo, and try to smooth matters out."

The Rev. Philo said very little that evening. He ate his supper in silence, and afterwards retired to his study. First of all he picked up the clipping about the reunion which was lying upon his desk, tore it into fragments, and threw all into the waste basket. Then he took down his dictionary, and scored out the word reunion. He next went and stood before his books and studied for some time the titles of his Temple Edition of Shakespeare. At last he reached up and laid his hand upon "The Tempest." He hesitated, however, and his hand moved to "Much Ado About Nothing." At length he eagerly seized "Robinson Crusoe," over in the corner and throwing himself upon the sofa, opened the book and began to read.

The Rev. Philo did not sleep well that night. He tossed a great deal, and the words which fell frequently from his lips were "Reunion," "Crusoe," and 'Oh, for a lodge in some vast wilderness.''

Walls of Ancient Jericho

NOT every one who reads it has seen these broken walls which the spade of the excavator has now laid bare; and I thought some of your many readers might like to have a few words from an eye witness who has been on the spot.

During a delightful tour of some six months through Egypt and Palestine, we spent some days in Jericho, driving over its sandy plains, rowing on the River Jordan and the Dead Sea, climbing the Quarantaina behind the Ai Pass and scrambling over the excavated ruins. Those glorious days of hot sunshine in January, those moonlit nights in the "ambient air" of this divine place (as Josephus so rapturously describes it in Bell Ind. iv., 8, c. 3), I shall never forget. The fact that we had left Jerusalem some twenty miles behind and 4,000 feet above in eight degrees of frost and cold winds, added to our enjoyment of the delicious summer warmth of Jericho.

Now, as a visitor to and curious inspector of these

Ruins at Jericho

may I say that they in no way contradict the Bible statements nor Josephus' history, nor tradition, respecting the fortress city of Jericho destroyed by Joshua at God's command.

This fortress of Jericho, commanding the mountain pass of Ai, up into the heart of Northern Palestine, and watered still to-day by the beautiful and abundant "Spring of Elisha," which is also the "Diamond of the Desert" in the opening chapters of Sir Walter Scott's *Talisman,* is to be distinguished from"Herodian Jericho" where Herod the Great had his "winter palace," and hippodrome. That lies nearly two miles away south and its ruins still strew the ground at the foot of the Sudean Pass, while the negroes' huts of the modern Jericho, with its somewhat primitive hotels, mark the site of what must have been the peasants' village. It was probably by its "wayside" on which the "sycamore tree" still flourishes, that the blind beggar, Bartimaeus, sat when "the light of the world" came to him, as described in both St. Luke's Gospel and Longfellow's graphic poem. The existence of these same

Three Jerichos

reconciles the supposed "discrepancies" of the three evangelists.

By the glorious light of the eastern moon, shining above the purple mountains of Moab, we walked out on the first night of our arrival to Ancient Jericho, and passing the gleaming spring, walked round the entire ruin. It did not take us long to compass those walls! Then in the bright sunshine of the next day we went out again. I scrambled all over the walls, and in and out of the small rooms—very small, most of them. An English gentleman staying at Hughes' Hotel with us at Jerusalem, described these ruins as *rotten.* I would translate his slang by poor, mean. I walked round the whole city in twenty minutes, and scrambled over its highest wall, and I am not an athlete. So poor and small is this ruin of Ancient Jericho that the standing army of Joshua could not have found "standing," nor even marching room around it. Indeed the 600,000 could have had a comfortable nap on the plain while the odd 1,730 would have easily compassed round this little city and managed things by themselves.

This the ruin of an ancient Canaanite city, "high walled up to Heaven." This the remains of a typical fortress, such as caused the hearts of Moses' first scouts to "melt like water." (Look at these photos taken by Mr. A. Finder and judge for yourselves.)

The Bible statement answers that question in the negative. "The wall fell down flat, so that the people went up into the city. And they burnt the city with fire."—Josh. 11, 20-24.

Josephus answers that question in the negative. "The wall fell down"; "they burnt the whole city and all the country round about." "If any part of the city escaped the fire, he (Joshua) overthrew it from the foundation."—Art. v., i.; c. 6-8.

Tradition supplies us with an answer that is possible and probable. Behind this same "excavated Jericho" stands on the rising slope of the "Quarantania Mount, another ruin, scattered and low. "What is this?" we asked; and the answer was returned immediately by the friend who accompanied us, a missionary and an inhabitant of Jerusalem for the past twenty years—"Oh! those are the scattered remains of the large and ancient sugar manufactory which once carried on a thriving trade in the days when Saladin and Richard Coeur-de-Lion and later Crusaders scoured this Jericho Plain. And sugar was first introduced into Eng-

land by the Crusaders, who first tasted its sweetness in Palestine."

History entirely supports this tradition, for the Moslem Yâ Kût, in 1225 A.D., tells us "that the sugar cane was largely grown here and that the best sugar in the Ghôr (of Jordan) was made there."

Vide Le Strange, *Palestine under the Moslems,* pages 396-7. I find that Chamber's Encyclopedia supports this statement, while the Encyclopedia Brittanica gives the information under article "Sugar," that it was first made by the Arabs and that the first written mention of sugar in Great Britain was in 1319 A.D., some eighteen years after the Crusaders made their last stand at Athlet, on the Phœnician coast, the Chamberlain of Scotland stating in his accounts that he had paid 1/9½ per pound for sugar, a price to rejoice the grocer's heart.

Now what more reasonable conclusion can we reach, in the light of these combined statements of the Bible, Josephus, tradition and mediæval history than that the inconsiderable ruins excavated at Jericho by the Germans are nothing more than those of a sugar makers' city built by the manufacturers of the sugar grown in the wide and luxuriant plain. That it was built on the ancient Jericho of Canaanite times no one will deny who has even heard of the unearthed city of Gezer with its six cities all successively reared upon the original Canaanite foundation; nor that some of the old ruins were built into the walls of the same

SUGAR TOWN

according to the prevalent fashion of modern Syria. I myself saw the most exquisitely sculptured marble columns from Ephesus built into the Turk's pig styes at the neighbouring village of Ayasalouk.

When further excavations are made at Jericho we may find that not only has this supposed mediæval sugar town been reared upon the deeply buried substructures of the ancient Canaanite Jericho, but that immediately between them lies the ruined fortress of Hiel the Bethelite, which tradition tells us the unhappy father, stung by his wife's reproaches on the death of their baby, Segut, razed to its foundations by the help of workmen.

To those who cavil at my humble suggestion I give another—"Go to Jericho!" and judge for yourself.

C. K. TAYLOR.

The Vicarage, Harmondsworth,
Middlesex, England.

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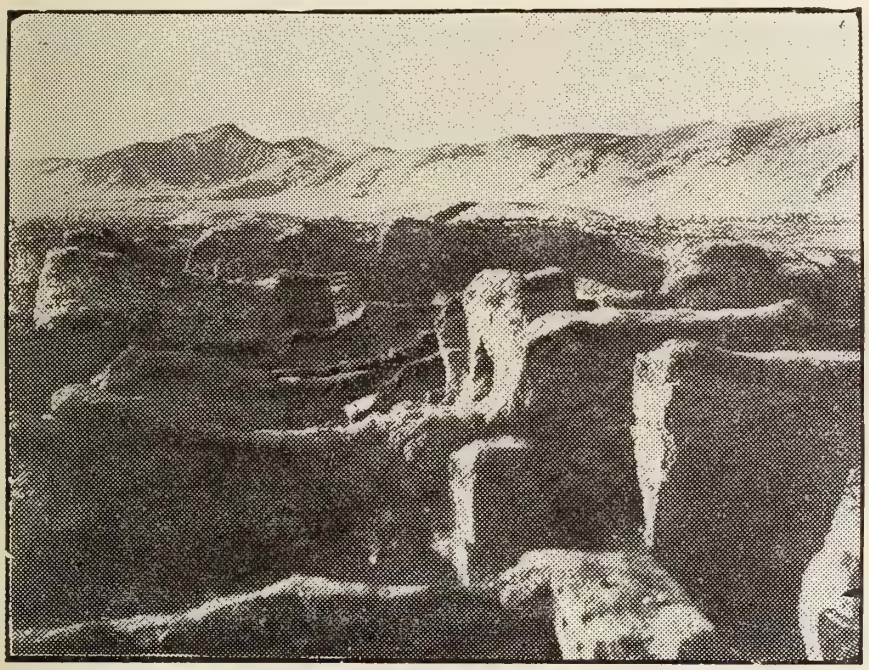

RECENT EXCAVATIONS AT JERICHO

BISHOP DINGLE ON THE INTELLECTUAL EQUIPMENT OF THE CLERGY

THE Bishop of Carlisle read a very striking paper on Tuesday afternoon (13th) at the Islington clerical meeting on the intellectual equipment of the clergy. He maintained that thinking was a supreme Christian duty and especially thinking for ourselves. Thought leaders are in some ways almost as ruinous as money lenders. To let the thoughts of others do duty for our own thinking will inevitably bring on intellectual decrepitude and mental paralysis and our teaching and preaching will consequently dwindle into vague and ineffective echoes and cease to be vigorous and inspiring voices. He deprecated borrowed sermons preached on the credit of borrowed thoughts instead of being paid for in the cash of our own deliberate thinking. They must of course read to get information to grow in knowledge, to ascertain facts, to learn the laws of thought and the colour, weight and arrangement of words. Theology is no exception to other sciences in this matter. The best and highest in the intellectual equipment is not that which crams men with second-hand knowledge, but that which enables them to assimilate knowledge with discernment. He was wholly against packing lads and youths into seminaries until they have been trained to think freely and independently. If, therefore, in the coming generation postulants for the ministry are to be compelled to receive part of their training in theological colleges, let them first have a good intellectual equipment. If that were so, he believed that there was a magnificent future before both colleges and ministry. Some theological colleges have done and are now doing a good and great work, but a better and greater work was before them if they lengthened their cords and strengthened their status. They must be organized and administered not by fragments of the Church, but by the Church as a whole. In this enterprise he trusted that every part of the Church of England would take an active share and not least that part which goes by the honoured name of Evangelical.—F.

ENCOURAGING WORDS

A clergyman in England writes: "One of my former parishioners sends CHURCH LIFE to me regularly. After an experience of Canadian Church papers for nearly twenty years, it is a great joy to think that at last we have got a really good one."

A subscriber writes us this week: "We could not do without your Church paper now, it has become a "household word" with us, and is better than ever we think. I am very glad to read of your largely increased circulation and wish you every success."

A Canon in the Diocese of Algoma says. "I trust that your circulation is increasing, as it deserves to do, considering the Church news you give, and the broad, sensible way in which Church questions are dealt with. Above all, the fairness shewn in publishing different views on the same question."

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ALGOMA

SAULT STE. MARIE

Many clergy are receiving magazines and papers and other literature from our friends in the Old Country. In some cases addresses have changed, in others there is duplication of literature, others wish to know the benefactor's address so as to express gratitude. The solution is, write to the Registrar of Literature, our kind friend Mrs. Orr, Whitemoor, Burdon Lane, Cheam, Surrey, England, or notify the Rev. W. Hardy Johnson, Sault Ste. Marie, Ont. The same holds good, please, if anyone has been overlooked.

Rev. Canon Piercy notifies all through the Algoma Missionary News, the official organ of the diocese, that by order of the Synod of Algoma, special offerings, in envelopes, provided for the purpose, are asked for from every parish, every mission and every mission station towards the maintenance of our mission work within the diocese.

January 20th, St. Luke's pro-Cathedral.—The Quarterly Board Meeting of the Women's Auxiliary of the Diocese of Algoma met in St. Luke's Parish Hall. The President, Mrs. Ironside, being in the chair.

The officers present were: Mrs. Ironside, Mrs. Bennetts, Mrs. Reid, Mrs. Campbell, Mrs. King and Mrs. Whitman. Of representatives: Mrs. W. Cole-Bowen, of St. John the Evangelist's Girls' Auxiliary; Miss Goatbe, of St. Stephen's Junior; Mrs. Elliott, life member, and several of St. Luke's W.A. The meeting opened with prayer and Bible reading.

The President gave a short account of progress since the affiliation of the society, thirteen years ago. Amongst other business:

Corresponding Secretary reported sending notices of St. Andrew's Corporate Communion and week of self-denial. The Treasurer reported on finances and stated that St. Luke's Girls' Auxiliary had sent help to Shingwauk Homes and also to Bishop Lucas, for his boat "The Messenger."

Miss Wilgress, third Vice-President reported a visit to Falkenburg and that Bracebridge and Huntsville were work-

The Junior Secretary read a report. Much appreciation was shewn at the way the Minutes of the last Quarterly Board Meeting had been type written and circulated, so that they were read immediately at parochial branches.

The Girls' Auxiliary have been sending parcels of supplies to St. John's School, Chapleau. In former years bales had been sent by St. Luke's W.A. to China, then Shingwauk needs prevailed; now that the Girls' Auxiliary saw to the latter the W.A. wished to help Japan.

The Bishop of Algoma gave an address in which he described the meeting at Saskatoon and outlined the policy as to raising the necessary money. The intense earnestness of the appeal as heard in the West from those in immediate living with the Western needs, was recited by the Bishop to justify the raising of the apportionment of at least the wealthier congregations.

The Rev. Canon Piercy, Secretary of the Diocesan Executive Committee, which had just met, announced that Synod would meet on June 10, 1914, and asked the co-operation of the Women's Auxiliary, especially as their meeting is arranged at that same date.

The Literary Secretary reported that St. John the Evangelist's Girls' Auxiliary had formed a study class.

A very important request next came from the General Secretary, Miss Carter, who asked that the General Pledge and United Thank-offering be held to the front by each member.

The General Pledge for our Auxiliary this year was raised to $325.00, which might be met by each branch increasing their pledge a little. The pledge was adopted on the motion of Mrs. C. I. Cole-Bowen and Mrs. Reid.

A vote of thanks was passed to Miss Williamson for generous kindness in typing the Minutes of the last Board Meeting.

SCHREIBER

From the Algoma Missionary News we learn that Schreiber study classes have commenced again, "Japan" being the missionary subject. The series of classes was not entered upon until at a celebration of the Holy Communion the spirit of missions had been sought. A large M.S.C.C. map has been presented for the use of the class by one of its members. The "Island Empire of the East" has been purchased by members of the class, each of whom in turn propose as hitherto, giving either a reading or address.

The same magazine gives the list of those ordained on the Fourth Sunday in Advent in the pro-Cathedral, at which the Rev. W. H. Hunter preached, as follows: Deacons, Messrs. P. A. Paris (Trinity College, Toronto), and S. F. Yeomans. To the priesthood, the Rev. E. G. Heaven. Mr. Paris goes to Powassin Mission, Rev. S. F. Yeomans to Bruce Mines.

STURGEON FALLS

In an article on "Sturgeon Falls Mission," where the editor of the Algoma Missionary News is rector, an episcopal visit is described. A visit to Mrs. Sanders, the widow of an Indian missionary, who spent his life in the Diocese of Moosonee, making his headquarters in the neighbourhood of Biscotasing, was much appreciated. She was delighted.

The Bishop confirmed in St. Mary Magdalene's, preaching the sermon. The writer complains of the increasingly evil influence in the place due to Sunday work. If the paper machine men do not work, those in other departments do—must, or quit. Commercial corporations are composed of shareholders in big and small centres who it is certain look for a percentage of interest on money invested without a thought concerning the better weal of the men who make it. This violation of the law—sacred and civil—breaks down the general sense of obligation to obey any law. The population continues to be predominantly of French-Canadian origin and Roman Catholic. And the town is one of the centres of the "Nationalist" movement, which seeks against the laws of the province concerning education—to make the French tongue a language equal to English in this Province of Ontario. It is a sort of little Quebec, where whenever possible the man of English-speaking origin is squeezed out. Praise is bestowed upon the little band of the W.A. who provide the "sinews of war" towards Church improvement.

STEELTON

ST. PETER'S CHURCH.

Mr. William John Howes is expected shortly to assist the priest-in-charge of St. John the Evangelist, Sault Ste. Marie, at this Mission Church in Steelton. In the meanwhile the Rev. B. P. Fuller, Mr. Hodgson Waddle, and Mr. Brown, have helped to maintain the services.

FREDERICTON

MISSIONARY CAMPAIGN IN ST. JOHN.

A three weeks' missionary campaign opened in St. John on Sunday last, with special sermons in the various parishes. These will be continued on February 1st and 8th. The Bishop of Fredericton, Dr. Archer of Kangra, Mr. R. W. Allin and Mr. D. M. Rose are taking part in the campaign. A supper for the Anglican men of St. John will be held on Tuesday, February 10th, and a simultaneous every member canvass will be conducted the following week in all the parishes.

HURON

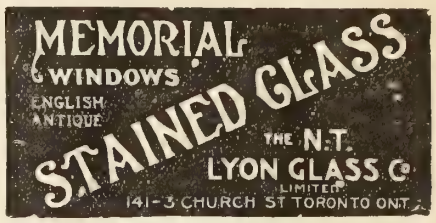
LONDON

St. David's is prospering under its new incumbent, the Rev. Mr. McKegney, the attendance at Sunday School having doubled within the year. Both Mr. and Mrs. McKegney have a happy manner with children and the Church is well filled, although the recent additions have more than doubled its capacity.

The attendance at St. John's, Berlin, has largely increased of late, and the number of communicants on Christmas Day was far in advance of anything in the past history of the parish (except on Easter Day); the Sunday School has increased so as to make the building of a parish house a necessity in the near future. St. Saviour's, Waterloo, is also prospering under the Rev. Mr. Clarke, who with the help of an efficient lay reader, is carrying on the services also at All Saints', Bridgeport.

OTTERVILLE

The Lord Bishop visited this parish on the afternoon of Thursday, January 22nd, and confirmed eight persons.



The Bishop preached a very forceful sermon to the large congregation present, from the text "Whosoever shall receive a prophet in the name of a prophet, shall receive a prophet's reward."

MONTREAL

Montreal Churchmen will be asked to contribute $20,000 to the $200,000 required by the Church of England in Canada for Home and Foreign Missions this year.

An appeal has been made by the clergy of the churches for the amount. It was stated that the money would be largely used for development of the Church in the Northwest, where many of the smaller settlements are still dependent on these funds to carry on their religious work.

This year's appeal is for $4,000 more than last year. Last year's total collection was $160,000. The reason for the increase is that on account of the great increase in the number of immigrants, a greater field for mission and church work has opened up.

NIAGARA

The Sunday School Convention for the Rural Deanery of Lincoln and Welland will be held on Tuesday, February 10th, 1914, at St. John's Church, Thorold.

HAMILTON

A rally of the A.Y.P.A. under the auspices of the churches of the city and district was held on Wednesday evening, in the Church of the Ascension. A. W. Langmuir, Toronto, Dominion President of the Association, presided, and during the evening gave a short but interesting address on the work of the Association. G. Spencer Bate, of Toronto, Second Vice-President of the Dominion Association, was also one of the speakers. The chief speaker of the evening was Rev. W. Norwood, rector of the Memorial Church, London, who took as his theme, "Christianity and the Twentieth Century."

In the course of his remarks, Rev. W. Norwood said that the dominant note of the twentieth century was "optimism," and that with the belief in their Master and themselves, and the power behind them, Christians could go forth *healing the sick, casting out devils and raising the dead.*

In addition to the attendance from the churches of the city, there were present representatives from Ancaster, Dundas, Waterdown, Grimsby, Stoney Creek, Bartonville, Chedoke and West Flamboro.

The Right Rev. the Lord Bishop of Saskatchewan, preached in All Saints' Church on Sunday morning last, and in the Church of the Ascension in the evening.

His Lordship the Bishop of Niagara, preached in St. Philip's Church on Sunday evening and dedicated an altar.

Mr. and Mrs. Waller, missionaries on furlough from Japan, expect to return in a few weeks, they are at present visiting relatives at Bartonville.

At a meeting of the Standing Committee of the Synod of Niagara held in Hamilton, on Tuesday last, it was announced that the Diocese had exceeded both its M.S.C.C. and its Diocesan ap-

portionments by several thousand dollars. The committee decided to employ a clergyman to labour amongst the workmen on the new Welland Canal. His Lordship, the Bishop, has been requested to find a clergyman suitable for the work at once.

An unusual ceremony took place in St. Philip's on the evening of Sunday, January 25th. This was the consecration by Bishop Clark of a portable altar. The various requirements of the parish make the setting apart of a room for the exclusive purposes of a chapel impossible. A movable altar was, therefore, made to be kept ordinarily in the sacristy and brought out into a larger room when wanted for week-day services. The altar, which is only four feet long, looks surprisingly dignified because of the nature of its accessories. There is no retable to give it a fictitous appearance of height. The cross and candlesticks, of which there are only two, stand upon the table itself. The frontal is of crimson and gold tapestry, the altar itself being made of Georgia pine. A folding triptych, forming a dossal and wings, stands behind it, the centre panel being covered with red Tudor Rose tapestry, the side panels filled with striped green denim. For the consecration the altar, with its reredos, was brought into the Church and placed at the foot of the choir steps. In this position, partially hiding the high altar, it gave the Church much of the appearance of a Continental Cathedral with a nave altar in front of that at the end of the choir. The Bishop was attended by Rev. Mr. Waller as his chaplain, and the rector of the Church. These, with the wardens bearing their wands of office and a number of servers, grouped themselves in front of the small altar before the regular service began. The Bishop used prayers for the blessing of a portable altar from the Priest's Prayer Book. As soon as the brief service of benediction was over the tapers were lighted and the general verdict was that the altar, on which also stood two vases of white lilies, looked wonderfully beautiful. His Lordship subsequently preached. There was a crowded congregation.

NOVA SCOTIA

HALIFAX

The annual report of All Saints' Cathedral was the finest in its history—it has been a year of altogether exceptional growth.

The receipts for the year were $14,961.51. The wardens reporting a most generous response to the three special appeals during the year. The disbursements were $14,874.74, leaving a balance in hand of $86.77. The estimates for the ensuing year are as follows:—

Receipts $14,700.00
Expenditure $14,700.00

In the Dean's message printed in the annual report he dwelt upon the need for a home for Cathedral activities, close to the Cathedral itself. "The most imperative of our needs" said he, "is a Cathedral Hall, a fitting memorial to former Deans."

He also urged the need of an increase in the visiting staff by the addition of "one more young and earnest priest," a need which can be perfectly met by a more general use of the envelopes by the members of the congregation, and the duty of systematic giving was urged—a duty no earnest churchman or churchwoman can ignore.

It was announced that very shortly the Cathedral will be enriched by two gifts—a chancel rail, presented by Captain and Mrs. DeCarteret, and choir stalls, the gift of a lady who desires that her name be withheld. By All Saints' Day the Bishop's throne will be in place.

The officers were elected as follows:

Dean's Warden—F. A. Bowman.

Warden, elected by congregation—Controller R. V. Harris.

Committee of Consultation and Advice—S. R. Cossey, A. H. Whitman, J. W. Allison, W. R. C. Hewat, C. A. B. Bullock, Dr. H. K. Macdonald, W. B. Taylor, A. E. Wilkinson, N. C. Mitchell, F. W. Moore, D. L. Tremaine, C. E. Wainwright, A. B. Wisewell, sect. treas.

Delegates to Synod—J. W. Allison, R. V. Harris. Substitutes, F. A. Bowman, C. A. B. Bullock.

Auditor—G. E. E. Nichols.

Representatives on Council, Church of England Institute—C. E. Wainwright, Maynard Bowman.

ST. GEORGE'S

The annual meeting of St. George's Church was the most successful in the history of the Parish and was attended by a large number of parishioners. The rector, the Rev. H. W. Cunningham was in the chair.

The various reports brought in by the many active organizations of the parish were all exceptionally encouraging and were received with hearty applause.

The election of church officers for the coming year resulted as follows:

Wardens—J. G. Mitchell and G. A. Cooke.

Vestry—G. H. Finlay, W. G. Busch, E. W. W. Simm, A. Peckham, F. W. Drake, T. H. Shinner, J. P. Brodie, J. A. Shaw, Fred Harrop, Frank Lowndes, H. Shinner, A. J. Finlay.

A. Peckham was elected vestry clerk.

Delegates to Synod—G. E. Franckly and D. Colquhoun. Substitutes, E. W. W. Simm and J. G. Mitchell.

Parochial Representatives to Church of England Institute—E. W. W. Simm and W. G. Busch.

Missionary Committee—Messrs. Simm, Carr, Smeltzer, Harrop and A. Finlay.

The meeting passed a resolution of deep sympathy to the widow and family of the late G. T. Hillman, who lately passed away. Mr. Hillman was a faithful attendant of St. George's Church.

It was decided to place the matter of repairing the Little Dutch Church in the hands of the vestry for action during the year. It was also decided to have the exterior of the church painted this year. The rector's annual address and the warden's report were ordered by the meeting to be printed. The receipts for the year were $4,287.27, expenditure $4,174.92, leaving a balance of $112.35.

ST. PAUL'S

With the annual meeting of St. Paul's parish, Monday evening, another chapter was added to the long record of successful work in this old and historic church. There were a large number of parishioners present, both ladies and gentlemen, many of the ladies exercising their privilege of voting for the first time. The seventeenth annual report of the rector, Archdeacon Armitage, was listened to with closest attention. It was in the main descriptive of the various activities of the church, but also dealt with new and pressing problems. The organized life of the parish goes on steadily. The statistics for 1913 were illuminating, showing to what extent the parish clergy are called upon. There were 145 baptisms, 73 marriages, 93 burials. The number of communicants is the largest recorded. Last year the sum of 16,903 dollars had been received for all objects in the parish, instead of $13,588.12 as published. The offerings for missions totalled 3,904 dollars.

Amongst the business transacted was the setting aside of 200 dollars for the purpose of providing vocal training for boys and girls with promising voices. The following are the officers for 1914:

Church Wardens—Mr. C. A. Evans, Mr. A. W. D. Gruchy.

Vestrymen—Messrs. C. C. Blackadar, D. M. Owen, W. A. Major, H. P. Bezanson, Arthur Boutilier, A. W. Mackinlay, H. R Silver, Frank Rhind, J. B. Whitman, Stuart Jenckes, W. L. Payzant, and Dr. Beckwith.

Lay Delegates to Synod—Messrs. D. M. Owen and R. E. Harris. Substitutes, Messrs. H. E. Mahon and W. J. Clayton.

TRINITY

The parishioners of Trinity turned out in full force to the annual meeting Monday evening in the Parish Hall. All the reports of the different organizations of the church betokened great activ ty in church work during the past year. The following officers were elected for 1914:—

Wardens—A. Lamphier and E. Noseworthy.

Vestry—G. Shaffer, W. Low, R. L. Wilson, F. McNab, S. E. Parker, D. Geddes, W. E. Brokenshire, J. E. Parker, C. A Kline, W. O. Kaiser, J. M. Donovan, R. B. Knight, Vestry clerk, J. M. Donovan.

Laymen's Missionary Movement Committee—J. M. Donovan, F. A. Heffler, R. Geddes, R. B. Knight, A. S. Brokenshire, C. A. Kline, A. Hammond, W. Lowe, M. H. Lee, F. D. Parker.

Synod delegates—F. C. Traise and R. B. Knight.

Substitutes—A. H. Lamphier and F. A. Heffler.

Auditors—C. A. Kline and W. E. Brokenshire.

Representatives on Church of England Institute Council—R. B. Knight and Foster Heffler.

The total receipts for the past year were $3,627.93, the expenditure being $3,573.96, leaving a balance of $53.97.

ST. MATTHIAS'

The annual meeting of this church was a most successful one and the report shows that the church has never before in its history been in such an encouraging position. All the reports elicited the applause of the large attendance present, especially the Sunday School report which showed the enrollment of the Sunday School to be 610.

It was decided at the meeting to go ahead with the building of the new church and all arrangements were left in the hands of the vestry. The officers elected were as follows:—

Wardens—A. B. Dauphinee and C. E. Hilchie.

Vestrymen—E. L. Lydiard, H. Dalton, W. Clancy, J. E. Parker, G. E. M. Stephens, N. Hubley, A. W. Josey, R. Bradley, C. Maxner, W. Crooke, G. Allum and Sgt. Major McLean.

Delegates to Synod—A. E. B. Dauphinee and J. D. Romans. Substitutes:—N. Hubley and J. Hornsby.

The total receipts for the past year were $1,859.79, and the expenditure $1,852.18, leaving a balance on hand of $7.61.

ST. MARK'S

The annual meeting was held Monday evening and officers of last year re-elected. J. E. DeWolfe and H. Edwards, wardens.

The total receipts for the past year totalled $4,186.28, while the expenditure amounted to $4,136.23.

ONTARIO

The half-yearly meeting of the Executive Committee of the Diocese of Ontario met in the Synod Hall, Kingston, on Thursday, January 22, at 10 a.m. There were present the Bishop of Ontario, the Bishop of Kingston, Dean Starr, Archdeacons Dobbs and Carey; canons Loucks, Armstrong, Beamish; Rev. rural Deans Jones, Woodcock, Patton, also Revs. A. W. Spencer, A. L. McTear, W. F. Fitzgerald, Bedford-Jones, Crisp, also Chancellor McDonald, Lay Secretary Francis King, R. J. Carson, the treasurer, T. B. Walkem, R. T. Wright, Col. McGill. There were also present Revs. Rural Dean Creeggan, F. Kirkpatrick, C. J. Young.

The meeting opened with prayer, and the minutes of the previous meeting were read, corrected and confirmed. An application to the committee to make a loan on Leslie Hall, Kemptville, was regretfully not considered favorably, but consent was given to mortagge the rectory and glebe there, if found necessary.

An application from Adolphustown was referred to the Investment Committee, and permission was given to Amherst Island to sell a farm subject to the usual conditions. Permission was similarly given to St. Thomas' Church, Belleville, to negotiate a loan on their new Church Hall.

Notices of motion to be made at the forthcoming Synod for a new canon *re* insurance of Church properties was given by the chancellor; also to amend the Widows' and Orphans' Fund canon so as to increase the annuities to the beneficiaries.

Archdeacon Carey gave notice of motion to increase the co-adjutor's salary, assuring $4,000 per annum. Rev. Bedford-Jones also gave notice to reorganize committees. The Dean gave notice for a new canon on stipends for missionaries. Rev. Rural Dean Jones gave notice to amend the W. & O. Fund canon to increase the annuities to widows by $100.

Archdeacon Dobbs reported as to mission givings, which showed receipts $17,023, being an increase of $348. No deanery had raised its full apportionment, but some parishes had given more than their apportionment. To cover obligations for 1914 an increase of $2,300 will be necessary.

Chancellor McDonald reported, for the Mission Fund, receipts of $8,047.

Grants were made as follows: $100, class 1, Ernesttown; $150, class 2, Wellington; $200, class 3, Tweed, Marmora; $250, class 4, none; $300, class 5, Augusta, Rawdon; $350, class 6, Mallorytown, Frankville, New Bliss and Easton's Corners; $400, class 7, Maryburgh, Shannonville, Pittsburgh, Westport, Loughboro, Selby; $500, class 8, Clarendon, Bancroft, Maynooth, Sharbot Lake, Parham, Bannockburn, Coe Hill, North Addington.

Special grants:—$100, North Addington, California, Edwardsburg, Tyendinaga, Crookston; $50, Rockport; $25, Wolfe Island; $400, estimate for outfits; $136, Oxford Mills.

Total estimated expenditure for 1914, $9,711.

Reports from the Finance, Episcopal and Educational Committees were of the usual kind.

Archdeacon Dobbs gave an admirable report on foreign and domestic missions, calling for a forward movement.

Rev. Rural Dean Woodcock reported for the Widows' and Orphans' Fund, which showed receipts $3,958 and annuities $3,958. It was recommended to amend the canon so as to increase the annuities to the beneficiaries. No new annuitants were placed upon the fund. Archdeacon Carey reported for the Superannuation Fund which showed receipts $1,350 and expenditure $1,350. There are seven annuitants.

The executive committee adjourned at one o'clock, the Bishop of Kingston stating that the Synod would be called on February 17th.

BROCKVILLE

Dr. W. H. Griffith Thomas, of Toronto, preached in St. Paul's last Sunday at both services. Large congregations were in attendance.

ST. PETER'S

A branch of the A. Y. P. A. was formed recently with thirty-seven members. The following officers were elected: Hon. president, C. E. Baynes Reed; Hon. vice-presidents, Judge McDonald, Dr. R. A. Bowie; president, Rev. H. H. Bedford Jones; vice-president, W. Miller; treasurer, Miss Hazel Rowsome; secretary, Miss Maud Manhardt. Executive com-

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ST. JAMES'

At the services in St. James' Church Sunday evening, Mr. C. A. Girdler, of Queen's University, and one of the delegates to the Students' Volunteer Convention, held in Kansas City, Mo., during the Christmas holidays, gave a very interesting report of the proceedings of the convention. He dwelt particularly upon the vision of missions, which the delegates received. He said that the opportunity was never so great and the urgency never so marked. The need was world-wide.

KINGSTON

ST. GEORGE'S CATHEDRAL

Bishop Farthing, of Montreal, preached on Sunday, the 18th inst. During the service Lieut. Alderson of the R.C.H.A., rendered a beautiful violin solo. The singing of the choir was also highly commended.

The first banquet of the newly organized Men's Club of St. George's was held January 20 in the Sunday School Hall and will long serve as a source of pleasant memories to the many who attended and partook of the excellent supper and listened to the eloquent, forceful and practical speeches.

Capt. P. E. Prideaux briefly explained that the objects of the club were to bring the men of the congregation into more intimate social contact with one another, and to give them, in the club room which had already been opened, a place to meet and read and pass their spare time in games of various kinds.

Dean Starr explained that the club was but a reorganization of the old St. George's Club, which had been formed some years ago but had later disappeared.

Bishop Farthing, the guest of honour and the speaker of the evening, gave a splendid address and was accorded a hearty reception.

Bishop Bidwell, in proposing a vote of thanks to Bishop Farthing, reiterated the statements made concerning the benefits of the club

OXFORD

The statistical sheet of this parish for the year just closed shows well for all three congregations in every department.

The Christmas concert in Oxford Mills was a great credit to all who worked to make it successful. Fifty-two dollars and sixty cents were received as proceeds.

Mrs. T. Austin Smith was honoured with a testimonial and address for faithful services by the Women's Guild of St. John's Church, at its January meeting, which took place at the residence of Mrs. Anderson, mother of the Lord Bishop of Chicago.

OTTAWA

OTTAWA

ST. BARTHOLOMEW'S.

When the Earl of Aberdeen was Governor-General of Canada, one of the additions to the buildings at Rideau Hall was a neat little chapel. In 1885 in this chapel his Lordship had installed at his own expense a handsome pipe organ. This organ was, therefore, his property.

However, since H.R.H. the Duke of Connaught has been occupying Government House extensive additions have had to be made to the buildings. And in the course of this work it was decided to tear down the little chapel.

As the King's representative in Canada, the majority of our Governors-General have been members of the Established Church in England, although, of course, there have been some notable exceptions, among whom was Earl Grey, a Presbyterian. Consequently, the demolished chapel may be considered as the official church of the Governor-General. As a matter of fact, the chapel has been served by the Rev. Canon Hanington, rector of St. Bartholomew's. The Aberdeens, indeed, frequently worshipped at St. Bartholomew's, but since their time the Governors-General have allowed the chapel to fall in disuse, preferring to worship at the little grey stone parish church with its low arched roof.

Consequently, H.R.H. the Duke of Connaught, while in England last summer, got into touch with the Earl of Aberdeen in connection with his organ. The Earl of Aberdeen on learning the state of affairs gladly consented to its presentation to St. Bartholomew's Church. In installing it H.R.H. the Duke and Duchess of Connaught also contributed a considerable sum toward the expenses so entailed.

The organ in question is a very fine toned instrument, and is a beautiful ornament to this picturesque little church, of which the Rev. Canon E. A. W. Hanington has been rector for 35 years.

Canon Hanington was ordained at his home near Fredericton, N.B., in 1867. He came to Ottawa in 1878, and immediately entered upon his duties as rector of St. Bartholomew's. He was made a canon in 1897, when he succeeded in raising $40,000 for the endowment of the new Diocese of Ottawa, formerly a part of the Ontario Diocese. Canon Hanington is the son of the late Hon. D. Hanington, member of the first responsible government of New Brunswick, and subsequently Speaker of its Legislative Assembly in that province before Confederation.

St. Bartholomew's is the parish church of Rideau Hall, and is regularly attended by their Royal Highnesses and the Princess Patricia, and, in fact, practically all the Governors-General since Confederation have worshipped there. The bells, presented by the Princess Louise, and the brass memorial tablets to the Marquis of Dufferin, his son, Lord Ava, and to Lady Stephenson, are among the evidences of the affection felt by previous residents of Rideau Hall for this Church.

Their Royal Highnesses, some months ago, added considerably to the beauty of the Church by presenting new altar ornaments and hangings, new chancel flooring, carpet decorations, etc., and their generosity and kind thoughtfulness is much appreciated by all.

The choir, comprising twenty voices, is under the very able direction of Mr. H. T. Minter, organist and choirmaster, and they have already shown their appreciation of the organ by marked improvement in the musical portion of the services, and it is confidently expected that this will be continued until it is quite the equal of any Ottawa choir, and so prove itself worthy of the encouragement it has received.

The specifications of the organ, which was constructed by S. R. Warren, of Toronto, include a compass of manuals C C to A, 58 keys; compass of pedals, C C C to D, 27 keys. In the great organ there is an open diapason of eight feet, a stopped diapason (bass) of eight feet, a melodia and a dulciana, both of eight feet, a four-foot principal and a two-foot fifteenth. There is a swell organ and a pedal organ. The instrument was installed in a most satisfactory manner by Mr. A. E. Breckles, of Ottawa.

WOMEN'S AUXILIARY

The January board meeting was held in the Lauder Hall, and in spite of the bitterly cold night, the hall was well filled. The rector of the cathedral opened with prayers.

The Extra-cent-a-day money was divided between the Peigan Reserve, Alta., and Rock Bay Hospital, Vancouver Island.

The Dorcas secretary showed a brass plate for the font at Plantaganet, Ottawa diocese, from the babies' branches; and also a handsome solid silver communion service given by a member of the Cathedral W. A. Its designation is yet unknown.

A legacy of $50, left by Miss Florence Greene, at one time the ardent and devoted diocesan literature secretary, was decided by the executive to be spent thus—three W. A. members from three deaneries outside the deanery of Ottawa are to be chosen to attend the nearest summer school with the understanding that they carry on study classes in their own parishes, or wherever an opening occurs. If this prove satisfactory, the remaining sum will be devoted to the same purpose next year.

On January 22nd, Rev. Canon Kittson is to give a lecture on "London" in the Lauder Hall, and on February 19th, Mr. W. J. Topley will lecture on "From Coast to Coast." The proceeds are to augment the travelling fund.

A most brilliant paper was given by Miss Rosa Whiteanes on "Foreigners in Our Midst," Jews, Chinese, Hungarians, Greeks, Mohammedans, Russians, and especially the Poles. These poor people with their ignorance of our customs uncomplainingly labour on amidst most uncomfortable conditions with no desire for improvement. Miss Whiteanes has been working among them for a year and so understands and sympathizes. She is most anxious that the Church should respond to the call and at least raise these people to the level of intelligent citizenship. She assures us of a welcome, for one and all say "Why have you never come before?" The greatest number are in St. Luke's parish, so the rector, the Rev. W. A. Read, with his assistant, the Rev. C. L. Bilkey and the neighbouring clergymen, the Rev. E. A. Anderson and the Rev. J. M. Snowdon, of St. George's, are a committee with three W. A. members (Miss Whiteanes being one) to see about the starting of a settlement house. Matters put thus clearly have aroused deep interest and cannot be overlooked for the need is at our doors.

THE STORMONT DEANERY

SUNDAY SCHOOL ASSOCIATION

The Association had their annual meeting in the newly reconstructed hall belonging to Trinity Church, Cornwall. The rector, Rev. T. J. Stiles, and his congregation, were heartily congratulated on the improvements, which include a chapel capable of seating some 50 or 60 people, separate class rooms, a gymnasium and a kitchen, all of which will, no doubt, be well used.

There was a good attendance of clergy and of the local people, but not many from outside points.

Canon Kittson, Dr. Rexford and Rev. R. A. Hiltz were also present.

Following matters of routine and the presentation of reports of departments, Canon Kittson gave a report of some of the work done at the recent meeting of the commission at Saskatoon, where a demand was made for lessons on more Churchly lines than those that have been issued by the commission; this was welcome news to the deanery, where much dissatisfaction has been continuously expressed since the inception of the commission's work, as is shown to some extent by the following resolution proposed last year by Rev. T. J. Stiles and seconded by Rev. G. L. Anderson, but subsequently withdrawn after some explanation by Mr. Hiltz: "That the diocesan delegates to the S. S. Commission be, and are hereby requested to draw the attention of the commission to the unsatisfactory nature of the teaching in the pamphlet, "How to Teach the Church Catechism," the subject of the sacraments being entirely ignored though it forms the basis and the conclusion of the catechism, and the subject matter of the catechism in its entirety being postponed till the child is fifteen years of age, which this conference considers a grave mistake, both as being an evasion of the instructions of the Church, and also detrimental to the welfare of the child in withholding from the child the grace of confirmation till after the age is passed." Canon Kittson gave an interesting account of the education of the Hebrew child in the days of our Lord, showing that Hebrew education was both religious and practical, beginning at the age of six, taking the child through Psalms, Proverbs, Mistona, Talmud and Torah, and every child being taught some handicraft or trade.

Mr. Hiltz, the energetic general secretary of the commission, gave an address on some features of an Ideal School, which should be a graded school, a missionary school, an organized school. Mr. Hiltz also conducted a round table conference on the general subject of the teacher and his methods. In the evening Dr. Rexford gave a most interesting lecture on some recent experiences in Palestine, illustrated by many beautiful and vivid pictures of scenes and people in that holy land.

QU'APPELLE

GORDON'S INDIAN SCHOOL.

The school was honoured recently with an extensive visit by the Bishop of the Diocese. His Lordship arrived in Punnichy on Saturday evening,

(*Continued on page* 16)

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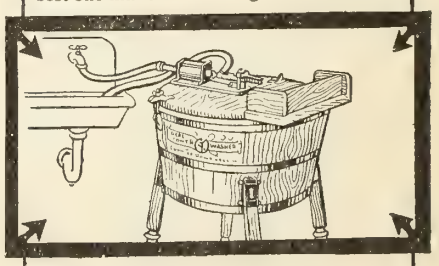

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Women's Work and Social Service

A FAT brown volume—the *Year Book of Social Progress in the British Isles*—is before me, containing a mine of valuable and interesting information within its 587 pages: there is a fairly detailed index, and an introduction by Professor Ashley, well known in this country as a competent economist, and now dean of the faculty of commerce and chairman of the Social Study Committee in the University of Birmingham.

* * *

The very phrase, "Year Book of Social Progress," is eloquent of optimism: as Mr. Ashley points out, we have generally thought of progress as a slow and almost imperceptible movement, yet now we are coming to look for its advance at a rate which is to admit of yearly a chronicle and comparison.

This happy expectancy is partly due to the "great reservoir of sympathy and good which has been collected, sufficient, it may seem, to turn the most ponderous wheels of administration, and also to the multitude of facts and statistics which make it possible to take stock, so to speak, of our conditions, and to institute comparisons between to-day and yesterday. The optimism of to-day in regard to social possibilities is in marked contrast to the reforming spirit of thirty or forty years ago; and though "people of an older generation may still murmur, and with reason, that human nature is not indefinitely plastic, and that laziness and greed are not to be charmed away by statutes," yet "a younger generation feels that the power of faith to move mountains can only be tested by trying; and the new type of faith, from whatever inner services it draws its life, gets its weapons from Blue Books and statistics."

* * *

"Progress" is one of the words whose meaning is defined in the mind of him who uses it, and whose interpretation varies with context and point of view. For the present purpose, "progress" is to be interpreted as "improvement in the economic condition in the body of the people," this is the touchstone to which is brought every social effort and proposal. It is impossible to prove that character affects surroundings more than surroundings affect character, or vice versa; but we all admit the importance of their reflex action, and based upon a belief in the immense influence of surroundings or environment, if we prefer that word, the goal of social endeavor has come to be "the vision of the whole people fed and housed sufficiently well to enable them, if they choose, to lead healthy and pleasant lives; freed from demoralising irregularities of employment; with sufficient leisure for family affection and sufficient education for civic duty,—

"A cricket field, with innings
for us all,"—

a clear, comprehensible statement of a comprehensible social ideal, though, of course, not a complete conception.

* * *

During the months under survey, we note that the principle of the *minimum wage* has been widely accepted and is regarded as a very important contribution to the solution of the whole wages question. Into the philosophy of the minimum wage we need not journey, but Mr. Ashley shows that "the idea of a standard wage, settled in accordance with the presumed wants of the workers of any particular class, was the ruling idea until well into modern times." The contrary idea of supply and demand as the only determining factor in regard to wages, is a comparatively modern innovation, and its prevalence has been largely responsible for the development of industrial unrest.

The Trade Boards Act of 1909 dealt with the notoriously underpaid industries known as the "sweated" ones, and for these a machinery was created to fix minimum rates. Then the Coal Mines Act of 1912 applied the principle to the largest staple industry in the country, though this action was probably caused not by the awakening of public interest, but by the pressure—call it coercion if you will—of the trade unions.

Then came the move of the Co-operative Wholesale Society,—a peculiarly interesting episode. Naturally, the desire for profit influences the body of working-class co-operators no less than it does capitalist investors, inclining both to make the cheapest possible bargain with the labour they employ. Five years ago the Co-operative Congress adopted the principle of the minimum wage, and in the following year (1909) the Newport Congress accepted a suggested minimum scale of pay. A burning question throughout has been the wages of the women employed in shops, and it was largely through the vigorous efforts of the women in the Co-operative Guild that the scale was accepted.

However, the scale was not acted upon at all generally until about thirteen months ago, when the Co-operative Wholesale Society, by 1,243 votes to 1,104, decided that the Newport scale should, within the following year, be applied to the society's 7,000 women and girl employees.

People are getting to lose their fear of the term; business firms are and have been realizing of late that the payment of standard wages is a good advertisement, and in the settlement of the Black Country strike, it was the amount rather than the principle of the minimum that was open to dispute.

The objection at once comes to mind that the establishment of a minimum wage will have the effect of weeding out of any particular industry all those who are slightly "below par" in efficiency. The very public opinion which reinforces the demand for the minimum wage will also uphold employers in requiring not only diligence but efficiency throughout. Will not labour be worse off in the end through these very efforts? The average worker may benefit, but life will surely be harder for all who are ever so little below the line?

Mr. Ashley recognizes the weight of the criticism, but meets it by the view that "it is far better for the inefficient to be separated out for special treatment, than for them to be left to depress the condition of the whole working-class population."

How are minimum rates to be enforced? Here the influence of the strong trade unions will be felt, while weak unions, such as those among unskilled workers, will be helped in their efforts to maintain a standard rate of pay, by the employers' unions and the influence which they will exert upon their own members

* * *

Mr. Ashley, who is evidently an ardent trade unionist, dispassionately admits that the growth of collective bargaining between employers and workmen has been seriously endangered by breaches of the agreement on the part of the workers, by the setting aside, for instance, in the interest of a "sympathetic" strike, agreements undertaken by particular groups. For a labour leader to declare that "he would rather break an (local) agreement than a (general) movement," is not very reassuring to employers. The suggested cure is to be sought in enlarging the scope of agreements, making them cover more employments and wider areas—in drawing contracts for short periods, and in making as complete as possible the combinations, respectively, of workers and employers.

* * *

We note further that there has been a general improvement through this period in the *earnings of labour*, though this has been counterbalanced, to a great extent, by the rise in prices with which we ourselves have become so familiar. In some cases increases have been granted by employers without the pressure of a formal demand; for instance, the North Eastern Railway and the Council of the Shipping Federation, and it is hardly necessary to remind oneself that this greater readiness to admit workers to a share in profits is one of the best ways of improving industrial relationships. The *weekly half holiday*, too, has become more nearly universal, and now has been extended to shop assistants (under the new Shop Act) and to farm labourers in Lancashire.

* * *

Next to the need of adequate pay is the need of *regular employment*, and though perhaps modern industry must involve a "fringe" of unemployed, yet the fluctuations may be to a large extent controlled. Much has been done already in the direction of "decasualization" by the labour exchanges, and a very interesting description is given of the system begun last July at the Liverpool docks, for drafting each day's supply of available labour to the spot needing it.

* * *

Social workers know only too well something of the demoralizing

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effect of "blind alley" employments for boys and girls—how drifting into these for a short time, they are sooner or later inevitably thrown upon the world to swell its population of incompetents. The terrible results of this system have been, we may almost say, discovered by social workers in the boys' and girls' clubs, and through the co-operation of friendly volunteer helpers, the labour exchanges and the education department. Efforts are being made more systematically than has hitherto been possible to cope with the evil.

As an illustration, we are told how the Birmingham Education Committee took the initiative in its own city, and established a central care committee in July, 1911.

It now has seventy School Care Committees at work, each one responsible for a school or a small group of schools. There are over 1,600 "helpers," more or less actively engaged in looking after the young people, and from November, 1912, to April, 1913, nearly 4,000 reports had been sent to the committees by the teachers on individual children, while the Central Care Department had received 3,500 reports from its helpers. Expert reports were in course of preparation in regard to the various trades "in order to enable the members of school committees and their helpers to discuss the conditions and prospects of the various employments with parents and their boys and girls."

* * *

There must, of course, be some interference or apparent interference with private interests, yet the policy of guiding juvenile labour into some more permanent courses is all to the good, not only of the individual boys and girls concerned, but of the community, and the splendid experiment of Birmingham will, no doubt, give the lead to many other centres.

I am afraid the foregoing may be found very dry, yet there is a good deal worth knowing in connection with recent social legislation and practice, whatever our private opinions may be as to the necessity or desirability of some forms of the development.

Honour Bright.

The Christian will not carry on his back as part of his permanent baggage, resentment, even under a wrong. He will not carry around on his back the heavy burden of ill-will, of awaiting a chance to return evil for evil. He will remember the words of the Scripture: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*Central Christian Advocate.*

This world is not to be seen by itself, but always in its relations to another world and to God's will.—*John A. Hutton.*

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

INDIA

OXFORD MISSION IN CALCUTTA

In 1880 a small band of Oxford men went to Calcutta to live and work among the Bengali students of the university. Their plan was to live a community life as close to the students as they could, sharing as far as possible their lives and interests, and making it their aim and business to be approachable at all times. Their object was to make the message of the Oxford University, motto, "*Dominus illuminatio mea*" to those whom the British Raj gave only secular western learning. Their methods have been various. They made friends; they discussed religious subjects; they lectured; they edited a weekly paper for religious discussion, which now is read throughout India, Burma and Ceylon; they started a hostel where Hindu students lived under the influence of Christian priests. Later, they resolved to shew the effect of Christian training in a definitely Christian settlement. To this end they undertook the care of Indian Christians in a country district in East Bengal. Here they made Barisal their headquarters, and built there one of the most beautiful and stately churches of India—an Indian church, built by Indian workmen, and paid for entirely by money given in India, mostly by Indians. This work among the villages soon demanded the help of women's work, and as none of the great English Sisterhoods were able to take it up, it was determined

To Found a New Sisterhood

which should be specially devoted to the service of the women of Bengal, and whose members should, like the brotherhood, make their home in India for life.

At Barisal, picked Christian children from the villages, girls and boys, are educated in boarding schools; here, under the care of the Brethren and Sisters of the Epiphany have grown up the Indian Brotherhood of St. Andrew, of men determined to spend their lives in strict poverty as evangelists to their own people, and a small Novitiate of Indian women is arising on the same lines. These Indian Brothers are now working among a Garo tribe in the north of Bengal, under their own Superior—a priest. It may be said that the chief note of the Oxford Mission is that it calls upon all its members to

Give Their Service Freely and For Life

It has been successful in impressing this note upon its Indian fellow-workers, and considerable numbers of the Indians who are associated with them receive no wages or salary of any kind. If they were asked what measure of success has been attained, probably both the Brotherhood and the Sisterhood would refuse to answer. They would realize that God alone can measure success and that it is enough for them that they are permitted to serve.

AFRICA

SOUTH AFRICAN CHURCH RAILWAY MISSION

This Mission is an attempt to supplement the work of the parochial clergy, by carrying the ministrations of the Church along the railway lines to the Europeans who live far from any church or resident clergyman.

Its first care is that of the actual railway employees. In the territories which make up the province there are some 9,000 miles of railway, and the main line northwards now pushes on another 1,000 miles beyond the Zambesi, cutting through Northern Rhodesia (which is under the Universities' Mission to Central Africa) and the Congo, which is "no man's land" as far as Anglican jurisdiction goes. Every five miles (or in Rhodesia every twenty miles), along this line there is a cottage inhabited by a ganger and his family, who almost without exception are of European descent. Every ten or fifteen miles are railway stations or sidings with their little groups of officials; and at greater distances still are the "Railway Camps," where the guards, drivers, firemen, and other members of the traffic department have their homes.

At present the staff consists of seven priests, four laymen, and nine women. The recent reduction in the staff, due partly to lack of funds and still more to lack of workers, (especially of priests), has meant that large sections of line at one time worked by the Mission have now to be left untouched, and the unity of the work is seriously threatened owing to the workers being "spread out too thin."

Services are held on weekdays at the smaller stations, and on Sundays at the larger stations and railway camps. Branches of the Mothers' Union and Girls' Friendly Society are at work under the guidance of the women workers and numerous Sunday Schools and classes are arranged by them. The possibilities of such work and its value to the white people must be obvious to everyone, but it is perhaps less obvious that it also is of paramount importance as a preparation for the evangelization of the heathen. Every ganger has five or six natives working under him, most of whom are married, and have large families. The vast majority of

THESE NATIVES ARE HEATHEN

as mission work must be done mainly at the big centres of population or on mission stations, and the scattered native has hardly been influenced by it. They are therefore

GETTING THEIR IDEA OF CHRISTIANITY

from the daily life of the nearest white man man, and we have to see that that life is a true picture and not a caricature of the Divine Life.

ASIA

FROM BUDDHIST HERMIT TO CHRISTIAN MISSIONARY

A particularly interesting case of the conversion of a Buddhist hermit who had lived for ten years in a cave and had been gradually led to embrace the Christian faith was recorded two years ago at the time of his Baptism and Confirmation. Since that time the ex-hermit has indeed been a missionary of the Faith and has striven hard to bring a knowledge of the Saviour to those who in former times reverenced him as their teacher. Of his work Mr. Purser writes in the *Rangoon Diocesan Gazette*: "The movement towards Christianity amongst the hermit's followers is still maintained. The district over which these people are scattered is a very wide one, and this constitutes one of the greatest difficulties in following up the movement. One of our staff has recently been touring among the hermit's followers in the Prome district, and in his report he points out very clearly the strength and the weakness of the movement:

"'I have baptized eight adults and eight children; there were many more postulants, of a kind, for baptism, but I don't think that I have baptized too few. I am more and more struck with the self-denying life and earnestness of the hermit, and with the beauty of character reflected in the faces of him and quite a number of his followers.

"'As to their grip of Christianity, I am much less assured; but the hermit says he can only get round two or three times a year, and there is no one to teach his people. He wishes to open a school in one of the villages, and one of his followers, an ex-monk, hopes to come to Kemendine

TO BE TRAINED AS A CATECHIST.

The hermit says that a number of his old followers have turned against him owing to his embracing Christianity.'

"One of the hermit's followers was baptized on June 15th at Kemendine in her brown robes, after a considerable period of probation. When the new member of the Mission staff arrives in November it will be possible for us to devote more time to the new converts, and to give them that supervision which up to the present it has not been possible for us to give. We hope also that the new Normal School will soon provide us with trained teachers sufficient for us to open small vernacular schools in the chief centres in which the hermit's followers are situated."

A Sketch of Some Social Problems in the Diocese of Niagara

"Is it nothing to you, all ye that pass by—"

THE Women's Auxiliary was formed for distinctively missionary work, and in the past we have confined our activities to the task of carrying the gospel to those who have not heard or who, through indifference, are unheeding the message.

Now, the time has come when we must realize that we cannot continue to stand aside while social problems must be solved, problems which must effect our foreign missionary work, for in heathen lands where these problems also exist the leaders are looking to us for guidance and inspiration.

The social problems with which the diocese of Niagara is especially concerned are those resulting from the steadily increasing influx of immigrants both British and foreign, and in the solution of these problems every member of the W. A. should have her share.

HOUSING PROBLEM

The root of the problem lies in the fact that we have a rapidly incoming population without adequate accommodation for them. We are apt to lay the blame for this unsatisfactory condition upon the immigrant, whereas the blame rests upon Canada, who, through agents and alluring advertisements, invites them to her shores without making proper preparation for their reception. It has been said that this state of affairs might be compared to a housekeeper who invites many guests to her home, but on their arrival tells them that she cannot accommodate them, that if they will put up a shack in the back yard and a tent on the front lawn she hopes in due time to build an addition to her house.

Lack of accommodation means high rents—boarders, overcrowding and probably unsanitary if not immoral conditions. Dwellings should be built so as to provide light, space and air. Many of the one family houses erected in Hamilton for the immigrant population are placed on lots of 17 feet frontage and not a few of them have dark rooms. In East Hamilton there are seven houses and one store on three 30 feet lots (eight buildings on 90 feet). Not enough room to stretch one's imagination.

A six room house, 25 people, beds in each room. In another part of the city we find 18 houses, 133 rooms, 183 beds and 263 persons. Tenement houses are congested; a low frame stable has been divided into houses. The rents average from $12.00 to $14.00 per month. There are nine sections in this tenement, but one has been closed by the Board of Health as unfit for occupation. The middle room in each one has no outside window and so is very dark. They are inhabited by about 100 persons: English, Macedonians, Bulgarians, Roumanians and Poles.

In one eight room house there are 45 men and one woman. In a six room house 20 men and one woman. These are but a few of the many instances of overcrowding.

Reference should be made here to our Indian population, only a small percentage of which live in the city. The greater part, we believe, are in the Brantford Reserve. But it is these who come into the fruit districts during the summer to engage in berry picking, etc., with whom we are chiefly concerned. Some of these are nominally Anglican, but probably the great majority belong to those who are listed in the Government Blue Book as pagans. Their social condition is far from what it should be—irregular to say the least, if not actually immoral. But can we blame them when those who engage their services and provide housing accommodation for them are so little concerned. In two cases which have come to our notice, only one sleeping room lined with bunks was provided for several families of men, women and children. Even where a number of shacks or houses were provided, presumably one family to a house, it was a generally accepted fact that they intermingled as they chose and that the families vary from year to year. When a shocked protest was made in the hearing of a professedly Christian man of reasonable intelligence, the answer was, "Why they all do it, besides they are only Indians." "Only Indians," but heirs equally with ourselves to that Kingdom of Heaven, which begins on earth and means clean living as well as hopeful dying. As far as we can discover, very little effort is being made to give them any religious instruction or opportunity for worship.

INDUSTRIAL CONDITIONS

The city's industrial life includes conditions which would doubtless surprise many of its citizens.

While there are some model factories, there are not a few plants, in which mainly Russians, Poles, Ruthenians and Bulgarians are working ten and twelve hours a day at sixteen cents an hour.

There are about 2,000 men and women in the clothing industry, mainly Hebrews, and it is stated that there is considerable exploitation of immigrant labor in the city.

The foreigners are considered good workers, but the immigrants are being embittered against Canada. They find little in the way of welcome but plenty of hard work at small wages. They call Canada a "work-horse" country. One can scarcely wonder that many of them accept the teachings of the Russian Socialist organizer who is working among them. It might be mentioned here that as early as they can evade the law, children leave school, and child labor is common.

WHAT IS BEING DONE

And now what are the church people doing?

We have a mission to the Jews in charge of Miss Brierly, a deaconess, and Miss Rieger, a voluntary worker. Both of these workers visit among the Hebrews and have classes during the week to teach them to read, write and speak English. On Friday afternoons they have a sewing class for the children.

Rev. W. E. White, of St. Matthew's Church, allows the Armenians the use of his church twice a year for services and they go to him for baptisms and weddings. Dean Abbott also allows the use of the Cathedral Chapel for an occasional service. In the South West part of the city some Armenians attend St. John's Church, and Canon Daw has a private class to whom he is teaching the language.

Mr. McAndrew, rector of St. James' Church, Crown Point, says that members of his W. A. have helped him greatly in making a house to house canvass of his parish.

It is estimated that the largest number of English speaking immigrants in Hamilton are in St. James' parish, and of non-English speaking immigrants in St. Philip's, with a great number in St. Matthew's. Their clergymen would be very grateful for volunteer workers.

Surely it is not fair that the whole responsibility of welcoming and aiding these newcomers should rest upon a few parishes. It is the duty of the whole Church and each member of the Church.

On account of the difficulty of obtaining accurate information, this sketch is confined to a consideration of problems in the city of Hamilton, but they are repeated on a smaller scale in almost every city, town or even country district in our diocese. There are few communities in which there are not a few of these newcomers. If it be only the ubiquitous Chinese laundry-man.

An excellent deaconess has been engaged by the Women's Auxiliary to organize and supervise work among immigrants, but she will not be able to begin until October, 1914. In the meantime a foundation for the work can be laid by house visiting.

In many places in the fruit district which constitutes a large part of our diocese, colonies of Poles come each season to work in the canning factories. Is there no duty here for the W. A.?

"Which of these thinkest thou, proved neighbour unto him?"

"He that shewed mercy unto him."

THINGS ANY WOMAN CAN DO

1. Gain further information on these matters.
2. Help to form public opinion.
3. Where possible, remedy improper housing conditions.
4. Offer your services for house to house visiting or classes.

(Anyone willing to volunteer for this work in Hamilton, kindly communicate with Miss K. Snider, 80 Queen St. S., who is acting as temporary secretary and will co-operate with the clergymen of the various parishes).

5. Be friendly.

WRONG THOUGHTS

No doubt you cannot prevent those thoughts from arising, but you can prevent yourself from dwelling on them; you can put them aside, you can check the self-complacency, or irritation, or earthly longings which feed them, and by the practice of such control of your thoughts you will attain that spirit of inward silence which draws the soul into a close intercourse with God.

"We must ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education."

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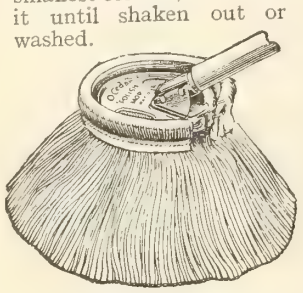

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The Church in Canada

(*Continued from page* 12.)

January 3rd, and was driven down to the school that night, in order that he might conduct the services next day at St. Luke's Church on Gordon's Reserve, which is now ministered to by the Rev. H. W. Atwater, Principal of the School. In spite of the smallpox scare there was a large congregation of Indians present at the 11 o'clock celebration on Sunday morning, many received the Blessed Sacrament at his hands.

It was unfortunate that there should have been a case of smallpox on the Reserve at this period, as of course, the school was quarantined to the Indians during the whole of the Bishop's visit, and it was considered unadvisable for the children to go to St. Luke's Church. This was still more regrettable, because the Bishop was scheduled to hold a Confirmation on the Reserve on the Festival of the Epiphany. The result was that the Confirmation was held in the school, and fourteen candidates (thirteen being Indian pupils of the school) received the gifts of the Holy Spirit through the laying on of hands.

The service was a fitting climax to a splendid period of Christian activity in the school. Ever since the arrival of the Rev. H. W. Atwater to take over the Principalship, nearly two years ago, there has been a change in the religious tone of the school. Regular morning and evening prayers and classes in religious instruction, three times a week, have been part of the school life, and it was a happy moment when nine pagan children (the last pagans in the school) were baptized last month—another happy day when the thirteen confirmation candidates were received into full communion with the Catholic Church.

One only has to visit the school to learn for oneself the atmosphere of Christian happiness and content, which is all-prevading, and it must be some reward to the Principal and his daughters for their hard and continuous labours to have the Bishop express his great pleasure and satisfaction at the present condition of the school and the Indian children for whom the Church is responsible in this place.

The visit of his Lordship will long be remembered at Gordon's School; the children discovered they had a real "Father in God," and were most reluctant to see the Bishop drive away in a "jumper" on Friday, January 9th, after his happy visit.

Punnichy and Kutawa.

The Bishop of the Diocese spent three days in the Mission at the conclusion of his visit to Gordon's Reserve. He visited the Day School on Day Star Reserve, where Mr. H. A. Montgomery is teacher, and on Sunday he celebrated the Holy Communion at St. George's Church, Kutawa, assisted by the Rev. C. J. S. Stuart, Deacon-in-charge of the Mission. In the afternoon His Lordship preached in the Schoolhouse at Punnichy, and his sermons both in Kutawa and Punnichy were an inspiration to the people who turned out to church. There being good congregations in both places, considering that the thermometer was indulging in its first 30 degree below effort this season. In the evening the Bishop motored to Raymore and held a confirmation there, returning home to Regina the following day.

QUEBEC

QUEBEC

At a meeting held in Trinity Church, January 18th, it was decided to organize a branch of the Church Unity League in this city.

Rev. Herbert Symons, vicar of Christ Church Cathedral, Montreal, president of the League, was present and briefly outlined the history of the movement.

RUPERT'S LAND

BRANDON

On Sunday morning, January 18th, Rev. Cecil Quainton preached his first sermon as rector of St. Matthew's. A crowded congregation listened with rapt attention, and they evidently received a very favourably impression.

From the text, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God," the preacher drew the lesson that our Lord did not come simply to utter beautiful truths or even merely to die and rise again, but that His work might be perpetuated, He founded a society of human beings. It could not last without organization, humanly speaking, so He chose twelve men, whom we term apostles, who were the pioneers of the church.

They were to minister the words and the sacraments, and that the society might continue, they were to ordain others to carry on their work. It was thus to be a commissioned and organized church with Christ's authority at the back of it all the time.

As we look into this twofold conception of the text, we shall find a corrective to the danger either of our unduly exalting the Christian ministry, or of depreciating it. Whenever there is a tendency unduly to exalt it, it must be remembered that the minister is Christ's servant first, and secondly, the servant of Christ's body, the Church.

A true and faithful priest of Christ can exercise great power, but lest they have man worship and thus meet with disappointment, it must be remembered that the minister is but a man—a commissioned man—and for his own sake, and for the Church's sake, they must, while using him, pass through him and rest in Christ alone.

"There are some," the speaker said, "who would belittle the sacred ministry. It does not depend upon his acceptableness, or his goodness, but goes back to the authority of Christ's Church. It is an encouragement to feel that the blessings of communion do not depend on the minister's feelings; he may be depressed, he may have given way to some temptation; the foundation is on commissioned authority.

"A great danger is secularization. There are committees to attend, and secular matters cannot be wholly avoided. There are political and social affairs, whist, drives, picnics and concerts—all well enough in their way—but these things may vulgarize and degrade the ministry. Let the minister put first things first."

Mr. Quainton said he had come to them as their priest, but they were not to be afraid as their forefathers had been afraid, of those in authority; the people were not to be terrified or coerced, but rather to be drawn to Christ.

He imagined that his people would speak rather in this way: "We do not ask that you should merely be more learned than we; not more businesslike, and certainly not more pushing, but more spiritual than we are; speak to us of another world, and of the heaven that is near us." As St. Augustine said: "We are made for God, and we cannot rest until we rest in Him; in our troubles and joys, come to us; when we part with friends teach us that we still have them in Christ, and when death comes into our homes point us to everlasting life beyond the grave."

"Your rector," he added, "is to be faithful to you, and you have your part to play, so that there shall be co-operation between minister and people. He needs your prayers, and what makes a good preacher is a good congregation." With the support and sympathy and prayers of the congregation he could take courage and go forward.

On February 1st the new St. Matthew's Church will be opened.

TORONTO

TORONTO

The Bishop of Toronto preached at the dedication service at St. Mark's Church, Parkdale, on Sunday morning.

Ruri-Decanal Meeting.

At the meeting of the Ruri-Decanal Chapter on Monday, there was a large attendance of members who evinced keen interest in the address of the Rev. R. L. Brydges, the Moral and Social Reform Chaplain, upon the call to the Church to cope with the problems incidental to life in a large city. Mr. Brydges sketched briefly the conditions in Toronto which called for special effort. So far as that acute problem, the proper homing of the workers of both sexes away from home was concerned, he emphasized this fact, that the real solution lay in the recognition and practice of Christian principles alike by employer, employee and purchaser: it was for the employer to ask, am I paying my employee a decent and living wage? It was for the employee to ask: "Am I giving my employer the best service? This would do away with mutual distrust. And it was for the Christian purchaser to ask, "Am I paying a decent price for this article, or does it mean I am profiting by some fellow creature being sweated? The need of the Church of England of a home under church auspices in which to care for her own unfortunates from police court, jail and central prison, was emphasized by several speakers. The Rural Dean, the Rev. E. C. Cayley, presided, and before the close of the meeting mentioned that the wealthier parishes were anxious to help those parishes where there was suffering from lack of employment. It was decided that all requests for such help should not be made from parish to parish, but through the Rural Dean, by telephone or letter, to prevent overlapping.

Wycliffe College.

The vacancy on the Wycliffe College faculty, caused by Dean Davis' acceptance of the rectorship of Brockville, Ont., has been filled by the appointment of the Rev. H. W. K. Mowll, son of the Rev. R. W. Mowll, vicar of Brixton, London, Eng. The new Dean was born at Dover, England, and is a graduate of King's College, Cambridge.

Laymen's Missionary Movement.

Two hundred and seventy-five enthusiastic men, representative of the majority of the parishes in Toronto, attended the sixth annual supper of the Toronto Anglican Laymen's Missionary Movement last Friday evening at St. James' Parish House. This event which is the one opportunity in the year when representatives from all over the city have the opportunity of meeting together, though now no new thing seems to have lost nothing of its power for good. The character of the attendance was evidence that interest in the ideals and work of the L.M.M. is well maintained among Toronto men.

The Rev. Dr. Tucker of St. Paul's Cathedral, London, Ont., was the speaker of the evening. In his own eloquent style he told of the formation work and ideals of the Edinburg World Missionary Conference and its Continuation Committee, of which Dr. Tucker was one of the two Canadian members. There are various grounds of appeal for the missionary cause he said—the grounds of obedience to our Lord's command, of pity for the conditions of non-Christian peoples—of gratitude for the blessings of the Gospel received by

us. But an outstanding ground of appeal in the present day is that of possibility,—the possibility of actually accomplishing the task before the Church. Yet the problem of Christian missions in all parts of the world could not be solved by mechanical means. It is far more than a question of so many thousands of missionaries and so many millions of dollars. These were but the dead stuff by themselves. They must become possessed by and animated by the Spirit of the Living God. The Continuation Committee which has recently held its third annual meeting at the Hague, is endeavouring to correlate the various missionary forces that largest results may follow work done, it is endeavouring to promote better understanding between the various agencies on the fields "native" and "foreign." Its chairman, Dr. John R. Mott, held a series of 21 conferences in different parts of India, China and Japan last year, with outstanding leaders in missionary work. All the Anglican Bishops in India took part in these notable gatherings. The results of the meetings have been published as "Findings," which will be studied with care by all missionary societies the world over.

Dr. Tucker was preceded by Mr. R. W. Allin, who spoke of the foreign problem in Canada. He laid particular emphasis upon the changing character of our immigrants. Non-English speaking immigration is increasing faster than that of English-speaking peoples. The sources from which it is drawn too are not those of only a few years ago. Larger numbers of people are coming from Southern Europe and from Asia, and almost entirely these foreigners are settling in crowded cities away from the purifying, uplifting influences of country life. No less than 18 murders were reported from one district last year in Western Canada. In many cities of Eastern Canada, too, the foreigner is becoming a menace. "Speaking of Sudbury," Mr. Allin said, "he had never visited any town in Canada where the better element of the population were so ashamed of the immoral conditions in their town. These conditions are being created not by English and French speaking peoples but by our foreigner.

St. Stephen's.

A very successful and enjoyable meeting was held by the Men's Club on the 19th. A very interesting lecture was delivered by Mr. Alex. Fraser, L.L.D., L.M.D., F.S.A., the Ontario Archivist, on "Early Ontario History."

Mothers'. Union.

The annual meeting was held in St. James' Parish House on Wednesday, 21st January., Mrs. H. T. Machell in the chair. After the President's address, the Secretary read a report of work done, and those from the Branches of St. James', St. Peter's, Church of the Redeemer, St. Michael and All Angels, Wychwood, and St. Peter's, Cobourg which were all encouraging. The officers for the coming year are, President, Mrs. H. T. Machell; Treasurer, Mrs. Ernest Heaton; Recording Secretary, Mrs. Grover; Librarian, Mrs. G. A. Woods; Secretary, Mrs. Wallis. The meeting very much regretted the expiration of the term of office of Mrs. Ogden Jones, as Treasurer, and Mrs. W. H. Havraff, as Recording Secretary, and passed a very cordial vote of thanks to them for their services. At the service in the Cathedral afterwards, an address given by Rev. Canon Plumptre, was much appreciated. Subject, "The Problem of Religious Education." There was a very good attendance, eight new members being enrolled.

It was decided to affiliate with the National Council of Women.

Two new branches have been started. One in Hespeler and one in Sarnia.

Girls' Friendly Society.

The Annual Supper and Conference for the Girls' Friendly Society in Toronto was held in Holy Trinity Parish House, on Friday evening, January 24th. Over two hundred girls sat down to the very dainty supper. The programme began at 8 o'clock with the report of the year's work. Financially the G.F.S. have had a banner year, the receipts amounting to $7,317.05. The crowning success is the beautifully equipped Lodge on Pembroke St. The Cafeteria at the Exhibition Grounds was most successful owing to the cooperation among all who took part in that endeavour.

The President, Mrs. Ashcroft, congratulated the girls on the work of the past year and urged them to stir up their ambition and enthusiasm and seek for an even more successful year in 1914. The G.F.S. is rich in numbers, in young women of high character, in an abundance of undeveloped talent and should accomplish great things. The girls greatly appreciated the stirring words of their President.

The Society had the very great pleasure of listening to an address by the Rev. Mr. Brydges, the Chairman of Moral and Social Reform Committees, in Toronto. He dwelt on the ideals that women should try to live up to. He compared the events of daily life to the imprints in a beautiful piece of statuary. Just as the events of each day gradually form our character, just so do the imprints gradually mould the finished piece of statuary. He reminded the girls of the great service they could be to their neighbours, their society and their country. This was illustrated by anecdotes from the lives of great women; Florence Nightingale, Jennie Linde, and Margaret of New Orleans, who was the friend of little helpless children in that vast city. His closing words referred to the motto of the G.F.S., "Bear ye one another's burdens." Mr. Brydges won the hearts and interests of all his hearers.

Several vocal and recitation numbers were rendered very delightfully by the members.

The finale of the programme was a musical sketch reproduced by St. Stephen's branch. This number was quite original, having been arranged and staged, also the costumes designed, by Miss Bertha Gregory. The caste consisted of Miss Gregory as Brittania, Miss Alice Coghland as Scotland, Miss Youle as Ireland, and Miss Dorothy Heal as Canada, each with their respective choruses and a G.F.S. trio. The songs rendered were God Bless our England, Brittania, My Ain Folk, Blue Bells of Scotland, Dear Little Shamrock, Killarney, Oh Canada, the G.F.S Hymn, and the National Anthem.

Mr. Agar, the chairman, extended the vote of thanks.

An Illustrated Lecture on Mission Work in India will be given by Dr. Archer on Monday evening, 16th February, at 8 p.m., under the auspices of the G.F.S., when a collection will be taken up which will be given towards our pledge of $50 for a bed in the new Hospital for Women at Patampur in the District of Kangra, India.

Trinity College.

Degrees of Doctor of Divinity (jure dignitatis) were conferred by special convocation of Trinity College, on January 21st, upon the Right Reverend Frederick Bingham Howden, newly appointed Bishop of New Mexico, and upon the Very Reverend George Lothrop Starr of St. George's Cathedral, Kingston, Dean of the Diocese of Ontario.

In their absence degrees of Bachelor of Divinity were conferred upon Rev. John Charles Hiller Mockridge, Rector of Trinity Chapel, New York, and upon Rev. John Henry Dixon of Ottawa.

Rev. Philip Frederick Baldwin of Emmanuel College, Cambridge University, was granted the degree of Licentiate of Theology.

Bishop Howden was presented to Vice-Chancellor T. C. S. Macklem, who presided, by Rev. T. S. Boyle, Dean of Divinity. Speaking of the recipient of the degree, Dr. Bovle said that Bishop Howden was the sixth graduate of Trinity University to attain to the rank of Bishop. He had graduated in the year 1891, and afterwards attended the General Theological Seminary in New York. Bishop Howden was born in the United States, but came to Trinity University for his course in divinity.

Rev. George L. Starr was presented by Bishop Sweeny, who spoke in high terms of the ability of the candidate, who had refused many better offers to remain with his congregation in Kingston.

None of the other candidates were in attendance, and accordingly the degrees were conferred "in absentis."

St. Edmund's.

The Rev. E. A. Vesey, rector of St. Edmund's Church, is formulating a scheme to erect a handsome brick edifice in the place of the present wooden structure, and he invites the hearty cooperation of his parishioners.

St. David's.

Mr. R. W. Allin, Secretary of the M.S.C.C., delivered a very interesting address on Missionary Work on behalf of the missionary campaign which is being conducted in the parish of St. David's, January 19th.

MILLBROOK

The Ministerial Association met recently and elected the following officers for the ensuing year:

President—Rev. Canon Allen.
Vice-President—Rev. J. R. Butler.
Sec.-Treasurer—Rev. C. R. Spencer.

Rev. Wm. Johnston gave a very pleasing retiring address.

A hearty vote of thanks was given the outgoing President, the Rev. Wm. Johnston, for the efficient and excellent way he conducted the duties of President.

The programme was arranged for the ensuing year.

The subject for next meeting on February 9th will be "The Land of the Bible," by Rev. Canon Allen.

A NEW APPOINTMENT

The Rev. Christopher P. Sparling, vicar of the Episcopal Chapel of the Advent, Baltimore, Md., has announced that he has accepted the call to St. John's Church, Georgetown parish, Washington. He will take charge on February 10th.

The Rev. Mr. Sparling, who is a graduate of Trinity University, Toronto, will succeed the Rev. Frederick B. Howden, who has been elected missionary Bishop of New Mexico. Mr. Howden is also a graduate of Trinity. Bishop Rowe, of Alaska, who will preach the sermon of consecration for Mr. Howden, is another graduate of Trinity University.

Mr. Sparling received his early training at Upper Canada College, matriculated in 1891; B.A., Trinity College, Toronto, 1895; Governor-General's medallist, in Physical and Natural Science, and Hon. IV. Mathematics M.A., 1896.

In 1898 ordered Deacon, by late Archbishop Lewis; 1899 ordained Priest, by late Bishop DuMoulin; 1902-1906, Rector St. James' Church, Guelph, Ont.; 1906-1908, Rector St. John's Church, Louisville, Ky.; 1908-1914 Vicar, Chapel of the Advent, Baltimore, Md.

Mr. Sparling is chaplain of the Lay-readers' League of the Diocese of Maryland and has a wide acquaintance among the clergy and laymen of the diocese.

Real joy comes not from ease, not from riches, not from the applause of men, but from having done things that were worth while. That was Christ's joy.—*Wilfred T. Grenfell.*

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Extract from a Sermon Preached in Christ Church Cathedral, Louisville, Ky.

By the Dean, the Very Rev. Charles E. Craik, D.D.

"To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth."—St. John 18: part of verse 37.

WHAT hope have we of overcoming sin in the individual or in the nation unless we first proclaim and teach the righteousness of God? The first duty of the Church is to preach the Gospel, to all men what they must *do* to inherit eternal life. It is a reversal of fundamental principle to put protest before affirmation.

Is not this fundamental principle, this root idea, lying at the very basis of the Church's life, which is set forth clearly, in the words of the text, the words of our Blessed Lord: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth?"

Recently there was held in London a great National Council of Public Morals, at which the Lord Mayor presided. At this meeting Bishop Boyd-Carpenter said that "one of the most healthy and encouraging features of the movement represented by the Council was the substitution of *positive* ideas for *negative* ones. They were beginning to realize that in all the actions of life they must be on the active side of morality and not be content with mere negation. Instead of saying to the children, 'You shall not do this or that,' they should say, 'You should keep the whole of that great organism which God has put into your care in such sort as to be a real power for good through the whole length of your days.'"

The religion which is, with strong conviction, proclaiming some great truth, is the religion that will grow in strength and power. If it is sufficiently in earnest it can even grow by proclaiming some error, as witness the religions of Mahomet and of Eddyism.

But it has been said, "Does not the Decalogue itself, the Ten Commandments, use this method to which you make objection?" In ever increasing emphasis it repeats the solemn command, "Thou shalt not." Yes, and that was truly the law of the Old Covenant. But mark the change. What was the rule of the Lord Jesus Christ given for the Christian Dispensation? "*Thou shalt love the Lord thy God.* Thou *shalt* love thy neighbor as thyself. On these two commandments hang all the law and the Prophets." The religion of "Thou shalt not" never spread beyond the narrow limits of Judea. The true religion of Jesus Christ firmly held and boldly proclaimed is converting the world.

Why is the Church of Rome making such gains in Germany? Why is it sweeping with such power over this country? Let us be honest. It is not all error, it is not all superstition, it is not that it merely blinds the minds of men. No, it is because, in spite of errors, in spite of false claims, it teaches certain underlying fundamental truths of God, which appeal to the hearts, and commend themselves to the religious needs of the soul; and because, above all, that what it holds to be true it teaches with absolute conviction, unbounded confidence, resolute courage, and unshaken fidelity. It fills and builds up the life of its people with the positive elements of its faith. It has no time to waste in protest. It is grounding its children in the fundamentals, so that they can truly give a reason for the faith that is in them, so that when confronted by any doctrine new or strange, they have only to measure it by the things that have been grounded and drilled into them to know whether, by their standards, they are false or true. Have you ever known a Romanist, or a well instructed Churchman, to be betrayed by Eddyism or any other man-made or woman-made 'ism?

I am writing no brief for the Roman Church. I am more strongly and with far more intelligent reason opposed to its errors than the stoutest Protestant. But I recognize one of the sources of its power, and I recognize as well, the source of our weakness. We hold the truth. Let us teach it in all its fulness, with authority and without fear. We have the Catholic Faith and the Catholic Religion; let us teach it in all its glory, and with confidence born of conviction. Let it be known that as a Church we stand first for the things we believe, not for the things we deny. Let it be as a Church set on a hill, the city of God, shedding its light far and near, the light that comes from the presence of God, so that from the east and from the west, and from the uttermost isles of the sea, men may come unto it and fine rest for their souls.

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
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Whatsoever things are of good report, let these be the things for which we bear our witness, God will stand with us and we shall not fail. "For to this end Christ was born, and for this cause came He into the world, that He should bear witness unto the truth."

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Letters to the Editor

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We invite correspondence on all matters relating to the welfare of the Church.

WHAT IS A CHURCH NEWSPAPER?

Toronto, Jan. 16, 1914.

To the Editor, Church Life:

Sir.—A certain paper has been left at my address for a few weeks, which advertises itself as *The Church of England Weekly, Illustrated, Family Newspaper.*—From this it may be inferred that it is in some measure *the* authorized, or at all events *an* authorized organ of the Church in Canada, or at least in this Diocese. I believe *Church Life* does not claim any such status; you will therefore be in a position to give an unbiased opinion as to the nature and degree of authority requisite to entitle any journal to speak of itself in these terms.

In reference to the paper referred to, one might say, judging from internal evidence, that it is the advocate, versed in all the craft of a special pleader, for everything (except, perhaps, Romanism), that is foreign to the Church which it claims to represent. But that is another matter. The question is "What are the conditions which would justify an Editor in describing his sheet "The Church of England weekly Illustrated Family Newspaper?"

Yours truly,
RUSTICUS IN URBE.

QUESTION BOX

Jan. 22, 1914.

To the Editor, Church Life:

Dear Sir:

If "Ignoramus" who asks in the Question Box about the High Celebration will let me have his name and address, I shall be glad to send a "conversational address" given by the Rev. H. F. B. Mackay at All Saints,' Margaret St., which was printed in the *Church Times* of December 12, 1913, which exactly answers all the three questions he asks.

E. FRANK SALMON.

Cookstown, Ont.

LOYALTY TO THE CHURCH

Sir.—I am sorry my friend Mr. Brittain wrote as he did on the above subject. Mr. Brittain represents three-fourths of the Church people of Ottawa. Such people are not fashioned in a day. It has taken fifty years to produce the Ottawa type of laymen; men who with marvelous impertinence, will advise the sun-burnt, weather-beaten priest of God, whose whole life is given to the study and the preach-of the word, to "Study the Bible."

And the clergy who are responsible for this singularly flattened mind have taken few holidays; they have stayed by their work. For a long generation they have worked along sustained by the one and only comfortable assurance that whatever of emoluments, canonries, etc., were on the move, would be sure to be sent their way by the grateful powers that be.

Like priest—like people, and since Ottawa clerical appointments are now almost wholly controlled by the laity, it must also be, like people—like priest. No priests would be tolerated for an hour in the larger congregations of the city who should dare to disturb the complacency of that hopeless ignorance of which my friend Mr. Brittain is such a cheerful example.

Moreover, Mr. Brittain could tell how eminently successful his particular type of churchmanship has been in making the church a power in Ottawa. Quite recently St. John's Church was sold and its 400 families, with all their shekels, went and hived themselves with the 300 families of Grace Church in a building that seats 550: and not full yet. Shall we call that a concentration of Christian forces for strategical purposes? What was it made that monumental shrinkage possible? It was just that churchmanship in which Mr. Brittain was bred, and which fairly radiates from him whenever he steps down to instruct the country clergy in matters pertaining to religion. There might be hope for the Church in Ottawa if he would try and interest the laity of St. John's "in the little Church which they call theirs."

Yes, we are a bit "narrow" out here, and the way that leads to eternal life is described by our Saviour as being "narrow"—which is the solitary use of the word in the New Testament. Our Saviour was narrow. St. Paul hurled anathemas at those who differed from him and made trouble in the Church. Every loyal soul will be narrow. For that reason, amongst others, we rather rejoice in being called narrow. We would just hate to be called "broad," "a good mixer," etc.

But narrowness does not mean failure: it is our essential qualification for success. And if Mr. Brittain will visit our little village church for the 10.30 Eucharist on Ascension Day, he will find a larger number of devout sinners kneeling before the Lord's table here than may be found in all the Ottawa churches put together. They are being taught to walk in "The Narrow Way."

R. B. WATERMAN.

Carp, Jan. 23.

A CONSECRATED CROSS ON A CONSECRATED ALTAR

Editor, Church Life, Toronto:

Dear Sir:

Can you tell me one good sound argument against the use of a cross on the altar in our Anglican Churches? The chief objection made so far as I know is that it is a Romish practice, and will lead us over to Rome. As Eome says, we have no right to the cross, I should think the insistence of its presence is obligatory upon us, to show our determination to oppose Her wrongful claims. Those in the Church of England who are the strongest supporters of the pretensions of Rome to authority over us are those who support her claim that we wrongfully fly the emblem of our faith, not those who boldly defy her and dare to flaunt the cross of victory in spite of opposition from enemies within the fold as well as without. Have some of our people forgotten they carry about always with them a cross on their foreheads? (Some of them seem to prefer it, like a chip, on their shoulder). They bear a cross indeed not visible to carnal eyes, but visible more or less plainly as the individual permits to that great cloud of unseen witnesses about us. They cannot enter Heaven unless they do bear that sign in their foreheads. It is the cross that carries them through the pearly gates. Are they ashamed of it that they don't wish to mark the place where they worship with "an outward and visible sign of an inward and spiritual grace" we presume they possess? The cross on the altar is there as a reminder. Our material natures are prone to forget what is not visible, and the cross on the altar serves through our natural eyes to remind us of where our spiritual eyes should be fixed.

There are people yet, in our Dominion, who fail to grasp the true reason for flying the emblem of the Kingdom of Great Britain, even though they may be as intensely loyal as the strongest upholder of "an old bit of bunting." What would happen were a judge who considered flying the flag mere faddism and fanaticism to refuse to enter the court house till the flag were removed (it is always flown while court is sitting), because *he* couldn't see any need for it, the law being just as binding on the street as in the court room? Yet that is precisely the attitude taken, by those who cannot endure to see a cross, when those who have a higher development in their spiritual life wish to fly the emblem of the Kingdom of God. When Chief Justice Falconbridge was raised to that dignity he observed that the British ensign was not flown over Osgoode Hall, he demanded its use and was supported by Mr. Justice Riddell, whom we all know to be a staunch adherer to old-established custom and precedent. Was the cry raised that as the flag had not been flown hitherto, no change must be made? The daily papers applauded the action of the Honourable Chief Justice. So much for recognizing the King of the Kingdom of Great Britain.

What about the higher kingdom of God? In any church where the flag of the King, the cross of our Lord Jesus Christ, has not hitherto been exposed to view, let a priest who has a keener sense, than his predecessors, of his obligation to his sovereign presume to place a cross upon the altar, and the cry goes up "we're being led over to Rome." "We've done without showing our engsin all these years why do so now." How weak both arguments.

The cross is the ensign of the Kingdom of God, of far more importance than a stained-glass picture of our dear Lord, or of scenes from His life, or *of* an I. H. S. or other emblem. Yet these may be used in profusion without objection while the true picture and surest reminder of what our Church stands for, the cross, must away as some awful horror. Why?

A consecrated cross on a consecrated altar means LIFE.

CHARITY.

UNITY

Trinity College, Toronto,
Jan. 21, 1914.

The Editor, Church Life:

Dear Sir:—I was greatly pleased to learn through Mr. Burnham's letter in *Church Life* (Jan. 1st), that a union is to be formed for the defence of the Church's principles as laid down in the Book of Common Prayer.

General laxity in matters of Faith and disregard of authority in all matters seem to be the great characteristics of the present century. Very much like the cry "be a sport," the magic words "be broad-minded" seem to have the power of bringing men into submission even where great principles are at stake. Authority, antiquity, and the future weigh very lightly against the fear of being branded "narrow" and the latter prevails.

The Unity League, whose chief promoters are anxious to give away the Church's birthright without asking even a "mess of pottage" in return, is a standing challenge to those who love their church. It is an organized attempt to break down her position by slow degrees.

This new organization promises an opportunity to the faithful, to stand up for their church. The objects of this union seem to be such as every Prayer Book churchman can heartily endorse and support.

It has been shown in former crises in the Church's history that men will arise when they see her need, although ordinarily they are not demonstrative of their loyalty. I am confident that it will be so at the present time.

May we soon have our Toronto Branch of the "Canadian Church Union for the maintenance and defence of the Catholic faith and practice as laid down in the Book of Common Prayer."

W. C. T.

Consider how the Babe in the manger, who is yet God with us, teaches us that the true life is that of forgetfulness of self. He, thinking not His equality with God a thing to be grasped at, emptied Himself.

"Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."

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THE UNSEEN WORK

Too often we measure the Church's strength by that which we can see with our human eyes. We do not realize the splendid things done behind the scenes. The rector of the parish is discouraged because his congregation is small. The choirmaster bemoans the failure of his efforts to inspire his singers. The Sunday School is lacking in pupils and enthusiasm. The organization of the Church, the Brotherhood itself, are often so far as we can see doing little.

But this is sometimes because we cannot see very far. Occasionally glimpses of what is going on beneath the surface are heartening and inspiring. There are work and results of working coming to our knowledge from time to time in places where we little expected them.

This is seen in the world of science and art and commerce. The writer recalls an engineer's society of seven hundred members, all living within a short street car ride of their commodious and attractive headquarters; yet the most interesting and helpful lectures on those subjects which ought most to interest them could not bring together more than fifteen or twenty per cent. of the membership. But this did not mean that engineers were not interested in engineering. These same men away from their headquarters and in their daily walks of business and professional life were carrying out their theories and practice of engineering.

To be sure the command to meet in common worship is much more serious than the inducement to meet for social or professional or commercial advancement. But the same traits of human nature are likely to be expressed in the one as in the other, and it is quite possible that there is much more of serious thought and work in the Church than is expressed by the attendance at the meetings of organizations or even at the services. We do not in any degree excuse a slackness in this respect, but as we approach the summer season when things are liable to "let down" it is well to remember these human infirmities of ours, and to remind ourselves that after all men are really in a majority of cases more thoughtful and loyal *at heart* than they appear.—*Condensed from St. Andrew's Cross.*

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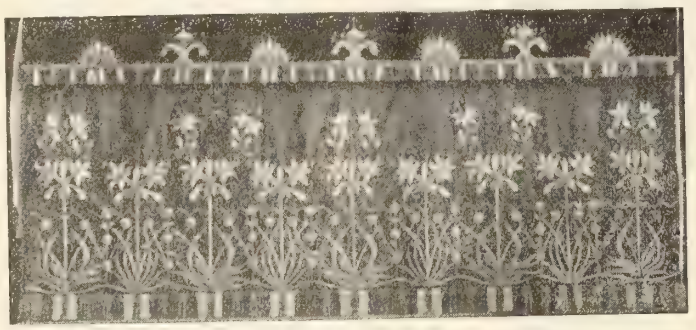

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WRITE US TO-DAY.

Church Life.

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The Week

IT is well to know how our Church views are regarded by those to whom it is proposed to offer an open door. We do not imply that the teaching of the pamphlet we are about to refer to expresses the views of the majority of our brethren of our denominations. We know that it does not, but if anywhere among what, for lack of a better word, we call Protestant denominations such views are received, or held, or acquiesced in, there is small prospect of unity. The pamphlet is on the subject of Confirmation and gives four reasons why a person ought not to be confirmed. (1) He ought not to take part in a service when the Bishop is directed to utter falsehoods to God. (2) He ought not to join in a service when the congregation is directed to utter solemn falsehoods to God. (3) He ought not to make a promise which would be sinful, being full of unbelief. (4) He ought not to lead others astray. He does so if he goes to Confirmation. The main point is that the pamphlet represents Christian teaching, that is, teaching believed in by certain persons who are Christians. How many or how few we cannot say. We presume that there would be no objection to such persons accepting the invitation to Holy Communion that it is proposed to offer. Such a condition would be a very awkward one for the clergyman. Could he accept these views, and if he could not accept them how much of comprehension could exist between himself and the communicant? It shews at least that there must be some point when every clergyman of the Church would have to say "Thus far, and no further." The fixing of such a point of partition would be very difficult, and when once fixed, we see a section of Christianity beyond the pale of unity. But it is said that it was never intended to carry the measure to any extreme. That is quite true, but where is the point when it is to be said that the time of comprehension is reached? Pressure will always widen a rent or fissure, and the pressure that would be applied to a rent in the immemorial customs of the Church would be very heavy.

Teaching and Unity

HOLY Scripture containeth all things necessary to salvation, and he would be a bold man who, as a Christian, ventured to deny it. What is in the scriptures can be seen, read and digested by all people, but whether they can all understand what they read, or make proper deductions from it is a very different question. We do sometimes hear that no earnest minded man can err in his reading. Yet we have innumerable sects, all differing from one another, and all claiming the Bible as their authority and ground of truth. We have the Salvationist, the Baptist, the Quaker, the Christian Scientist, and the Roman Catholic, and all would subscribe to the Bible as the Word of God. Yet probably no two out of the five would or could worship together, and would probably be ready to assert that all the others had erred and strayed from the truth. One man says that god-parents are wrong because they are not mentioned in the Bible; another objects to Sunday for the same reason; yet another, a Churchman, that Confirmation has no authority at all. Sometimes we are tempted to think of Mark Antony's words at the funeral of Cæsar: "Are they not all honourable men?" They are sincere, well meaning, but they must be wrong somewhere. They will press their views with a vigour that amounts almost to brutality, and will listen to no argument that opposes their cherished beliefs. The other side is wrong anyway, and so there is nothing to be said. It must, as a result, seem reasonable and even necessary to have some authority of interpretation. A plain and painstaking interpretation of the Bible cannot stand for all the views that are drawn from the sacred writings. Either it is adult baptism or not, Confirmation or not, Sunday or Saturday, and so through a hundred variations. Who is the interpreter? The scholar, the man in the street, or the individual? There seems to be but one authority that has clear claims to such a position and that is the Church that goes back to Apostolic times, in which the Holy Spirit dwells, and with which God has promised to be present until the end of the world.

What Is In the Bible?

THAT would seem conclusive as an argument, but the peaple affected are not people who listen to arguments. They are self convinced, they stand on their own judgment, or the judgment of the party to which they give their allegiance. When we get down to a real practical healing up of our Christian differences we have to reckon with this factor, and so far no one seems to have dwelt upon it. There are men who are born Protestants. This is not said offensively, but as a fact. There are men who temperamentally cannot endure certain teaching, certain usages, and certain ceremonies. They would go as far as to agree that there was an authority for them, that they were honoured heritages of the Church, and that they served a certain purpose, but they will not listen to their adoption, they will not tolerate them either for themselves or for anyone else. "I tell you it's wrong," they say. "Well, but Mr. A. thinks they are right and why should he not be allowed to use them?" "What he thinks is no argument, and so I shall do all I can to prevent their use, because I know they are wrong." "Very well, but Mr. A. says you are wrong yourself." "He can say what he likes, but he doesn't know what he is talking about. I know I am right." There you are, and what can you do? We all know of such persons, we know lots of them, we recognize their bona fides, but they are irreconcilables. Yet they will have to be reckoned with when the day of union begins to dawn, and union cannot come until the power that unifies reaches them also. It is a problem of which the solution lies beyond the reach of man's ability. No power that is not divine can alter or change such a temperament. No love except the divine can soften a disposition so set in its own ways and its own beliefs. We talk of our bitter differences as churches, and we ought to talk more of our bitterness personally. One plank on a swamp will not take you over to the other side, it will only land you into a deeper part of the swamp, and further away from the solid ground. What the wise man would do would be to alter the swamp by drainage into solid ground, and you will need no planks at all.

Temperament

A PRINTER'S error in last week's editorial turned patristic into patriotic. So we were told that patriotic literature would be a help in the revision of the Prayer Book. Many a reader must have wondered what the National Anthem had to do with revision. Perhaps there is a connection between them. Type has funny ways of its own. We see in one place the children adjourned to the village hell to receive presents. In yet another the men complained that their wages only amounted to eleven cents per hair, and so reduced the bald headed to poverty. These are merely funny, but at times the result is madness, or printer's pie. When one remembers the thousands of letters that every hour of every day are falling into their allotted spaces at the will of the typesetter it is a marvel that there are not more mistakes. Of course the copy is all combed over by the proof reader more than once and that deletes a great many mistakes, but some still get past the reader's eye, and even a few escape his intelligence. It is not all the fault of the printing house, for some copy is sent in an advanced state of decay, both as regards the paper and the manual paralysis of the sender. Of Dean Stanley it was said that there was

Patristic

only one man who could read his writing, and of modern communications there are many that deserve, even if they do not get it, anathema.

HE or she is a very valuable part of the business machinery of any house or mercantile undertaking. Good buyers are rare, and are therefore proportionately valuable. This was recognized as long ago as the time of Isaiah the prophet, who said, "Wherefore do you spend money for that which is not bread?" Wherefore indeed? Who would be such a fool as to throw away money, to buy stones for bread, or ashes for oil of gladness? It would seem incredible, and yet there are thousands who do just that very thing. Think of the good woman who is a bad housekeeper, the clever merchant who can sell but cannot buy, the wasteful and the extravagant who spend a large part of their money in frills and fripperies. How often we hear people say that they get so little, or even nothing for their money. Why do they do it? We suppose that Sterne would say because nine out of every ten are fools, and like being fools. We are inclined to think that it is because people do not take time for sensible thoughtfulness, and because the tyranny of fashion and of civilization is so heavy. The latter accounts for the useless furniture and fittings, the expensive clothing, the lavish and wasteful hospitality, the needlessly dear amusements. The former is the result of lack of method, and a failure to realize that life has responsibilities even in its smallest details. If it is true of worldly and material things, it is even truer of spiritual things. As our Lord said what is worth more than a human soul, and what profit is there in anything if the soul be imperilled and lost. We all say "How true!" and we all go on in the same foolish round, like a squirrel in a cage, galloping as if for dear life. The squirrel has the only advantage of not getting giddy and losing its head.

A Good Buyer

WE should like to draw attention once more to the most efficient service that is being rendered the Church in providing so well equipped and pretty a home for girls who are away from their own homes and earning their living in Toronto as is provided at the Georgina House, Beverley street, Toronto. True it is rendering a similar service to that rendered by the Y.W.C.A. (all honour and success to them), the main difference being that the Georgina House, while accepting and providing accommodation for girls of all denominations is distinctly under Church management, and radiates a Church influence. Its creation came about as the result of a recognition of a real need. There was an urgent call for systematic effort on the part of the Church to provide suitable boarding houses where healthful conditions obtain and where ideals under happy influences might be fostered and tend to the promotion of the noblest type of womanhood. Georgina House is realizing this ideal. Owing to the financial support given the movement by many friends it was opened in February, 1909. Since then it has been improved and enlarged almost beyond recognition. The whole maintenance of the House comes out of the boarders' fees, and this year there is a margin which will be devoted to the founding of a new Georgina House in some other place. The idea of the founder always has been that the one in Toronto should be only the first of a series that should stretch from Vancouver to Halifax. It is earnestly hoped that other cities will support this movement. Every city has multitudes of young women for whom such a home would be a measureless power for good. The work must commend itself to both clergy and Churchwomen as a very important one and the success which has been met with in Toronto owing to the direction of wise, devoted, and hard working leadership should stimulate others to do likewise.

Georgina House

ONE of the subjects that came up for very full discussion in the House of Bishops at the General Convention held in New York in October was the use of the cup in the Holy Communion. A committee of seven Bishops was appointed to consider the matter and their report has just been published. The report and the decision arrived at are of general interest. The committee did not confine itself to a consideration of the question from an entirely ethical point of view, nor considering we live in days of almost extreme sanitary regulations did they confine themselves to what must have been the view of very many Churchmen, that what our Blessed Lord instituted and commanded to be done He was undoubtedly willing to enable to be done in safety. But the committee sought and secured expert medical advice knowing that the question of the prevention of the communication of disease by the use of a single cup is a pressing one, and at the same time has a direct bearing on the manner in which the most sacred rite of the Christian religion is administered. The committee duly considered the ordinances adopted in many of the States and cities prohibitive of the use of common drinking cups in public places, but they also laid stress upon the fact that laws regulative of water vessels do not apply to the use of a vessel containing any alcoholic liquid. They pointed out that the case in regard to the Church is different from that among the bodies which use unfermented grape-juice (and where the use of individual cups has been largely adopted) as it is well known that the presence of alcohol in the contents of the Communion cup acts to a great extent as a prophylactic. Experts are agreed that of the twenty or more sterilizing fluids in existence alcohol is the most effective. It is also an interesting fact that the clergy of the Anglican Communion who habitually drain the Communion cup after common use are singularly, if not completely, free from the consequences of an infected vessel. The committee, has, therefore, offered for adoption the declaration that they see no reason to authorize any general change in the usage obtaining in the Church; that proper care of the Communion vessels will meet all reasonable demands, and that from emergencies arising in special cases the Bishops are competent to provide in their several dioceses without resorting to the use of individual cups, or without doing anything which may impair the Sacrament according to its original institution and the order of the Church.

The One Chalice

ENCOURAGING WORDS

An eastern Bishop in renewing his subscription says: "You are certainly producing a good Church weekly and I congratulate you."

A layman in Fort William says: "I would like to congratulate you upon the excellence of the paper and the high tone of Churchmanship which it maintains.

A Guelph subscriber says: "I enjoy and appreciate CHURCH LIFE from the first to the last column."

And yet another: "I read every bit of the paper, advertisements and all."

A rector and Rural Dean in the Diocese of Rupert's Land says: "I have inserted an advertisement for CHURCH LIFE in our parish magazine and hope by that means to gain you more subscribers. With such a paper in the parish our work receives a stimulus and our outlook is broadened."

A rector writes "I can commend CHURCH LIFE to my people because it is churchly, definite, and in the best sense evangelical.

A FASCINATING LIFE

THE following letter addressed to a young man who has decided to be a missionary in Africa, gives some idea of the versatility required:

"Are you a sportsman? Good! You'll need your gun very probably to get your dinner. Can you row and swim and ride? So much the better, for you have to do them all out here. Are you good at games? They'll make you all the better worker. Do you like languages? Excellent! You will be able to translate books into an African dialect.

"Learn to write letters that are interesting, and to the point. Keep accounts. If you don't know how to keep six or seven accounts going, learn! Use your hands, mend everything that is mendable in the house—sash-lines, crockery, book-shelves and kettles, etc. Put in the panes of glass and learn how to paint a door and a window frame. Do it yourself, don't just watch someone else. Get a set of tools and use them. Let the washerwoman show you how to wash a shirt and a pair of socks. Worry the cook and make her show you (not tell you) how to make bread, boil potatoes, cook a joint, and make a plain suet pudding. Then do it again, another day, by yourself. Go out camping with the Boy Scouts, and read their books. Sew on your trouser buttons and mend your own socks; you'll appreciate your sister's efforts much more, afterwards! Learn elementary medicine and surgery, especially teeth-pulling.

"Learn how to fell trees and chop wood. Get an idea of how to make a plan for a house and how to build one. Live on a farm for three months and see how to run a vegetable garden and to look after a horse. If you can't ride, learn, and always saddle your own horse.

"Remember that, almost from the first, you will have to superintend and organize, and if you don't know how, you'll get in lots of trouble. Learn to obey, and to rule fairly and firmly. If you possibly can, learn the tonic sol-fa. Try to mimic every sound you hear, especially those made by foreigners.

"Get accustomed to wearing a belt, and whenever you can, take off your coat and roll up your sleeves. If there's any starch left in your make-up, get rid of it, quick! Get a camera and use it; develop and print your own photos. Learn how to run a day school, to make a map, to draw a large square on the ground, to pack a box full, to harness a horse, to graft fruit trees, to put on a lock, to stain a floor, to use a cross-cut saw and sharpen it, to keep calm, and to glorify God by doing details well every day."

GROWTH

GROWTH is a law both of the natural and also of the spiritual world. Most of us at some time or other are intensely interested in it as it manifests itself in the natural world. The gardener walks around his borders or his hot houses and comments upon the way in which the plants are coming on, and any failure in growth causes alarm and produces instant remedies. He knows intuitively that growth means true life, and the lack of it points to death or disease. The owner of an estate points with pride to the tree that he planted and tells you that it was only so high a few years ago. He, too, recognizes that growth shews a good tree making good. It is the same with the live stock of the farm, from chickens up to cattle. One certain topic of conversation is the way they have come on. At times you would almost imagine that the gardener or farmer fancied the growth was due to his skill or cleverness. In a way he is right. If he does not provide the stimulant of growth, if he does not supply the conditions of health and cleanliness, he suffers in his property, and his pride really consists in the knowledge that he has helped successfully the natural condition. So man toils over his garden, his farm, and his business with observant eye, trained hand, and expert intellect and reaps a due reward in time—not immediately, for all growth is comparatively slow. All these laws of growth apply to the spiritual world equally fully and equally really. We read in scripture how men grew in wisdom and stature, and in favour with God and man, and the men were the two most remarkable in Bible record for they were our Lord and St. John the Baptist. Of the latter, our Lord said that there were none greater among the sons of womankind. We neglect this growth, indeed we never think of it, are unconscious both of its possibility, and of its vital necessity to a healthy manhood and womanhood. How few of us study our spiritual life with the observant eye with which we follow the development of the flower and vegetable, and yet it is far more important. We cannot make the growth of our spiritual life any more than we can in our roses or grapes, but we can provide the stimulant that is necessary, for spiritual development, and we can supply the condition of health and cleanliness. The stimulant is the flow of grace that comes to us through the sacramental system of the Church of God, and the conditions of health and cleanliness are prayer and pardon, or absolution of our sins. Without these the growth will be poor and stunted and tend to revert to the wildness of nature. If the stimulant be applied and the cleanliness neglected, the growth will be unsatisfactory and morbid. So God would teach us through our own natural method of working in our daily life something of those vast conditions of improvement which are possible to those who attend to what we may call soul culture. But it means on our part watchfulness, and study, the observant eye, the expert work, and thinking mind. In the Church's lesson for to-day, our Lord says, "What shall it profit a man, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" We all reply "nothing." Still souls are lost and being lost more from want of thought than from intention, or lack of a good heart. We do not look and see, we do not make use of our common mundane knowledge which bids us consider that growth is both a law of nature, and a necessity of every form of life. Thus souls become stunted, and deformed, while we are looking at our farms, our gardens, and our hedges with painstaking and indefatigable eyes, watching for that failure in growth which means loss and failure. We cannot sufficiently admire our Lord's use of the symbolism of the corn, the vine, and the barns that needed to be made bigger, for they all point to us the same lesson written everywhere of the Divine hand. This is one of the uses of self examination which seems at first sight so unnecessary, so morbid even. We do not think the rose grower wasteful or morbid as he turns over the leaves of his bushes to look for parasites and pests. When applied to human life in self examination it is the same thing, and we find these parasites and pests, which only self examination can discover.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What is the difference between consecration and dedication of a church?—L. L.

Ans.—A building may be dedicated to God and some saint and afterwards revert back to secular uses. A building, when consecrated, is set apart for the service of God for ever and strictly speaking cannot be alienated to our purposes. Before consecration a church must be free of debt, in old days it had also to be endowed, but a building can be dedicated without such restrictions. This is probably why so many churches are dedicated and not consecrated.

Ques.—What does the artist, G. Grenville Manton, mean to convey to one by his picture, "Love Divine"?—L. L.

Ans.—As they say, you have got us guessing. We blush to confess that we have never heard of Manton, or his picture. Perhaps some reader of Church Life will make up for our deficiency in knowledge.

Ques.—What is the reason for bowing the head during the recital of the Nicene Creed at the words "born of the Virgin Mary, and was made man"?—E. C. M.

Ans.—The reverence is made at the "made man," or in Latin "incarnatus," and is a mark of homage to our Lord's humiliation in taking our nature. Latimer, in one of his sermons, says that even the devil would be ashamed of a man who did not kneel down at the "Incarnatus."

Ques.—What is meant by obedience to the law?—Enquirer.

Ans.—From what you say we should imagine that you are already keeping the law of the Church. It is very difficult to know exactly what the speaker meant when he used the words to which you refer. We are glad to know that you are doing well.

Ques.—What are we to understand by "baptized for the dead"?—F. G. S.

Ans.—All the views you mention have been held, but Kirsoff Lake, one of the latest authorities on the subject, decides that it was vicarious baptism. There has never been any idea of perpetuating the practice, and the fact of so little being known about it shews how small the use of it must have been.

Ques.—What is the difference between the doctrine of the Real Presence taught by our own Church and that of Transubstantiation in the Roman Communion?—Anglican.

Ans.—The Church doctrine repudiates the opinion of a "Corporal Presence of Christ's natural flesh and blood," that is to say the Presence of His Body and Blood as they "are in heaven." It also repudiates the conception of the mode of His Presence, which implies the physical change of the natural substances of bread and wine, commonly called Transubstantiation. It asserts that by virtue of the consecration, through the power of the Holy Ghost, the Body and Blood of our Saviour Christ, "the inward part, or thing signified" are present, really and truly, but spiritually, sacramentally and ineffably, under "the outward, visible part or sign" or "form of bread and wine." On the other hand Transubstantiation teaches that in the Eucharistic consecration the substance of bread or wine ceases or comes to an end, that the bread is converted into His Body, and that the accidents or qualities of the bread and wine continue and exist apart from, and without, the substance of the bread or wine.

Ques.—To whom does the clerical income of an endowed parish go during or after a vacancy?—T. G.

Ans.—It goes to the new incumbent, less the amount paid for clerical services during the vacancy. That is, it cannot be diverted to other uses such as repairs, or debts, or maintenance of building. The clerical income from endowment can only be used for clerical service, and when not so used accumulates for the benefit of next incumbent.

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for noble career.

"If for any wish thou darest not pray,
Then pray to God to take that wish away."

Toronto's Little Churches

XI.—The Holy Orthodox Eastern Church

By the Rev. D. Convers

Part II. Ad Clerum

IMAGINE such a situation as met the Rev. E. M. Frank, then rector of Grace Church, Sheboygan, Wisconsin, when he was first brought into touch with Slavs. A strike in a chair factory was met by the importation of some two thousand Slavs as "strike-breakers," who came without priests of their own, church-less and seemingly without religion. What would he *now* do first, with his past experience to warn and guide him; rather than, what did he do then?

He advises one to be as friendly as possible and get into as close touch as you can. When they will talk in a friendly, and even confidential way with you, find out their race exactly, their language, past history, the place and political organization from which they came; and the ecclesiastical organizations from which they came; and the ecclesiastical organizations in which they have lived. You must remember you have, for the most part, illiterate peasants, of little or no education to deal with; who will often misunderstand your questions, and even when they understand will often fail to explain clearly what they mean to tell you. You must be more careful and accurate than others will "bother about;" for you must avoid wounding their racial prejudice (do you call it?) or their patriotic love for their nation and race (as they deem it). You may ignorantly try to bring together abruptly races which have for ages hated each other. It is not enough to say "Russian," which often means only "born in the domains of Russia." Of "great Russians" few migrate. "Little Russians" or Ruthenians are here in numbers. The Poles come, Bulgarians, Bohemians, Servians, Lithuanians, Roumanians also, who may be called Russians. Language will often help; but not always. To know whence they came helps to identify them. When you ask, "Are you Orthodox?" you must be on your guard. Many do not know what they are. Some will describe their religious practices; and innocently deceive you. For you may find the "Uniats," i. e., Roman Catholics of the Oriental Rite. Thirty years ago all Roman Catholics were of the Latin Rite; but now it is not so. I remember one priest reading "*ne temere*" decree in Lacey's "Marriage in Church and state," where, after the decree follow some decrees of the Congregation of the Council to explain its scope, asking, as he read that "Catholics of the Oriental Rite" were not bound by it." "What does it mean by that? Don't all Roman Catholics have the same rites and ceremonies?" He stared as I assured him that some of their priests were married men. My own first introduction was when a Montreal friend took me to call on one in Pennsylvania, who said there to me, as he had to our friend before, "It is hard to convince my Irish brethren in this (R.C.) diocese that I am as regular as they are. The Bishop has me in his diocese. They know theoretically that I am lawfully and canonically married; but when it comes to treating me as their fellow"—he shrugged his shoulders. I am told the married Uniat clergy have been sent back to Europe and only single men are to be ordained in future. I am informed that the decree "*Ea Semper*" which stopped infant confirmation on this continent and banished the married clergy, caused a considerable break from the Roman Communion to the Orthodox Church.

Other movements in the same direction have taken place; for example, a Roman Catholic priest, the Rev. Alexis Toth, in Minneapolis, had trouble with Archbishop Ireland; went to San Francisco and submitted to the Greek Orthodox Bishop; later his whole congregation followed him, and most of that of S. Mary's in Scranton, in all 10,000 souls are supposed to have been influenced by him to leave the Roman obedience for the Greek communion. The last Russian church to be built in Philadelphia is another instance. Having learned exactly with whom you have to do, encourage them to form such mutual, beneficial societies as they used to have in their homes, to assist in finding work, to sing, and to help in religious work, e. g., to get a priest of their own race; and in the meantime you will house the society and act as the chaplain. In your eyes it is a parochial guild or the like, which you are as free to manage as any other parochial organization. Some time you produce your copy of Miss Hapgood's literal translation into English of the Russian liturgy with expanded rubrics which you bought of the publishers, Houghton, Mifflin & Co., and show it to them. Some may help you to sing some parts of it.

Then get one of their own priests to come for some services with them; and get him to tell them to come to you in his absence for religious ministrations. If he thus regularly and properly introduces you as a priest, having already known you as a friend who has *no wish to have them renounce their church and religion and make them into Anglicans, and they come to you for burials, marriages and baptisms*, it is not difficult for you to go on ministering to them as a body different from, but allied to your parish. But that will involve your conquering your Anglican prejudices. Of course you have an Anglican prejudice in favour of a simpler and shorter service than will delight them. You have an Anglican prejudice against making the sign of the cross very often. You have an Anglican prejudice against laymen sharing largely in the service; against the spectacular, e. g., a procession carrying candles, to "drip over everything"; you have an Anglican prejudice against learning a foreign, "inferior," non-literary language; an Anglican prejudice against incense—and so on to the end of the chapter. Of course you are right; and of course your Anglican prejudice upholds yours as the better way; but you must conquer all. If you do not so care for Christian unity as to waive all that is of secondary importance in your eyes, *you* can be of little use with Slavs. Elsewhere, perhaps, but not there.

You can *teach* them very little until they have laid aside their natural suspicions of you as a foreigner and one doing things in an "outlandish" way. Perhaps then; not before.

They are not trained theologians; and in early days will surprise you by contending that the omission of some detail they remember vividly as being what they did at home makes the sacrament null and void. Some thought if two masses are said in one day in one church, no sacrament. Use unleavened bread—no sacrament.

For my part, I remember once in Toledo, a Syrian of the Orthodox church, speaking little English, came to see me. "My brother, dead. Funeral to-morrow?" "Yes, funeral to-morrow. What time?" "Half past two," I repeated, "Half past two—no mass." "Ah yes! Mass! Mass!" "Funeral, 8 o'clock; mass, yes. Nine o'clock, mass, yes. Ten o'clock, mass. Eleven o'clock, mass. Half past ten; *no* mass." Of course it was the undertaker that fixes the hour. "I see," he said, and left the house. Half an hour later, he returned with "Funeral, ten o'clock. Mass?" "All right;" and he left satisfied. There being no music at the requiem, I with no thought of what it was to him, had no incense. There was a great talk among them in their vernacular; and the question they asked me, "Why no incense?" I had great difficulty in making them understand that there was no intention to insult them as being poor, or as being foreigners by the omission. Then first I learned that they have incense at all eucharists.

In time, they will listen; and you can teach; but not at first. Here at the Advent we have the fullest possible recognition of the Anglican priesthood on the part of their clergy as well as the laity. We have now intercommunion between thousands of them and our priest. It can scarcely be called more than Bishop Torrey called "passive intercommunion," since the highest authorities on each side have not formally recognized and ratified it all. To be sure, the three successive Bishops of Pennsylvania under whom Frank has worked have each and all known what was done and have not stopped or forbidden it. The authorities of the Greek Church also know and have not stopped or forbidden it. Such a state of affairs, perhaps, always goes before and opens the way to full intercommunion. Pray God it may be so now.

I have at hand few statistics as to the Holy Orthodox Eastern Church in Canada. Canada seems to be one of the five *blagochinnia* or deaneries into which the Russian Orthodox Church divides her parishes in North America; three of her clergy are there. I have only heard of a Roumanian Church in Regina. Still as I have no recent figures, I am morally certain there must be more. Strictly speaking, it is one of *Canada's* little churches rather than of Toronto's. The quicker our clergy will begin work with them, the sooner we shall be doing what we can to lessen one of the gaps now parting Christendom. I feel morally certain that if any wish to write to Rev. E. M. Frank, rector of the Church of the Advent, 507 N. Fifth St., Philadelphia, Pa., U.S.A., he will be glad to be of use in any like work, either by himself; or, it may be, by some of the considerable number of Orthodox clergy he knows. For we must remember always that of the clergy, the very best of them will remain at their homes and work there; and it is not easy for us to discover how to get good, spiritual, learned priests of another communion to help us.

Our Old Country Letter

Jan. 21, 1914.

AN Irish Church correspondent writes this week, and with justice, for no other question can now approach in importance for the Irish Church or nation that of "to be or not to be?" of Home Rule: "It is well that all lovers of the Empire should frankly face the insurpassable gravity of the present situation. The Bishops of the province of Ulster have long since issued a pronouncement in which they speak of 'civil war' as a dreaded possibility. In England at last the full meaning of this has been grasped. The Archbishops of Canterbury and York have uttered words of warning. The Dean of Westminster has spoken from the Abbey pulpit. In cathedrals and parish churches all over England, by the direction of many of the Bishops, prayers have been solemnly offered that Almighty God may be pleased to avert the dread calamity which threatens us." . . . "We are dealing with facts, and the facts which confront us in Ulster are of such colossal magnitude that for Churchmen in Ireland all other facts beside them shrink into littleness.

"The moral strength of the opposition to Home Rule is being daily made yet stronger by tokens of strenuous labour and self-sacrifice." . . . . "A great women's meeting is about to be held in Belfast. Delegates will attend from every centre of the Ulster Women's Unionist Council. The membership of the organization runs well into six figures. It is a sisterhood which knows no social distinctions. Peeresses and peasant women are at one with their fathers, husbands and brothers. They are not organizing in order to talk. Work is their programme." . . . "The nursing and ambulance section of the Ulster Volunteer Force is fully equipped and ready for the part, the desperate part, it may be called on to play. The leisured and luxurious classes have laid aside their leisure and their luxury. The weekly wage earner among the mill hands of Ulster is equally ready to take her place. She is willing to abandon her recreation hours. Money, which might otherwise be spent on amusements, is dedicated with solemn intensity of purpose, to purchase uniforms. The women are determined that their organization shall not be supported by the offerings of the men; these are needed for the men's department of a common work."

"The spectacle is one which calls for admiration and amazement. In days when the spirit of self-sacrifice is too often conspicuous by its absence, amid the intrigues of party politics, it speaks of lofty purpose and dauntless resolution." . . . . "There are 100,000 armed men in Ulster ready for civil war. That is the outstanding fact of the situation. Beside it all academic questions, all ecclesiastical controversies, are for the present 'as moonlight unto sunlight and as water unto wine.'"

* * *

Your Bishop of Yukon has been giving very interesting accounts over here of the heroic work in his Arctic Diocese. But I suppose that hardly comes within the scope of this letter. What I had meant to tell you of, in connection with Bishoprics, were the arrangements now almost completed, for the formation and organization of the three new Home Sees of which I remember writing some months ago. When the bill authorizing them was, after long difficulty, worked through Parliament. I must write of this next week, as the paramount themes have taken up so much, for this time, of my allotted space.

THE PRESENCE

WE kneel before the Blessed Sacrament,
And sometimes, in His love, the Christ bestows
On waiting souls a Vision of Himself,
And in that moment, mystic, beautiful,
We know the gladness of His Presence near.
* * * *
Yet often, in some dark hour of the soul
The Christ is present, and we feel no touch,
The Bread is broken and we know Him not:—
Then faith may test the Sacramental strength
Just in the hour when strength seems most denied,
Then love may offer from past joy its gift,
When all the joy of life seems overcast,
Then we may learn the fullness of the love
Which comes to us in shadow and in light,
Which touches us in gladness and in pain,
Till in our deeper gratitude we say,
"The day is Thine,—the night is also Thine,
And we may know, Thee, even in the dark."

A. R. G.

The Church in the West

THE frequency with which drunkness is found as the central fact in the experiences I have described points to a serious deficiency in the corrective institutions of the West, if not of Canada as a whole.

When a person is convicted of drunkenness the usual penalty is days in gaol or dollars and costs. If the fine is paid, there is that much less, in many cases, for a mother and children already in want; if the sentence is served, loss of wages and possible loss of employment is the result.

The punishment, moreover, is not only cruel in its consequences to wife and children; for the culprit himself it is ineffective and inadequate. Very few, if any, are cured of drunkenness by fine and imprisonment; and not many are kept from drunkenness by fear of arrest.

Some time ago, in a western town, a clergyman interested in a parishioner who was drinking heavily after several years' abstinence, went for advice to the police magistrate and the chief constable, both large hearted men. One said that it was a form of disease, the other that it was a form of insanity. Yet there was neither hospital nor asylum prepared to deal with such a case. If the man was arrested he could only be locked up in a gaol in association with degraded criminals. To the experienced magistrate and constable the man was unmistakably a patient suffering mentally and physically. Yet under the existing law all that could be done was to place him in the lock-up with his brain poisoned with alcohol and his digestion and nervous system disordered by excess—on a diet of dry bread and tea without milk or sugar, and without medical attendance, except in cases of emergency. Under these conditions it would not be surprising if a prisoner spent his enforced leisure counting the minutes until he could get his next drink.

As so little provision is made for the adequate care of inebriates the law is benevolently strained in their behalf. Drunkards have been confined without process of law under the custody of a policeman in the padded cell of a hospital. At least one inebriate was for a time confined in an asylum for the insane. Another was put in gaol on an information for insanity laid by a friend. Saddest of all, one man released on suspended sentence on condition that he went to an institute for inebriates, died during the treatment.

What was done in these cases was undoubtedly felt to be the best that could be done under the circumstances. Yet a layman may well doubt whether such detention, if contested, would be upheld by the courts. Our inherited regard for the principles of Habeas Corpus and traditional respect for the law make most of us look with distrust on any straining, however worthy the motive, of the law. Moreover, the law once unduly used for a good purpose may be unduly invoked for baser purposes.

These considerations emphasize the necessity for improvement in our treatment of inebrity. This necessity is felt not only in Western Canada. I have at hand the report of a Departmental Committee presented to both Houses of Parliament by command of His Majesty, reports of committees in the States of Massachusetts and New York, and the draft of an Act introduced in the Senate of New York, all dealing with public intoxication and inebrity. All are at one in the conclusion that traditional methods are insufficient.

The recommendations, in which nearly all these authorities agree, cannot be given in detail for lack of space. Their insistency, however, on the establishment of a system of guardianship and parole, and on the necessity for institutions to which inebriates may be committed for from one to three years is worthy of notice.

In this connection the opinions of two experts quoted in the report of the Standing Committee on Hospitals of the State Charities Aid Association of New York may be quoted:—

Dr. M. S. Gregory, resident Alienist at Bellevue Hospital says:

"We build and maintain gaols, reformatories, workhouses and penitentiaries for criminals who have become so, in the majority of instances, as the result of alcoholic poisoning, directly or indirectly; yet we make practically no provision for their treatment before they become criminals and while they are yet recoverable alcoholics."

Dr. Alexander Lambert, Professor in Cornell Medical College, says:

"Institutional treatment, by which the patient may be assured that he will be protected against himself, and cannot obtain any alcohol for a period of one or two years, where he can live out-of-doors and bring his body into as healthy a state as possible with a chance for the brain to recover from the poisoning of the alcohol, offers the surest means of cure. This may sometimes be done at home, if the patient can be controlled and carefully guarded, but the influence must be strong indeed, and appeal intensely to his moral nature to affect him. Taken all in all the influence of religion has proved most effective for this but unfortunately it is not applicable in many cases."

G. H. B.

Thoughts and Memories of a Parson

AWAY on the Pacific coast is a priest doing a splendid work for the Church in a sphere somewhat different from that in which he laboured in the diocese of Toronto, for nearly twenty years, building deep the foundations of a strong parish. Although he must know that his memory is cherished by many of his old time flock, he may be surprised to learn of his unofficial canonization. Very recently, a lady, who was for several years a worker in the parish, was making some purchases in a store in another part of the city, when an elderly woman said to her: "I think I know you."

"Do you?"

"Yes, didn't your father used to help a good deal in Church and you used to help too."

"Which Church do you mean?"

"Oh, Saint —Saint Ledgers."

A former parishioner of the late Canon J. Hicks, of Windsor told me some years ago, several amusing incidents arising out of the absent mindedness of his beloved rector. On one occasion, the canon arrived home from a funeral at a distance, thoroughly fagged out and mentioned what a long and tiring walk it had been from the cemetery. Why did you walk? What did you do with the horse?" He had forgotten he had driven to the cemetery, in the shed of which, the horse and buggy were still standing. The canon's frequent losses of umbrellas brought him many reminders and words of caution from his good wife. They had the desired effect, sometimes, and on one occasion he returned home with a proud smile, and said:—

"You see I did not forget to bring my umbrella back this time!"

"No dear, you forgot to *take* it. Whose umbrella have you brought?"

* * *

I suppose we have all had our experiences with nervous bridegrooms. One of the most acute cases that ever fell to my lot was that of a young man who, the day before the wedding had come to me, as he said, to be coached. I took him over the service, drawing his attention particularly to those portions where he would answer:— "I will," and where he should "repeat after me." On the following day, he arrived half an hour before the bride, and his trepidation increased with the passing of each minute. As he took his place by the side of his intended bride, I commenced the service. He glued his eyes on me with an intensity of anxiety that was almost pathetic. As I addressed him by name in commencing the question:—

"Wilt thou have this woman?" he started, and pulled himself together, for all the world after the manner of a man making one desperate effort to achieve something almost impossible, or to escape some terrible danger. I had barely spoken six words:

"Robert, wilt thou have this woman?" when he burst out with an intense, "I will." By a gentle "sh!" and an elevation of the eyebrows, I sought to intimate to him that the time for his response had not yet come, but it was no use. I continued:—

"To thy wedded wife."

"I will." a little more intense than the first one.

An "eloquent" look from myself and a nudge from the bride failed to check his "willingness," for "to live together" brought forth another prompt and intense "I will."

Thinking to help him to recollect himself, I spoke the two following lines rather rapidly, and with the minimum of regard for the requirements of punctuation, but he was equal to the occasion, and "I will," "I will," "I will," came as rapidly from him after "God's ordinance," "estate of matrimony," and "love her." Then I stopped and quietly told him to wait until I had reached the end of the question before answering. He subsided at once, and I proceeded to the end of the question in the ordinary manner. Then I waited. So did he. I bent down and whispered:—

"Now answer."

"Oh yes, I beg your pardon. Do I say it now?" he whispered back audibly.

Silently, but visibly I signified the affirmative, and with a great, big smile, and an air of relief, he made a half left turn towards the bride and said twice emphatically: "*I will, I will.*"

In the vestry I informed the bride that she had secured the most "willing" husband I had ever met.

"Wasn't he an old stupid, sir," she replied, with a smile of affection cast towards her stupidity who was signing the register. As he laid down the pen he said:—

"I wouldn't go through that again for the best girl in creation."

"You have no need to. You have her," I told him.

* * *

One evening, during the meeting of the clerical Alumni at Trinity last year, several of us were gathered around the fireplace in the room of a genial Don. Reminiscences were very much in order and among the reconteurs was a priest past the meridian, who is a dignitary, who hailed from a city near which, some years ago, laboured another faithful servant of the Church, and who had passed to his rest. I mentioned his name in some connection and it was the match that lighted a fresh stock of reminiscent powder in the memory of our story telling dignitary.

"Oh, knew him nearly all my life, splendid fellow, worked like a horse, and would stand no nonsense. I remember on one occasion a couple of parishioners who, if not black sheep, were pretty dark coloured, coming to him to announce the death of a crony. "Rector, poor old Tom Brown died last night, and we're arranging the funeral, and we want to know if you will bury him."

"With pleasure."

"And, Rector, you will preach a funeral sermon?"

"Indeed I will not."

"Not preach a funeral sermon for poor Tom! Why not, sir?"

"When I preach a sermon I speak the truth, and it is just as well for Tom that I don't speak the truth about him."

"Well, sir, you'll take him into the church and have a funeral service for him?"

"I will not do that either."

"Not take Tom into the church!"

"No, for twenty-five years I have been rector here, and have been trying to get Tom Brown to go to church and he would never go; not once has he been and he said he would never go. I won't be so mean as to drag him there when he can't object."

CANON HANNAY'S TRUE CHRISTMAS STORY

The *Irish Times* published last week a true Christmas story by Canon Hannay ("George A. Birmingham"), who has just returned from the United States.

Early last year a rich American, the proprietor of an important magazine in New York, returned with his little daughter from Europe. In mid-ocean the little girl wrote her name and address on a piece of paper, put it in a bottle, and dropped the bottle into the sea. Some weeks ago Canon Hannay was visited in New York by the editor of the magazine, who asked for his help in the following circumstances. The little girl's message had been picked up by a peasant on the West Coast of Ireland, who had sent her a letter stating that he was a very poor man with a large family, and asking for help. Canon Hannay was requested to use his local knowledge for the purpose of verifying this story. He sent a telegram to a friend in Belmullet and received a satisfactory answer. The poverty of the O'Flahertys, he remarks, was, if anything, understated in the letter.

On Wednesday morning last week the peasant received a substantial gift of money from the father of the little girl who dropped the bottle in mid-Atlantic.

"TWO OR THREE"

THE parish priest had "caused a Bell to be tolled" that the people might come to hear God's word and pray with him.

He hung up the rope and entered the vestry to robe for Matins.

He sighed as he passed the empty seats—for though Monday—were there not five that might have pleaded for the city with him? Then recollections of a child's story rebuked his blindness—he realized he was not alone.

The Responses were taken up—by
angel voices;
The Psalmist's refrain re-echoed—
by lips he had thought silenced;

"Dear, sweet remembered faces" looked up to the Lectern as he read. Could it be that an earthly ministry, and his! was being used by His Divine Lord for the education and comfort of "saints beyond the vale?" He felt himself grow cold, a fearful awe came over him!

The Second Lesson—His Master's own words—

"Fear not, I am the First and the
Last and the Living One."
"I have the keys of death and of
Hades."

He *"felt"* how the congregation understood, how much it all was to them!

Never service so quickly over! Ere the close the lonely man of God glowed with an intense joy and enthusiasm! Strong and grateful his voice arose and fell, praising, pleading, silent by turns with them.

The Prayer of St. Chrysostom, must he omit as usual?

Impossible! "Two or three"—the Church was crowded!

"In Thy Name"—never was such reverence!

"Fulfil now, O Lord, the desires and petitions of thy servants, granting us—pastor and absent flock—in this world knowledge of Thy *Truth* and (here 'Amens' and 'Allelluias' filled the Holy Place)—in the world to come Life Everlasting."

RALPH CROSS.

THE LAW AND THE CHRISTIAN

"It is the duty of a Christian to support the authority of the State. It may be his duty also to labour for the reformation of the laws of the State. In doing this he has no right to put aside what he has learnt as a Christian, and in the quality of citizenship to act as a mere natural man. Such a division of personality is intolerable. But neither is he bound to insist that the laws of the State, in regard to marriage or in regard to anything else, shall conform exactly to Christian teaching. Not all the subjects of the State are Christian, and the State must legislate for all. He is bound, however, to use his Christian illumination for ascertaining what is naturally just, and he is no less bound to ensure peace by endeavouring to bring the law into such a frame that it will not actually conflict with his obligations to the Church."—T. A. Lacey, Marriage *in Church and State.*

What Laymen Do for the Church in the Edmonton Mission

I HAD been told of S——, a settlement in an isolated part. On making enquiries I discovered that it was about thirty to thirty-five miles from the nearest point on the railway. There was a river to be crossed, and there was no ferry, but one could manage to cross by the good nature of some of the homesteaders, who would have their own private boats. I was also informed that a mail carrier crossed the river once a week on Fridays, and that my best plan would be to catch him when he was crossing. I thought that this was just splendid as I could also get some information concerning the place from him. So on a Friday I started off, the mail man was somewhat late and we did not get across the river until dark. He and a friend of his were putting up at a homesteader's close by, but I wanted to make a shack about six miles further on that night, where there were some Church of England people, I should then have so many miles less to walk the following day. I was told that I could not possibly lose my way as the trail was good, and it was. The night was almost pitch dark but the trail was good, and I could just follow it. However, I never made the house, it was foolish to try that night it being so dark, I lost my trail completely on one occasion. I saw a light and thinking that it was the light of the house I broke off the trail and after having walked through the thin bush, then discovered the light was some distance away and quite unapproachable. I don't remember now what was between us, but there was some sort of valley or muskeg, or something. However, I managed to get on to the trail once more, but my efforts at finding the house were useless, so I had to return to my friends. It was pretty late and they had all turned in. I was not long in explaining myself and was soon asleep on the floor beside my friend the mail carrier with a moose hide to cover me. I must not forget to tell you how I was scared when I started out on this trip. I had not got very far from the shack when I was confronted with a couple of glaring eyes, it was so dark that I could see nothing else. I then stopped dead still and stared, I could not for the minute think what it could be, the next minute something was rearing and romping around, one of the men had tied his pony to a tree in the bush. Poor thing, I thought that it would have broken its neck. Well, I started off next morning, called at the people who's shack I had tried to find the previous night, and I got to the settlement after a long walk, weary and worn. I had walked all the day long and you can imagine how I felt. I soon got around and visited the people, they were all very kind and told me that I was the first missionary who had visited them. (The place is now approached more easily, a ferry has been put in, and a new road made, so that we now have a regular service there once a month, and they seem very keen.).

Now the worst part of the whole trip was the return journey. I heard there were three men leaving the settlement in a day or two to bring in some of their relations. So it was arranged that we should all go together. The day was fixed, and we rose early, the good ladies made us some sandwiches, with these and a pail, some tea, and a 22 rifle, and an axe, we started off. After a brisk walk we camped half way, got through the sandwiches, all but two, and how thankful the four of us were to share those two next morning. Well, we continued our trip and towards the evening when we were come to the place on the river where we had hoped to cross, we then found such a mass of water coming down that there was no possible chance of crossing. The river had risen and was in flood, bringing down trees and all kinds of rubbish with her. We were pretty tired, so we dropped into the homesteader's shack where I had slept, but he was apparently upset as his boat had got washed away and he rather blamed me for it. It was his boat that the mail man, his friend, and I came over in, but I believe that most, if not all the boats, were carried down the river on this occasion. We did not care about pushing ourselves upon him, and he seemed to refuse us, so we moved on to another homesteader some distance down, but found him in a pretty bad way, short of food himself, and afraid that he would not be able to get across the river to get any more for some time. So we had to return to the first. He now realized the position that we were in and set to and made us some bannock, (flour, water, and some baking powder, made into a sort of bread), which we enjoyed with bacon and bread and jam. We offered to pay him for his trouble but he would not accept the payment. We bid him good-bye and he told us that if we could not manage to cross to come back, but I knew one or two of the men I was with would not have gone back even if they had to sit on the bank of the river for a week. We were dead tired now. There was one and only one chance of getting through. If we could get across a creek to the west of us we could then get on to the railway, and once on the railway we could cross the river by the railway bridge. When we got to the creek, however, there seemed but little hope. It was like a river. As it was now getting dark and we should have been taking big risks if we attempted to cross then, so we decided to stop there. We spent a pretty poor night on the bank of that creek. It had been raining and the ground was all wet, however we got a good fire going and tried to make the best of it. Next morning we were up early and shared half of a sandwich each, and off we started to try and find a place along the creek where we might be able to cross. We found a big pine tree on the side at some distance up and the men thought that if they felled the tree it might reach the other side. Down it came with a tremendous crash, but soon left us to our fate and was out of sight in a few minutes. We walked on and on. Of course, the further we walked along the creek the harder it was making it for us when we did get across to reach the railway, but there was nothing now to be done but to struggle on. Dinner time came but we were still on this side and further from the railway. We had managed to shoot one or two prairie chicken which we made into a kind of broth, with this and berries for dessert, served as our dinner. We had no more food with us now, as far as I remember. After dinner we continued our walking, but although by supper time we had walked a considerable number of miles, we were still miles away from anywhere, and getting famished. We had noticed a survey line across the other side of the creek. They are straight lines cut through the bush ever so many miles apart, running north and south or east and west. We knew that once we could get on to the one going south it would be plain sailing, if it continued far enough, because the railway runs west and we were bound to strike it if we walked long enough south. Well, supper time came and we were still the wrong side of the creek. Again we had to try and satisfy our hunger with berries. Then we continued our walking, finally we came to such a place as we were looking for. There was a perfect blockade of trees across the whole width of the river, almost as though it had been purposely left there for us. Now we could get across, but the prospects when we did get across to the other side were pretty poor. There was no trail to follow, we could but follow the creek back until we should strike the survey line which we had seen. No one who has not tried to fight his way through virgin bush and timber can understand what a job we had following that creek back. We seemed to be coming back perpetually to the same spot as we had started from. At length we found the survey line. I have never experienced such a walk as we had the other side of that creek. I am only thankful that we were able to get out of it as well as we did. I must say a great deal of thanks is due to the American who led the way. We struggled on, under, and over fallen trees and through thick bush, until we could hardly move any further. It was beginning to get dark again, we were preparing to camp, when to our great joy we heard the bark of a dog and we realized that we were nearing some homesteaders. It was as well for us too, for we had finished all our amunition on some prairie chicken which we came across just before we stopped. We enjoyed that supper that night right in the middle of some muskeg, with our camp fire blazing and with the thought of being back next day. I remember how beautiful were the Northern lights, it was really a magnificent sight. Well, next morning we started off and it was not very long before we were in a small town, the place from where I had originally started by train. I was glad to be back in the Mission House. Several of us were nearly dead beat but I was soon alright again.

G. B.

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NEW APPOINTMENTS
DIOCESE OF ONTARIO

THE Rev. W. Harrison Towle to be first rector of the Parish of Lansdowne, formerly the Mission of Lansdowne.

The Rev. R. W. Irvine, B.A., incumbent of Flinton, to be incumbent of Selby.

The Rev. F. Lewis Barber, vicar, to be rector of Picton, vice Canon Loucks resigned.

The Rev. J. Cantrell to be incumbent of the Mission of Frankville.

The Rev. S. A. Tackaberry, M.A., to be incumbent of the Mission of Easton's Corners and Newbliss.

The Rev. O. G. Lloyd, to be incumbent of the Mission of Parham.

DIOCESE OF OTTAWA

Rev. Thos. Bailey has been appointed rector of Hawkesbury, Diocese of Ottawa.

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"NIL DESPERANDUM"
By S. B. H.

GOD is patient! Read the lesson
Since the world's creation,—
Plans like His can never change,
For they have eternal range
Far beyond our vision.

Man is patient? Read the lesson
Since the world's creation,—
Adam, Moses, many more
Sank beneath the weight they bore;
Failed, through lack of vision.

Man is patient? Read the lesson
In the history of the past,—
Luther, Calvin, Wesley too,
Sought to found the Church a-new,
But they went too fast.

Brothers patience! Still the old Church
Bravely on her course doth sail;
Many a raging storm she's weather'd,—
Many a port to reach may fail;
But her Anchor still holds firmly;
Though she drift 'tis not for long,
Thus she waits the Master's guiding,
Till His Voice comes firm and strong.

OUR EXAMPLE

JESUS is our Example, Who pleased not Himself: how far is this a description of our lives? So far as it is *not*, so far have we reason to fear. Strive to grow in this day after day; do not despise little opportunities; go out of your way daily in search of them. Holiness is power. Power with self because it so brightens the bravery of our nature, emboldens its aspirations, and deepens its perseverance. Power with men, because it is mysteriously attractive, and gives confidence. Holiness is light. To discern God's will, and so be both cheerful and hopeful.

The Church in Canada

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ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.....Prince Rupert, B.C.
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RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

SAULT STE. MARIE

ST. JOHN THE EVANGELIST'S.

The Church of St. John the Evangelist has been enriched by a beautiful burse and veil (purple), sent from the Old Country by Miss Tucker, one of our staunch Algoma associates. The Church has now white and purple and we hope in time to have a complete set.

Mr. Rev. G. S. Heaven having left us for St. Jacob's Island—and not without a "surprise party" and tokens of good wishes for his future welfare—his place at St. Peter's Mission, Steelton, has been taken by Mr. Howes, a student from Toronto. Mr. Howes paid his first visit in company with the priest-in-charge on January 28th. He preached his first sermon at St. Paul's on Sunday, February 1st. A warm welcome and many prayers are assured to him for his success and progress in the work.

ST. LUKE'S PRO-CATHEDRAL.

The Rev. Canon Brooke and family returned to the city on January 29th, their holiday having been prolonged through sickness. The Choral Society are announcing their intention to give a concert February 10th, under the able management of Professor Fergusson.

A well known figure will be missed by the citizens of Sault Ste. Marie, through the death of Mr. Thomas Sidney Atkinson. The late Mr. Atkinson was son of the famous Canon Atkinson, author of "Forty Years in a Moorland Parish" and other books—the parish being Dauby, Yorkshire, where Mr. T. S. Atkinson was born. The Bishop read the lesson and the Rev. P. I. K. Law the prayers, and Rev. W. Hardy Johnson committed the body to the grave "in sure and certain hope." A number of prominent citizens attended the service and many expressions of sympathy have gone out to the widow and family.

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PORT ARTHUR

ST. JOHN'S

The quarterly meeting of the Deanery of Thunder Bay was held on Wednesday, January 21. A celebration of Holy Communion was held in St. John's Church at 8.30, the celebrant being Rev. Canon Hedley, Rector of the parish, assisted by Rev. T. G. Sherring, after breakfast in the Rectory, Matins were said by Rev. T. G. Sherring, the lessons being read by Mr. Ronald Merrix, lay reader of the Parish. At 11 o'clock the members of the Deanery assembled in the Rector's study, those present being: Revs. Canon Hedley, Canon Burt, Rural Dean King, A. A. Adams (Secretary), E. H. C. Stephenson, T. G. Sherring, R. Cain Bartels. Subject for Greek was 1 Cor. xv. v. 20, and the analysis of argument was given by Rev. T. G. Sherring, and the Exegesis by Rev. R. C. Bartels.

At 12 o'clock noon day prayers were said, and at 12.15 the business of the Deanery was proceeded with. The minutes of the last meeting were read by the Secretary, and adopted.

A discussion took place led by Canon Burt, on the "conduct and ceremonial of the mission offices," and will be continued next meeting.

Rev. R. C. Bartels was asked to prepare a paper from the book "Personality—Human and Divine," for the next meeting.

After dinner, provided by Mrs. Hedley, at the Rectory, The Rev. E. H. C. Stephenson read a very interesting paper on "Work Among Railway Men." The writer of the paper brought out many profitable and helpful suggestions as to how these men could be reached and held for the church. And the question of limiting the work on Sunday among railway men came up for discussion. The Secretary was authorized to write the General Secretary of the Lord's Day Alliance, and ascertain what was being done towards reducing Sunday work among railway men, and see if steps could be taken towards securing for employees a Sunday rest at regular intervals.

At this juncture Canon Hedley, on behalf of the clergy of the Deanery, made a presentation to Rural Dean King, who is leaving Fort William for Vancouver, of a handsome "preacher's scarf," as a slight token of the very high esteem in which he is held by the Deanery, accompanied also by warm words of the sense of the great loss felt by all the members, and their good wishes for himself and family in the important work he is taking up. The Rural Dean made a suitable reply, and said how very much he regretted leaving a place where he had made so many warm and true friends, especially among the clergy of the Deanery.

Mr. Ronald Merrix, who had acted as Secretary of the Conference of the Brotherhood of St. Andrew, recently held in the Twin Cities, was asked to accept a cheque, being the balance of the expense fund, as a slight appreciation of the splendid work done by him, and if possible, to put it to such use as would help him in studying for Holy Orders. Mr. Merrix thanked the members of the Deanery for their kindness.

Rev. Canon Hedley gave a most interesting and delightful talk on "The Church's Missions in the foreign field"—illustrating his address by maps. Canon Hedley whose love for Missions is well known spoke of the splendid work done in three of the Missions—Honan, Mid-Japan and India—and his remarks on the progress made by the Church in these fields were listened to with keenest interest and profit.

Evensong was said in St. John's at 5.30.

The evening session was devoted to the work of the S. S. Institute, and Rev. Rural Dean King gave a practical talk on "Modern Sunday School Methods," especially those in use in his own Sunday School of St. Paul's.

Rev. Canon Hedley also spoke on "Teacher Training Classes," and urged upon the attention of those present the advisability of taking part in the annual examination for teachers and scholars provided by the Sunday School Commission. This would be very beneficial to all.

CALGARY

CALGARY

The annual meeting of the parishioners of St. Barnabas' parish, was held on January 16th, there being about one hundred parishioners present. The largest number present at an annual meeting in the history of the parish, which is a new one, having only within a few years ago passed out of the missionary state of its growth and development to the stage of a full grown, self-supporting parish. The reports of the rector, Rev. Canon Montgomery, and the various organizations of the parish, were very encouraging and optimistic. Success in the work of the Church being the keynote of them all. The C.E. M.S., A.Y.P.A. and W.A. Senior and Junior all doing splendid work for the Church. The reports were all received and adopted with the thanks of the parishioners and for the rector, who has only been in charge of the parish for the past ten months, an increase in stipend of $300 per annum was unanimously voted, raising his stipend from $1,500 to $1,800, with a free telephone, as a token of appreciation of his successful work in St. Barnabas' parish. The Bishop has recently licensed the Rev. W. E. S. Tyers, one of the staff of teachers at Bishop Pinkham College, as curate and assistant in the work being done in this rapidly growing and interesting parish. The rector has also a most loyal, helpful layman as lay-reader and server, in Mr. J. A. Edgecombe, Esq., President of the C.E.M.S., a truly loyal son and servant of the Church and most helpful in every way in the work for the Church in St. Barnabas' parish.

The rector's report at the annual meeting shewed a remarkable increase in the number of communicants on Xmas Day, being 135—85 at 8 a.m., 50 at 11 a.m. celebrations—as compared with the number 56, the total number at both celebrations a year ago.

The new boarding school on the Sarcee Reserve has been completed and was occupied on the 20th January. It will accommodate 30 pupils. The cost of the building has been borne by the Government, but the furniture and equipment have been entirely provided by the Church.

Mr. and Mrs. H. W. Reeder have arrived at the Peigan Reserve to take up the duties of Principal and Matron at the Victoria Home.

The Rev. D. G. Schorfield, M.A., who has been in charge of St. Mary's, Coronation for the past 18 months, has announced that he will shortly be leaving the diocese.

The Rev. A. H. Kennedy, who has been working for some years past in the Diocese of Massachusetts, and for the past three months in charge of the Church at Brandon, Man., has arrived in Calgary, with a view to his appointment as priest-in-charge of St. George's and All Saints'.

Plans for the erection of a new church at Forest Lawn, one of the extreme eastern suburbs of Calgary, have been prepared and the erection of part of the church will shortly be commenced. Services have been held in a private house for some time past by a lay-reader from St. John's, East Calgary. This will make the eleventh church in Calgary, besides one mission room and one hired room used for services. Of these, eight are parish churches, of which six are self-supporting.

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EDMONTON

Venerable Archdeacon H. A. Gray, M.A., of Calgary Diocese, was on Jan. 29 elected Bishop of the new Diocese of Edmonton.

RED DEER

The quarterly meeting of the Rural Deanery of Red Deer was held at the Parish Hall on Wednesday and Thursday, 14th and 15th Dec. The Rural Dean presided. Archdeacon Dewdney attended and laid before the meeting several matters of importance, and expressed his appreciation of the successful effort of the parishes in the deanery in meeting their apportionment for 1913. Among those present were Revs. Patstone, Lacombe; Creighton, Alix; Currie, Pine Lake; Harris, Stettler; Morgan, Munson; Holdom, Castor; Moore, Red Deer; and Messrs. Stafford, Castor; Palmer, Alix; Goater, Mirror; Fiske, Hillsdown; Jones, Lacombe; Alford, Pine Lake; Billinghurst and Ray, Red Deer; Bloomfield, Munson; Long, Gadsby; Seabrook, Stettler.

The Wednesday afternoon session was devoted to the apportionments of the sums required of the Deanery, $950 in all, and to the discussion of ways and means over the Deanery. In the evening the work of laymen in the church was discussed by a number of the delegates. Thursday morning was devoted to Holy Communion, and address by the Archdeacon on the needs of self-sacrifice, and Bible study.

The generous offer of the Archdeacon that the Deanery hold its meetings at his residence in the future was gratefully accepted.

The annual meeting of the Women's Auxiliary of St. Luke's Church was held on Wednesday evening, 14th inst., at the Parish Hall, the President, Mrs. A. R. Stent, in the chair. After formal business was transacted, reports were read from the President, Secretary-Treasurer, and Dorcas Secretary, after which the following officers were elected for the ensuing year Mrs. A. R. Stent, President; Mrs. G. Edgington, 1st Vice-President; Mrs. T. S. Miller, 2nd Vice-President; Mrs. J. Halstead, Secretary-Treasurer; Mrs. A. G. Ayres, Dorcas Treasurer; Mrs. S. Taylor, Junior Superintendent; Mrs. J. Green and Miss Stent, Baby Branch Superintendents. Delegates for Calgary convention: Mrs. Stent, Mrs. Edgington, Mrs. Gudmundson. Substitutes: Mrs. Miller, Mrs. Maltby.

FREDERICTON

ST. JOHN

The annual meeting of the congregation of the Mission church, St. John Baptist, was held Jan. 29, in the Sunday School rooms, the Rev. Mr. Collins, priest in charge, in the chair. There was a large attendance to hear the reports and statements to the end of last year. These were read and explained by E. T. Sturdee, in the absence of the treasurer, R. Frith, through illness. The amount received was more than $4,500, including about $800 for missions and outside objects; and in addition to this there was raised towards the memorial to the late Father Davenport and the deceased trustees more than $1,100. There is a balance in the treasurer's hands and no outstanding accounts, while the apportionment for diocesan and foreign missions has been met within a few dollars. The position of the church is therefore most satisfactory, and a good year is looked forward to. While the envelope system has been in use for some years with good results, the congregation has this year adopted the duplex system and this is reported to be most satisfactory.

Rev. Mr. Collins opened the meeting by welcoming the people and gave a short account of the work of the year from the spiritual standpoint, pointing out the aim of the Mission church in keeping up the Catholic movement and practice in the Church of England.

That Trinity chimes are indeed appreciated and held sacred to the people, is amply evidenced by the generous response to the announcement of the rector, Rev. R. A. Armstrong, that $3,000 was required to complete their improvement and restoration. These bells form the memorial to the Loyalists, "Big Ben,"—if it may so be called—bearing the words, "In memoriam the Loyalists, faithful alike to God and King." In this latter respect, Trinity chimes appeal strongly to all good citizens of what is so often termed "The Loyalist City."

At a meeting of the Board of Education; held on the 14th ult., the executive committee were appointed as follows: Rev. A. W. Daniel, J. M. Robinson, W. H. Harrison, J. H. A. L. Fairweather and A. C. Skelton. The headmaster's report showed the past term was best on record and the outlook for the school (Rothesay Collegiate School for Boys) is most encouraging.

The Ordination Candidates' Council is pursuing a policy which will prove, eventually, most inspiring and interesting. Their object is to obtain, from each parish, a list of those who have entered the sacred ministry, and of those women who have offered themselves for work in the home or foreign mission field. Already lists have been received from some parishes, and the record when complete, will doubtless suggest Holy Orders to many a young man and inspire him to follow the example set in the past by fellow Churchmen in this diocese. Data, such as that referred to, is not ordinarily kept, and much difficulty will probably be experienced in securing the names of those who became clergymen in the earlier days of the various parishes. Here, indeed, is an opportunity for the older parishioners throughout the diocese to recall the names of those, from their own parishes, who have given their lives to the work of Holy Church.

The Diocesan Sunday School Association held an exceptionally interesting meeting on the 13th inst., Rev. G. A. Kuhring, deputy chairman, presiding. There were present seventeen of the most prominent clergy and laymen of the diocese who, for nearly three hours, discussed vitally important questions, including teacher training, the paper, "Our Empire," scholars' and teachers' examinations, etc.

It was decided, if possible, to hold a summer school for Sunday School and Missionary Workers at Rothesay, towards the latter part of June next.

Missionary organization plans for boys were reported well under way, and, the superintendent of the missionary department was authorized to appoint a special secretary to work under his supervision in connection with the boys' organization. He was also empowered to select specific objects in some part of the mission field to place before the boys for their interest and support.

Encouraging reports were received from departmental superintendents and from various branch associations.

That no less than thirty-seven Sunday Schools had been either revived or newly created and organized, in various parts of the diocese, came as cheering news in the report of the canon missionary.

The outlook for Sunday School activities, in all parts of the diocese, was never brighter or more encouraging than at the present time.

Splendid succees is rewarding the efforts of the canon missionary in arousing rural parishes to the importance of increased missionary stipends. In every parish he has, so far visited, the people are abundantly willing to do their utmost—even more than is asked of them.

The Missionary Educational Campaign to inspire increased offerings for missionary purposes is beginning to take shape. Besides those outside the diocese who will take part, namely, Dr. Archer, of India; R. W. Allin, Educational Secretary of the M.S.C.C.. and D. Rose, Secretary of the Laymen's Missionary Movement, assistance will be rendered by a number of diocesan clergy, including His Lordship the Bishop, Rev. C. W. Nichols, Rev. G. C. Lawrence and Rev. H. Waterton. An effort is on foot to secure Rev. C. A. S. Warneford and Rev. G. T. Spriggs. Special sermons will be preached on the last Sunday in January and on the two first Sundays in February. This will be followed by an every member canvass on behalf of the duplex envelopes. The Lord Bishop has written the people a letter which will be circulated in due course.

It is earnestly hoped that every Churchman in St. John will take a lively interest in the campaign, and spare no effort to make it a success, both per-

St. George's Church, Montreal, which will soon be replaced by an imposing business block. The new St. George's will be erected on the Mussen property at the foot of Bishop Street, permission to build on that property having been obtained last week from the vestry of the Church of St. James the Apostle, in which parish it was located. The new church will be of an imposing character, and will overlook the house in which the first Anglican Bishop of Montreal lived for many years.
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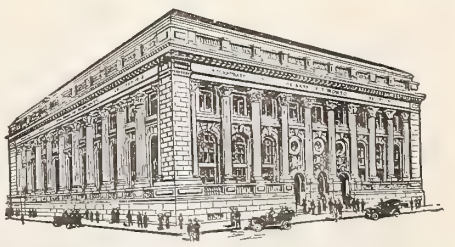

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sonally and with those one is able to influence.

ST. STEPHEN

Trinity Church rectorship, rendered vacant in May of last year, when Rev. C. W. Nichols resigned, has been filled by the appointment of Rev. William Tomalin from the Diocese of Saskatchewan, and to whom Trinity congregation accorded a hearty welcome.

Mr. Justice Grimmer, who has been appointed Judge of the Court of Appeals, and who, for a number of years, has been on the vestry of Christ Church, where he has also filled the office of Warden, will be greatly missed on his removal to St. John, where he will be required to take up his residence.

KOOTENAY

ELKO

The annual meeting of the Elko Mission of this district was held on Monday, Jan. 19 in Trinity Church, the Vicar, the Rev. Arthur E. Bruce presided. A very interesting financial report was presented showing great progress in spite of the financial depression. Messrs. Ayre and Hockley were nominated respectively Vicar's and People's Wardens, and Mr. C. E. Ayre was elected delegate to Synod.

The Vicar and Mrs. Bruce are initiating a special effort to wipe off the debt on the parish.

The Anglican people in Baynes and Waldo met to form for the first time a Vestry and so give the two places a status as a mission, separate from Elko. The Vicar, the Rev. Arthur E. Bruce, presided. The gentlemen acting as Wardens presented a financial report for the first time since they took office in 1911. There is a Church building fund with $700 in hand, and the current account is in a satisfactory condition. Dr. T. F. Saunders was appointed Vicar's Warden, and Mr. W. J. Little elected People's Wardens. It was decided to build a Church edifice in the spring. The new Vicar's warden is a brother-in-law of the present Bishop of Exeter.

NIAGARA

HAMILTON

The young people's association of St. James' Church, Hamilton, gave a most enjoyable concert on Thursday evening, Jan. 29, in the English Church, Burlington Beach.

ST. STEPHEN'S CHURCH

The congregation of this church should be congratulated on the great progress made during the past few months. The earnest work in this church recently is producing splendid results. The question of enlarging the church must be considered very shortly to meet the requirements necessary to keep pace with the progress of the church. The surpliced choir of over thirty members under the leadership of W. Davis, makes the services bright and earnest. The need of a Sunday School is a very important question for the welfare of the great number of children attending Sunday School, the Church building being used for that purpose. There is now no other suitable place in the district for this very important work.

It has been proposed to start a building fund for a Sunday School on the Church grounds immediately.

WATERDOWN

GRACE CHURCH

On Sunday, Feb. 1, the Bishop dedicated some new church furniture, namely, lectern pulpit, altar and credence table, all in dark oak, also two brass vases and brass book rest. The Bishop also confirmed thirteen persons, and celebrated the Holy Communion.

In the afternoon the Bishop confirmed three persons in Aldershot in the same parish. The Monday afternoon a very successful social was held in the Parish Hall at Waterdown, which the Bishop attended.

THOROLD

The Sunday School Convention for the Rural Deanery of Lincoln and Welland will be held at St. John's Church, Thorold, on Tuesday, February 10th. The programme is as follows:

10.30 a.m.—Holy Communion. Sermon by Rev. D. Russell Smith.

11.30 a.m.—Business (1) Reports, (2) Appointment of committees.

12.30 p.m.—Lunch.

AFTERNOON SESSION.

2.00 p.m.—An address on "The Development of the Spiritual Life of the Teacher," by Rev. A. C. Mackintosh, Fort Erie.—Discussion.

3.00 p.m.—A paper on "The Development of the Spiritual Life of the Girl," by Miss Watts, St. Catharines.—Discussion.

4.00 p.m.—An address on "The Spiritual Life of the Boy," by Rev. R. A. Hiltz, M.A., of the Sunday School Commission.—Discussion.

5.00 p.m.—Business. Election of Officers.

6.00 p.m.—Tea.

EVENING SESSION.

7.30 p.m.—Shortened Evensong.

8.00 p.m.—An address on "Teacher Training Classes," by Mr. G. Hern of Ridley College.

8.30 p.m.—An address on "The Prayer Book," by Hon. Richard Harcourt, D.C.L.

Note.—A collection will be taken up to defray expenses.

Teachers attending the Convention are urged to plan so that they may stay for the evening session. Hospitality will be provided for those who have to stay over night.

OFFICERS FOR 1913-14.

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ONTARIO

KINGSTON

A. Y. P. A.

The members of St. James' Church A.Y.P.A. entertained the members of St. George's, St. John's and St. Paul's A.Y.P.A. Thursday evening, January 22nd, in the Church Sunday School and a delightful time was spent by all. The guests, numbering about 125, were received by the rector, Rev. T. W. Savary and the reception committee.

PICTON

His Lordship the Bishop of Ontario has been pleased to appoint as rector of the parish of St. Mary Magdalene, Picton, the Rev. F. Louis Barber, L.H., who has been since March, 1912, in charge of the parish as vicar, the former rector, Rev. Canon Loucks, having handed in his resignation. The Rev. E. Loucks was appointed rector of Picton early in 1874, following the first rector of the parish, the Rev. W. Macaulay, thus holding the position for very close upon forty years, though he has not had the actual oversight of the parish for the last ten years. The Rev. F. L. Barber took up his residence in Picton nearly two years since, coming from the parish of Bobcaygeon. During this time the handsome Church has been completed and opened, the work of the parish being much more concentrated with one well appointed place of worship instead of, as formerly, some of the services being held in the old church away on the eastern extremity of the town and the remaining part in the parish house.

OTTAWA

Rev. Thos. Bailey, rector of Iroquois, has been appointed rector of Hawkesbury. Mr. Bailey's removal will be a distinct loss to the community, in which by reason of his public spiritedness and sympathy he filled a large place. In the organization of the Boy Scouts and in Temperance reform work he was especially active. The best wishes of the community go with Mr. and Mrs. Bailey and family in their new field of labor.

OTTAWA

Sir. Henry N. Bate, Chairman of the Ottawa Improvement Commission on Sunday donated the deeds to the magnificent All Saints' Church to the congregation, in memory of his wife, and the edifice was dedicated by the Archbishop of Ottawa. His Royal Highness the Duke of Connaught and Princess Patricia attended the service, at which Bishop Farthing of Montreal was the preacher.

BROTHERHOOD OF ST. ANDREW

The Senior Chapter in St. Luke's Parish has recently been reorganized and is again doing very active Brotherhood work. Mr. T. C. Graham is Director of the Chapter, and Mr. R. Elliott, Secretary.

The new scheme which was tried in St. Matthew's Chapter during the month of January, proved very successful. Under the new arrangement the meetings are divided, half an hour for business, the remaining half hour for an address or reading on Brotherhood work, this makes the meetings more interesting, and has resulted in increasing the average attendance from 7 to 10. At the meeting held on Jan. 26, Mr. C. G. Orton, Vice-Director of the Chapter, read a paper on "How to have a Live Brotherhood Chapter," and brought out several new ideas for improvement in the Chapter. This was followed by general discussion by all members present.

The following programme has been arranged for February:

Feb. 9, "Some Objections Answered," by Mr. R. K. Sampson, Director.

Feb. 9, Rev. J. H. Dixon, of the Cathedral will visit the Chapter and give an address, bearing on Corporate Communions.

Feb. 15, Corporate Communion of Chapter at 8.00 a.m.

Feb. 20, All members are requested to visit the reorganized Chapter at St. Luke's.

Feb. 23, Mr. R. L. Meish, Treasurer of St. Matthew's Chapter, will read a paper on "How to be a Live Brotherhood Man." To be followed by general discussion.

The Executive Committee of the Ottawa Local Assembly meets on Wednesday Evening Feb. 4. It is expected that at this meeting all the necessary arrangements will be made to have Mr. J. A. Birmingham, General Secretary, with us some time during the month of March.

RUPERT'S LAND

BRANDON

January 25 marked the closing services in the old St. Matthew's church on Eleventh street, and on February 1, the opening of the new edifice on Louise avenue and Thirteenth street will be as the final snapping of the cords that held so many of the old timers to memories of former days. With the passing of the old church, church people of Brandon have reached another turning point in their career.

The residents of today, who have come into the city when it had reached settled growth and attained some beauty, have little conception of those early days when the town rose from the prairie as a nest of tents, and when the pioneers, pushing further and further west, made their final camping ground on the southern banks of the Assiniboine.

Rosser avenue was but a streak dotted with the roughest buildings, but buildings that evoked a glow of pride as they were a development over the flimsy tent. There are some residents here who still

(Continued on page 17)

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Women's Work and Social Service

THROUGH a friend who is keenly interested in the interdenominational movements of the present day, I have just seen report issued by the Central Committee of Women's Church Work (England), containing among various items of great interest, two admirable addresses by the Bishop of Edinburgh and Rev. Tissington Tatlow, on aspects of these movements represented by the Edinburgh Conference of 1910 and by the Student Christian Movement.

* * *

Let us examine Mr. Tatlow's comprehensive statement to find out what the Student Christian Movement is, for some of us perhaps have hazy and even erroneous ideas about it. Here is its aim as quoted by him:

"The aim of the Movement is to lead students in British universities and colleges into full acceptance of the Christian faith in God—Father, Son and Holy Spirit; to promote among them regular habits of prayer and Bible study; to keep before them the importance and urgency of the evangelization of the world, the Christian solution of social problems, and the permeation of public life with Christian ideals; to lead them into the fellowship and service of the Christian Church."

The British Movement, of which Mr. Tatlow is secretary, has three departments—the General College Department, the Theological College Department, and the Student Volunteer Union, which is the special recruiting department for foreign missionary service. The Movement has branches in nearly every university and college in the British Isles, with a voting membership of 10,000 in a student population of about 45,000. The individual college unions manage their own activities, of which groups for Bible, mission or social study form a large part, and during the summer, conferences of the whole Movement are held, when as many as 1,000 students—men and women—are gathered together for weekly or fortnightly periods.

* * *

We ask further—What is the qualification for membership? And here is the declaration which must be accepted by every member:

"In joining this union I declare my faith in God, through Jesus Christ, Whom as Saviour and Lord I desire to serve." The General Movement is organized in some forty different countries and has a membership of about 156,000. It is sometimes criticized—mistakenly— as a purely Protestant movement. Mr. Tatlow points out that "membership is open to all who believe in our Lord, whatever their ecclesiastical connection," and that as a matter of fact considerable numbers of Coptic, Syrian, Greek and Roman Catholic Christians are enrolled as full members in some of the national movements. In the British Movement about forty-five per cent. are members of the Church of England.

* * *

In a most interesting retrospect Mr. Tatlow describes how the basis of the Movement was thought out. It originated twenty-one years ago in a little group of missionary-hearted men and women students round whom there grew up the College Christian Unions. They longed ardently to draw all Christian students into their fellowship, but there was considerable shyness on the part of Anglicans and Presbyterians and some others, "who feared to join a movement which might have no place for some of their deepest convictions."

The Movement thus found itself face to face with two alternatives—it might become a movement, undenominational, uniting men and women on the basis of convictions common to them all, and requiring them when they met in the work of the Movement to suppress, or at least to keep in the background, the convictions which were not common to all the others. Or it might become a Movement, interdenominational, aiming to unite students on the basis of common loyalty to our Lord, and asking them to bring not only the convictions which they shared with all the others, but also those which divided them from others.

It is not too much to say that through God's blessing upon the earnest prayers and deliberations of its members, the Movement was guided to organize itself definitely upon the latter basis, and at once its message was enriched, because members were able to speak out all that was in their hearts, and "we have come to learn a great deal from each other." Then, too, provision came to be made for the special needs of the several religious bodies—for instance, at the summer conferences daily celebrations are arranged at the parish church for members of the Church of England.

Further, this interdenominational policy, involving as it does an entire absence of proselytism, has led to very important results in some of the European countries, as when Dr. John R. Mott was invited by the Coptic Patriarch of Alexandria to speak to his students, or again by the Ecumenical Patriarch of Constantinople to address the students and priests of the Greek Orthodox Church at Halki. Greek priests have also attended conferences and Roman Catholics have joined as members of national movements.

* * *

Another important question—What has been the result of the Movement from the standpoint of the Church of England? Have we lost or gained?

Mr. Tatlow answers this by indicating five ways of benefit. "We have gained a channel whereby we can reach with the Church's message the students in the colleges." In a summer conference you will see hundreds of men and women listening to a course of Bible readings by Canon Scott Holland, or you will find perhaps 600 freshmen gathered by the London Union to hear the Bishop of London, or you will note the Leeds Union arranging for a mission to be conducted by Canon Peter Green of Manchester. On other occasions our Church students will be listening to addresses by Mr. T. R. Glover, Rev. D. S. Cairns, or some other prominent Non-conformist, and the gain is equally real. "The affirmations of Christian men addressing their fellows are generally true," and it is the "Everlasting yea" of Christianity that is the text of these messages to Student Union gatherings.

Then, too, a large number of our Church students have been strengthened in their Churchmanship. Mr. Tatlow illustrates from his own experience. Entering Trinity College, Dublin, in the engineering department, it was through the Movement that he came to have definite convictions instead of merely traditional views, and that he was led ultimately to take Holy Orders, while sixteen years' experience gives him, as general secretary of the British Movement, the right to make his emphatic statement that men are not weakened but strengthened in their Churchmanship through contact with the Movement. "The average college man is slack and inert in the matter of Churchmanship, and the real task, not an easy one, of the Movement is to make him think out his position, and hold it, not by birth, as it were, but by his own living and operative conviction."

On its missionary side, too, the Movement's policy is to advise students to offer to the missionary societies of their own communion.

Another gain is the training of leaders through the work of the Movement, and still another is "the really serviceable link which the Movement supplies between us and the other bodies." The Movement is really putting into practice resolution 77 of the last Lambeth Conference, in which the Bishops urged "members of the Anglican communion to take pains to study the doctrine and position of those who are separated from it and to promote conferences between ministers and laymen of different Christian bodies for common study, discussion and prayer."

By these means we have already learned much from one another. We have learned a great deal on the subject of the presentation of Christianity to the educated classes, in which the average Presbyterian theological student is far ahead of our average student; and some of us have learned greater freedom of expression in devotional services. On the other hand the value of liturgical prayer has been discovered by some Non-conformists, and a large number of their younger men have been led into earnest study of the question of Order and Sacraments.

* * *

One more question—How has it all come about? Mr. Tatlow gives three reasons.

"The spirit of unity in the Christian Movement has grown out of real love for and devotion to our Lord. It has become a wonderful fellowship in which we have come very close to one another in ties of intimate friendship and trust. . . . It is out of real love to our Lord and the desire to advance His kingdom and to stand shoulder to shoulder in doing so, that unity in the future must come," and

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in a very interesting reminiscence Mr. Tatlow quotes the late Ecumenical Patriarch of Constantinople as saying to him that "he did not think reunion would come through members of different churches attacking the problem by discussing the ecclesiastical questions involved, but that if they learnt to know and love one another in Christ and to help one another to extend His kingdom, they would thus prepare the way for the discussion of ecclesiastical questions and for the reunion of Christendom."

Further, the Movement has prospered because of its loyalty to our Lord's Divinity. "A belief in the Incarnation has lain at the heart of the Movement in every country in the world, and this is the chief source of its power."

And again, the Movement has prospered because its members have tried to face the great tasks of the evangelization of the world abroad and of social reform at home, and the problems of the intellectual and theological unrest of the day; as they have thought and talked and prayed together of these things, a new thirst for righteousness, power and truth has arisen. They have felt that they could not face these things alone, that corporate faith is needed—the corporate faith of all who love our Lord Jesus Christ."

* * *

Then as to the conditions of the right sort of inter-denominational work Mr. Tatlow has some wise suggestions. (1) We can only unite with those who believe in the Incarnation of our Lord—the only true foundation. (2) We must honour the convictions of all; disrespect for honest convictions is never helpful. (3) We must remember that inter-denominational organization is not a church, and should take the utmost care not to lead its members to action which the Church alone should sanction. Nor should it ever assume the functions of a church. (4) Nothing can be achieved without real spirituality Student executive committees, with many differences, have been characterized by two things—a deep devotion to our Lord, and a conviction, leading to faithful practice, that prayer binds men to God, and that through prayer alone can His will be known and power to accomplish it received. Here is the secret of whatever success has been achieved by the Student Movement.

* * *

In connection with the foregoing I am permitted to quote from a private source a little impression of one of the summer conferences of the British Movement two or three years ago: "It is most deeply impressive, nothing a bit exciting or sensational, but quiet, orderly, business-like, with such earnestness and simplicity and unself-consciousness and such a happy sense of unity. . The Church's share is very evident in it. Some of the leaders and speakers are well known High Churchmen. I mention this just to shew the way the Movement is regarded by them. There is nothing to jar or offend, and nothing to remind one of differences, but also nothing to compromise. It seems as if the Movement has been successful in drawing together into a very real kind of unity persons of most widely differing views. "The officers of the Movement manage it all, and it is wonderful to see these active, happy young things, so earnest and energetic about religion, and to hear their simple prayers; they pray so naturally and unconsciously. In discussions some speak as if they were very little accustomed to it and as if the words came out with a big effort, but that makes what they say all the more impressive. . . . The longer I am here the more I feel myself 'gripped' by it. It is so many sided, so wonderfully sane and mature, and yet so very real and simple. It does seem to me that they are making a big contribution to the cause of Christian unity.

"Every meeting is preceded by five minutes' silence; no applause is allowed, and there is an entire absence of any sort of complimentary speech or praise. They are all very quiet and humble and plunge straight into the heart of the subject. . . . There is a daily celebration at the village church at 7.30. It is a delicious walk across the fields in the morning freshness, and it is a moving sight to see the little church filled with such a devout, earnest, *youthful* congregation.

"It is impossible to give any idea of what it has really been, how full of interest, how thorough, sane and practical, how real and earnest, how permeated with love for our Lord and with longing to serve Him. Something of the purity and fervour of these young lives has found expression in it; it has been almost like a vision of another world."

* * *

A very recent echo of the Movement which has been reaching us through our newspapers this past week has been the visit of Dr. Mott to Toronto University, and his wonderful addresses to the students, wonderful even when read only in the condensed, impersonal report of a printed page; and in these days of so much impatience with doctrinal Christianity—in these days of "best sellers," whose story is based on the denial of the essential truths of our holy religion, ought we not to be filled with devout thankfulness for a movement which bands the students of our own and other lands into this fellowship of faith in the Incarnate Christ and of service to His cause.

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A Lantern Slide Exchange

Our Sunday School Commission is Now Forming One

At the recent meeting of the Advisory Committee of the Sunday School Commission it was decided to start a Lantern Slide Exchange for the benefit of the Sunday Schools and Young People's Organizations of the Church of England in Canada.

By the regulations governing the Exchange, any clergyman of the Church of England may become a member and have the use of as many sets of slides as there are members, free of all rental charges, upon the payment of an annual membership fee of two dollars ($2.00). The initial expense is the purchase or donation of a set of slides upon joining, as set forth in the rules.

The proposal, as adopted, came from the Rev. Ralph S. Mason, who has been corresponding with or interviewing a number of clergy in the matter, upon the terms laid down. These twenty, and all others who desire to join, should notify the Secretary of the Commission, Rev. R. A. Hiltz, 137 Confederation Life Building, Toronto, of their desire, stating with their application whether they will purchase their set of slides, or else sending a list of those they propose to donate.

By this new arrangement, many churchmen will appreciate more than ever the work the Sunday School Commission is doing in advancing the work of the Sunday School throughout Canada.

The great difficulty of running a lantern in many schools is the expense of having to be continually buying new slides, or paying high rental charges. By means of this exchange members will have the free use of any set of slides in the exchange and the opportunity now presented, will, we are sure, be seized upon by a great number of our active Sunday School workers.

The Exchange will be located in the offices of the Commission in Toronto, and, while the matter of express charges will perhaps confine the use of the Exchange to clergy living in Central Canada, still those who live further away can arrange a small circuit for the set they use, and share up the express charges among themselves. The coming of Parcels Post will reduce the carriage charges to many in distant parishes.

The collection of slides will include, among others, the following series:

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One maker of slides has nearly five hundred sets of Illustrated Addresses, such as Pilgrim's Progress, etc., etc., to sell. Historical sets, Travel sets, and thousands of other slides may be obtained and a special discount can probably be secured by the Commission in purchasing slides.

Arrangements are being made whereby it is expected that members may also be able to secure for their own use, slides bearing upon the lesson for each Sunday.

The Secretary can advise regarding prices of lanterns and firms supplying same. While the best light at present used is undoubtedly the electric lamp, still lanterns may be operated successfully in small rooms with gas or oil.

THE PROVISIONAL RULES AND REGULATIONS ARE AS FOLLOWS:

1. The Exchange is to be known as, The Sunday School Commission Lantern Slide Exchange.

2. The Exchange shall have its headquarters in the office of the Sunday School Commission in Toronto, and shall be in charge of the General Secretary and his assistants.

3. Any clergyman of the Church of England in Canada may become a member of the Exchange, and have the right to use any set of slides free of any rental charges. He shall be responsible for the careful usage and prompt return of the slides, whether used in the Church, Sunday School, A.Y.P.A., or other meeting.

4. Conditions for membership.

(a) Each applicant for membership shall contribute a set or sets of slides to the value of $12.00, which shall become the property of the Exchange. All sets accepted subject to the approval of the General Secretary.

(b) In the event of an applicant not having a set of slides to contribute to the Exchange, he shall remit $12.00 to the General Secretary, who will purchase the slides required.

(c) The Exchange will also purchase at the member's cost, a slide case and a shipping case at a total cost of four dollars ($4.00). The shipping case to be used only in sending slides to and from the member owning same.

5. An annual fee of Two Dollars ($2.00) shall be due and payable in advance on the first day of January in each year. This fee is to provide funds for general running expenses, such as postage, printing, fire insurance, etc., and shall be reduced or increased as expenses demand.

6. The slides are for the use of members only, or by responsible persons working in the parish of which the member is the incumbent.

7. Each member shall pay the express charges on slides to and from the office of the Exchange, and make good all breakages which may occur while the slides are in his possession, or in transit. The risk in the latter case is reduced to a minimum, the M.S.C.C. not having had a single breakage since using the shipping case similar to the one to be used by the exchange. (All breakages will be charged at cost price.).

8. When applying for slides members shall state the date upon which the slides are to be used, give the number of the set desired, and numbers of other sets which may be sent in the event of the one asked for, being already reserved. Slides are to be started on the return journey the day following their use, or a fine of 25c. per day will be made for each set retained. Blank forms will be supplied members to be used in applying for sets.

9. All money shall be remitted by P. O. or Express Order, made payable to the General Secretary of the S. S. Commission.

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The Annual Convention of the Ontario Branch of the Dominion Alliance will be held in

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"Chores"

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IN many recent comments upon the Church life of Canada, our attention has been repeatedly called to the time occupied by the parson's "chores" — that expressive word of the Canadian country people, signifying the odd jobs of all kinds about a house and its surroundings which occupy so much time and consume so much energy. Certainly to the Canadian priest, above all, to the married priest with a small family, "chores" are an ever-present reality. A domestic servant in the parsonage is nearly always quite out of the question, a luxury expensive and unattainable, and even if it could be supplied by the ordinary farm type of "hired girl," not at all a desirable addition to a parsonage household. The wife's hands are more than full—the unceasing round of dish-washing, the sweeping and dusting, the care of children, the sewing and darning, these alone are beyond her power. So perforce the priest must carry coal and water, do the errands, fill and trim lamps, split the wood, light the fires, and, as he can't sew or darn, help with such of the other things as he can do. Probably too, he has a horse and stable to look after, and in the winter not only is there much work with fuel, but the snow-shovel will need constant use to make and keep paths about the parsonage.

The priest who is in a town—not, of course necessarily a large city, but a place say of four thousand people and upwards—and can have such things as a bath-room with hot and cold water, electric light, and other labour-saving devices, and probably no horse to keep, is much better off, of course, though in some ways he is the more busy man. But the country priest, whose stipend is of the smallest, must sigh sometimes for the leisure which is so hard to get. Indeed the contrast between the Church in England and in Canada can hardly be greater in any way whatever than in the standard of living of the average country incumbent. Notwithstanding, the small value of many English living; notwithstanding the fact that many English clergy find a real difficulty in making ends meet; notwithstanding the continual practice of economy ("with only one servant") in many country parishes, the fact still remains that, as a whole, to one who has been in many homes of country clergy, both in England and in Canada, the contrast is tremendous.

And so, we are told, the effect of these constant "chores" in Canada, is to de-spiritualize the clergy, and to constitute one of the greatest hindrances to effectual work.

This is so much taken for granted that it is well to examine the facts, and to see if in truth the conclusion is not exactly the opposite to what it is so often supposed to be.

In the first place, a simplicity of life is surely a desirable thing for a priest, one can very gladly embrace the discipline imposed by a complete absence of luxury. To take one instance, the average Canadian priest would not at all think that a disciplined life was promoted by the very common custom of the English vicarage of being supplied with a cup of early morning tea before rising, or even by too copious and frequent supplies of hot water carried to rooms, or by the delegation of the boot-cleaning part of his toilet to servants.

And, if simplicity is so desirable in itself, so must it be for the effect upon the flock. It is a certain fact that no priest in Canada could have any great influence whose standard of living was in a very marked way superior to that of the majority of his people. But more than this, it produces a real understanding of the lives and difficulties of the parishioners. With all our failures and defects in Canadian churchmanship we have some possibilities which one misses in England. We do not see the terrible spectacle on Sunday morning of the Church 'orphans"—whose mothers, with all the elder girls of the family, are preparing the Sunday dinner—and the other people forming a morning congregation, whose servants worship is relegated to the evening. We have far more of a family worshipping together on Sunday

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morning, and it is by no means difficult to trace it to the influence of a simple parsonage life where there are no maids, and where the example is therefore a practical one.

But, finally, we are told, granting all this, "chores" must de-spiritualise because they take up so much time which ought to be given to prayer and study. Here we all must feel our shortcomings. Let us admit (what is by no means always true), that the Canadian clergy fail in this respect. Can we honestly say, as we examine our consciences, that it is because of our "chores." Surely not, the reasons lie deeper. *Laborare est orare*, and sometimes very literally the spiritual work can be combined with the physical. It is possible, if we will learn to concentrate our thoughts, to work out our sermons in what are apparently the most unpromising surroundings. It is not necessary to take our time from spiritual matters, it may be taken from aimless and desultory visiting, from unnecessary leisure, from other forms of exercise. After all, what exercise is more glorious than wood-splitting on a clean cold winter day?

But a question quite apart from this of "chores" is the total inadequacy of the stipends of most of the Canadian clergy. During the last twenty years the cost of living has increased enormously. The stipends have been almost stationary. That they should be on a scale which would mean less of the constant anxiety to make ends meet is most desirable; that they should be on such a scale as to make the priest's life one to rival his prospects in a secular career, to rob his ministry of self-denial and simplicity, is most undesirable.

CANADA.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

WHAT THE WEST OWES TO THE EAST

WRITING upon "Effects and Counter-effects of Western Civilization," the Rev. Canon Lord William Gascoyne Cecil says:—

It is perhaps characteristic of the individualism of the modern day to be extremely unwilling to own either any obligation or any responsibility for civilization. The man of this age loves to think of himself by himself. He revolts against the idea (the *obviously* true idea), that he is linked in a thousand different ways with his fellow-men, and that all that he possesses both of things temporal and things spiritual have come to him because other men have laboured, and that he in his turn has for that very reason a great responsibility both to men who now live and on even greater responsibility to the mankind that is to come.

There is no escaping this responsibility. The West leaves such a indelible mark on all races with which it is in contact that it cannot be ignored. As our opponents are for ever telling us—apparently oblivious that their argument is the strongest argument that can be argued in support of missionary effort—the native from the backwoods, the Chinaman from up country, the man who has never been in contact with Western civilization is preferable to, and in a higher ethical and moral position than the man who has been in close contact with the West and its activities. Our opponents deduce from this the most amazing conclusion, namely, that as we have degraded them by the contact of our civilization, we ought not to give them any remedy for the injury we have done them. They would persuade us that we should leave them alone, and yet the very men who speak like that are as often as not men who are in contact themselves with the East, who trade, who have commerce, who have lent money, and who, so far from being willing to leave these Eastern nations to themselves, are the first to try and profit by the superiority of the Western civilization. If we were to leave the East alone in reality, if it were possible for a moment, the first people who would resent it and would resist it would be the vast commercial world whose trade and whose financial activities find an outlet in the East. And if we cannot leave them alone, and that is obvious, if it is not possible that West and East can be separated, and if, according to their own evidence, the West has injured the East, is there not a definite responsibility upon us to try and

MAKE GOOD THE DAMAGE

we have done? If we have been the purveyors of poison to the world, is it absurd that we should try and give it an antidote? If our civilization has done so much damage, how can we draw money from these Eastern peoples, how can we share in the trade and not say, "Well, I will try and undo the evil that the civilization, my civilization, is doing by giving at the same time with that civilization, those noble thoughts, that true and real religion which has saved the West?"

Great indeed is our responsibility at the present moment. Think of those countless millions whose illusions—if they be illusions—are being destroyed, whose ideals of right are being upset, and remember that the great force that has brought East and West together and made the civilization of the West come with its great destructuve power on the East has been that search for money which is the characteristic of the energy of the Western civilization. It was not our professors that went and disturbed their thought. Our missionaries would have taught them Christianity and left their civilization untouched. But it was trade, it was war,

IT WAS GREED

that brought the Western civilization with all its destructive influences on to the East.

We have no alternative. We are responsible. We have profited; we must give. We must send out to these countries Christianity, taught by every means it can be taught by, recommended by the best intellect that we can produce, as part of a consistent, intellectual whole, as the animating spirit of the greatness of our Western civilization.

The Church in Canada

(*Continued from page* 12)

remember the eager snapping up of the first car load of lumber that arrived.

A jeweler has a store on the north side of Rosser avenue between Eighth and Ninth streets. 'Way back in 1881 part of the building was used as the first place for Anglican worship, and the first clergyman was Rev. Mr. Boydell. Those were days when people went to church in spite of difficulties. One family of the first adherents lived some two miles out on a farm, and they came in to service in a cart drawn by a team of oxen. It is now 33 years since Brandon was in the tent and oxen stage.

The services were later transferred to the school on Tenth street. This was located where the Strathcona Apartments now are, and the land to the north of it was the playground. A little further north was the house of Dr. and Mrs. Spencer; well known parishioners in connection with St. Matthew's in the early years, their home was the scene of many happy pioneer gatherings. They were regular attendants, and in death are commemorated by the west window in the new edifice. In these days Mrs. John Parker and Mrs. Spencer did splendid work for the church; collecting money and making the wants of the church known, and they were also connected with the Ladies' Auxiliary of that time.

In the fall of 1882 St. Matthew's Church was built on Eleventh street, though it was of lesser length than now. Rev. Mr. Boydell was the rector. Many helped generously with the work, helped as the early, openhearted settlers knew how to, and it is still remembered that J. Hanbury's gift was $500 worth of cedar for the interior.

Captain Fred Cranville was an English

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resident in the city who erected the building now known as the Langham Hotel, and he gave the chancel window representing the Nativity. At that time the land east of the church was vacant, and children played there. One day at a game of football, the boys managed to kick the ball through the window, an incident which is not yet effaced from the memories of two of the players who are now citizens of Brandon.

Later on Mr. Boydell resigned, and Rev. Mr. Dundas was in charge for six months till a rector was appointed.

Rev. Mr. Flewelling received the appointment, and stayed in the town a few years; after a time he gave way to another rector, Rev. G. Rogers, who eventually left to go further west, afterwards becoming Canon Rogers.

Rev. Mr. Harding was then appointed rector, doing much for the church, and becoming very popular. He built St. Matthew's Hall, and the church was enlarged during his rectorship. After some years he left for the west, being appointed Archdeacon of Qu'Appelle, then assistant Bishop; and is now Bishop of that diocese. The next rector was Rev. Mr. de Pencier, who, after two or three years, accepted the rectorship of St. Paul's Vancouver, and is now Bishop of New Westminster. Both these clergymen are fondly regarded by their former parishioners as those who have gained promotion that was thoroughly in accord with their reputation and abilities.

By one who has known St. Matthew's through all the changes and growth, it has been said that the three men most closely connected in the memory of the early days as regular attendants were the late Judge Walker, the late Mayne Daly, and Hon. G. R. Coldwell.

Of the old timers who were good supporters of the Church here, several still remain in Brandon; many of course have been called away by death, and many have removed to other places. Among them there are names, well remembered, that need only be mentioned to awake memories of the past, and during the long years that St. Matthew's has been the mother church of the Anglican communion in Brandon, there are inseparably connected with it the names of Spencer, Coldwell, Jukes, J. Parker, Nation, Percival, Quinn, Hanbury, Nower, Whitehead, Dickinson, Meredith, Mitchell, Mayne Daly, Judge Walker, Henderson, McDonald, Archibald, Coleman, Christie, Irwin, and Leitch.

Of recent date is the rectorship of Rev. W. Reeve, and now the parish is just welcoming Rev. Cecil S. Quainton from England, who comes full of the traditions of the old land, and on whom will fall the duty of making the new church, the St. Matthew's of the future.

In view of the arrangement to divide the diocese and inaugurate a new bishopric of which Brandon will be the centre, a keener interest than ever encircles the old parish, and it is the opinion that a brighter future than ever is before the little church.

The consecration of the new cruciform church of St. Matthew and the induction of the new rector (Rev. C. S. Quainton), both took place on Sunday, Feb. 1. The morning address was from His Grace, and Rt. Rev. McAdam Harding (Qu'Appelle), preached at night. The services were fully choral, with special music.

DAUPHIN

The progress of Church life in Dauphin was shown on Sunday the 25 of Jan. (St. Paul's Day), when the Archbishop of Rupert's Land opened and dedicated a large new church in that town. The building is a handsome structure of cement and brick. It is cruciform, with a tower at the north-west corner, and of gothic architecture, and has an imposing and pleasing appearance, both inside and outside. The church consists of a chancel, nave, transepts, and a gallery, and has a seating capacity of 450, but many more can be accommodated if necessary. The interior is very impressive, with its lofty ribbed roof and ceiling of oak and cedar. The walls and arches are of green tinted stucco, and a beautiful east window, representing the crucifixion, admits a soft and mellow light that lends attraction and restfulness to the whole. Looking eastward one is at once impressed by the seemliness of its appointments and the churchliness of its adornments. There is the altar, high and not too high, surmounted by a handsome brass cross, overhung by the stained glass window, backed by the carved reredos and surrounded by the oak panelling.

There is underneath the church a large and lofty basement to be used for Sunday School and other parish meetings. The whole building is heated by steam.

Taking the edifice from an all-round viewpoint, it is a splendid addition to our Church buildings, and an example of the praisworthy confidence the Church has in its work in the town and district of Dauphin, and in its future development and prosperity. It reflects much credit on the architect, J. H. Bossons, and the contractor H. L. Hanks. That it could be erected and furnished for the small sum of $20,000, is the surprise and wonder of competent judges.

This beautiful new church was dedicated to the worship of God with most impressive ceremony, by the Archbishop of Rupert's Land. The service commenced punctually at 11 a.m. The choir robed for the first time, numbering 27, and singing that fine old hymn "The Church's One Foundation," advanced up the centre aisle followed by the Rector, the Rev. S. L. Nash, and the Primate, came up to their seats in the Chancel. Morning Prayer was then said, and was followed by a celebration of the Holy Communion at which there were 80 communicants. There were over 400 in the congregation. There was a baptismal service in the afternoon at which eight children were baptized, and later on two adults were also baptized. In the evening a very large congregation was present, about 650 were crowded into the building and many had to be turned away, at this service a class of 20, of whom four were adults, were confirmed.

A very pleasing feature of the services was the number of the members of other congregations who came to express their sympathy and goodfellowship. The mayor and council were also present in their official capacity.

The collections, considering that most of the largest subscribers had already contributed to the building fund, was very good, and amounted to $186.00. Apart from promised subscriptions.

The acoustic properties were proved to be admirable. The service and singing being easily heard throughout the building, and the organ, though a small one, proved adequate to accompany the music A pipe organ will soon be installed.

Truly the church people of Dauphin have much reason for thankfulness in possessing such a means of worship, and that they have thus seen the fulfilment of many hopes and the fruition of many labours and sacrifices.

WINNIPEG

If one required a testimony of the progressive spirit pervading the Anglican Church in the west, the launching of a men's club at St. James' last week would have been convincing. The object of the rector, Rev. W. G. Nicholson, was to form a corporate brotherhood of the male communicants which should support the hands of the clergy in the various agencies and work of the church. The

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inauguration meeting was in the form of a banquet at the close of which the rector gave an uplifting address to a very crowded Parish Hall, outlining his aims and giving the necessary hints for success. Mr. F. A. Williams of the B. S. A., congratulated the parish on its opportunity for spreading the Christian principles of the Church in a wide city district. Everyone seemed enthusiastic and the initial gathering augured progress.

Ven. Archdeacon Fortin gave an illustrated lecture to his parishioners (Holy Trinity) on Thursday, Jan. 22, the subject being "Switzerland," in which country this veteran priest spent last summer.

Confirmation classes are being started in several city churches.

Rev. Canon Garton (rector of S. Philip's, Norwood), underwent last month an operation which was most successful. Thirty years vigorous work in the West is his record, without a day's sickness until last month. His parochial duties suffered not a whit.

On Thursday, Jan. 29, the splendid Church Institute of St. Annes was formally opened by His Grace at a service of a most impressive nature. Few congregations could be found more ardent, sacrificing and loyal than that of this new north suburb. The mission has been successively in the charge of students of St. John's College under one of the Cathedral Canons.

From 28th Feb. to 9th March, inclusive, St. Cuthbert's and St. Michael's will enjoy the inestimable benefits of parochial missions conducted by Father Rees, C.R., and Father Fitzgerald, C.R., who are returning to England from New Zealand via the Dominion. Both parishes will have had three month's careful preparation, and the parishioners will commence the Lenten season with ten day's special uplifting.

GLADSTONE

The effort now being made by faithful, well-disposed church people of the diocese to aid this parish in freeing itself from a hampering debt of long standing is proving hopeful. The commodious church was built at a time when the town was regarded as a future railroad divisional point; when such expectations were found vain, numbers decreased and a handful of churchmen were left to wrestle with a heavy burden. The wish that such a burden may be lifted from this centre is echoed over Rupert's Land.

HOLMFIELD

Rev. H. Hoodspith has recovered from his serious indisposition and has returned from Carnduff, whither he was obliged to retire early in January to receive treatment and recuperate.

MANITOU

Rev. W. J. Rowe (retired) was forced to journey to Winnipeg for an operation, after being unwell for some time.

General Items

One or two of the College staff of St. John's have offered to relieve for 2 or 3 months country clergy who desire to take a holiday next summer.

Rev. H. L. Roy is travelling still, having been re-appointed by the Executive Committee of Synod as travelling missionary, who shall both assist Rev. W. W. Thomas, the General Missionary, and explore new territory in Manitoba with a view to planting there the church's banner.

TORONTO

TORONTO

The Bishop preached at Trinity Church, Sunday morning, and St. John's Church, West Toronto, in the evening.

The Rev. Dr. H. Symonds, of Christ Church Cathedral, Montreal, preached at Convocation Hall on Sunday morning, and at St. Mark's, Parkdale, in the evening.

St. Aidan's

St. Aidan's Church is raising the funds for a new $20,000 parish house, containing concert hall, stage, recreation and reading rooms.

St. Philip's

On 28th ult. at St. Philip's Church, by the Rt. Rev. Lord Bishop of Toronto, Rev. S. W. H. Hornibrook, of St. Philip's Church, was married to Eva Maud Mary, only daughter of Mr. and Mrs. Harris Hatch Marter, Gravenhurst, Ont.

St. Paul's

The new organ has arrived in the city, and during the past week steel work has been erected for the support of the instrument. It is expected that the work will be completed in about six weeks' time.

The organ will be one of the finest on the continent. Away on the north balcony will be placed the echo organ, and this will be a feature which will attract many.

St. Michael and All Angels'

Mr. George E. Crawford has been appointed organist and choirmaster of St. Michael and All Angels'. Mr. Crawford is a pupil of Dr. Albert Ham of the Toronto Conservatory of Music.

G. F. S.

The Girls' Friendly Society in Toronto are holding a series of meetings this week to put before the women of the city the work of the society, its aims and ideals and the very practical form it is now taking in the lives of the girls.

The first meeting was held in the Church of the Redeemer on Monday, Feb. 2, at 8 o'clock. The Rev. Mr. James acted as chairman. The second will be at St. Stephen's Church this evening, Feb. 5, at 8 o'clock, Rev. Mr. Wallace presiding; and the last will be in Holy Trinity Church on Feb. 6, when Rev. Mr. Owen, the rector, will occupy the chair.

Miss Charles, the organizing secretary, will address the meetings on the several phases of women's work in social and moral development. As Miss Charles has had considerable experience in this particular line, having been for several years head of settlement work in Dayton, Ohio, and then as secretary of the Young Women's League there, her talks should be of inestimable value to those interested in work for girls. The public is cordially invited to attend. No charge or collection will be made.

GEORGINA

A meeting was held in St. James' Hall, Sutton, on Monday, January 19th, for the purpose of organizing a branch of the Anglican Young Peoples' Association. The Rev. Gordon Matthews, presided, and explained the objects and methods of the Association. The following officers were elected:

President—Mrs. Gordon Matthews.
Vice-President—Miss Greenwood.
Secretary—Mr. N. D. Boadway.
Treasurer—Miss Rixen.

NEWFOUNDLAND

The parish priest and choir of St. Paul's Trinity, went through the town at midnight on Christmas Eve and sang a selection of well known carols. This revival of an old custom was thoroughly enjoyed by the waits and appreciated by the people.

"The Mark" is the latest addition to our Church magazines. It is edited by the Rural Dean and clergy of Bonavista Bay. The second number was issued at Christmas and is replete with such teaching as is calculated to remind Churchmen of their glorious heritage, and to build them up in the Catholic Faith. Address, Box 9, Bonavista.

The old parsonage at Trinity is offered for sale. It was built by Rev. William Bullock, seventy-five years ago, and is now to be removed to make room for a new and modern building.

The Company of Church Lads' Brigade in charge of Dr. Fitzgerald, as Captain, at Trinity East, is growing faster than accommodation can be provided for them.

With the induction of Rev. Arthur Pittman as rector of Trinity East, the parish has taken a new lease of life in all that pertains to things spiritual and temporal.

The members of the Orange Lodge at St. John's attended divine service at the Cathedral, on St. Stephen's Day. The Bishop was the preacher.

The Rev. Hugh Facey assisted Rev. Rural Dean Bayly at the annual meetings in the parish at Bonavista.

The members of the C.E.T.S. of Champneys, held a church parade to Christ Church, Trinity East. The rector conducted the service, and preached on the subject of Temperance.

Missionary meetings, church parades by societies, and bazaars for church purposes, are being held all through the Island.

Rev. Canon Bishop, of Hermitage, died on January 28th.

Letters to the Editor

We do not hold ourselves responsible for the opinions expressed by our correspondents.

We invite correspondence on all matters relating to the welfare of the Church.

CANADIAN CHURCH UNION

Toronto, Jan. 30, 1914.

Editor of Church Life:

Dear Sir.—I was much interested in the letter by W. C. T. in this week's number of *Church Life*, calling attention to a letter which had appeared in your issue of Jan. 1. At this time, where there is so much leaning towards what people call being broad minded, and so many plausible reasons given for wandering from the narrow way of the Catholic Faith, it is encouraging to know that such a society as the "Canadian Church Union for the defence and maintenance of the Catholic Faith and practice as laid down in the Book of Common Prayer," has been formed, and I feel sure, that many of your readers, as well as myself, would be glad to learn all we can about this society, and heartily welcome the formation of a branch of it in Toronto.

It is time that loyal church people did something to show that the great body of our people are not in sympathy with the well meant, but misguided efforts of the members of the "Unity League," for they seem to be striving for union with Christian bodies who are not united amongst themselves, and if they succeeded in their efforts, would cut us off from the rest of the Catholic Church, and put a great stumbling block in the way of the reunion of Christendom.

If you, sir, could give any further information about this "Canadian Church Union, etc." and do anything which would further its establishment here, I feel sure that you would earn the gratitude of many of your readers. A. M. T.

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DEATHS

MORLEY—At her residence, 87 Howland Ave., Toronto, on Monday morning, February 2, 1914, Anne E., dearly beloved wife of Rev. Canon Morley, aged 55 years.

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THE GUILD OF ALL SOULS

Pilot Mound, Man., Jan. 23, 1914

To the Editor, Church Life:

Dear Sir.—Recently an announcement in our Canadian Church papers led one to suppose that the above Guild was a semi-religious, semi-sanitary organization relating to funerals. However, on page 808 of the *Church Times* of Dec. 5, last, anyone can read of the "Annual Requiem" of this Guild, "sung as usual at St. Barnabas', Pimlico," in London, England. "The mass was beautifully sung." The Rev. Henry Ross, vicar of St. Bartholomew's, Brighton, "delivered a masterly discourse," which contained the following passage: "For I make bold to state that had it not been for this Guild we should not have regained so quickly the recognition of the efficacy of prayers for the dead, nor that appreciation of our real communion with the saints in glory, and with the departed in purgatory, which now happily for us, is such a vital reality; we thank the Guild for its noble efforts to increase and direct our charity in God in opening the way for us to grasp thankfully our privilege of asking the powerful prayers of saints and angels, and of eagerly performing those offices of prayer, almsgiving, sacrifice, and devotion on behalf of our beloved dead. Although much remains to be done with respect to open invocation of Saints in Heaven, we have arrived at the period of our Church revival when we can speak openly and clearly as a matter of every day life of our Catholic relationship with the holy dead without any weighty rebuke or censure from any quarter worthy of serious notice. Now, every instructed Catholic knows in mind and in heart also from holy experience, that we get nearest to the dead in Christ and the company of Heaven in the Sacrifice of the Altar. There at the mass is the Lord of dead and living, we are in closest communion with all who are with Him whether in Heaven or purgatory." In order to be quite fair I am compelled to quote at this length. It is fair to conclude that those who join the Guild believe in the invocation of Saints and purgatory, and therefore utterly repudiate Article xxii of our Prayer Book. I may be old-fashioned, behind the times, and away out on the prairies, but I do not think anyone can say that I am uncharitable in pointing out that the Guild of All Souls. however admirable some of its objects are, is clearly disloyal to the Prayer Book, Anyone reading some of the above quotations would assume that they came from, say, the "Tablet," would he not? Where are these four or five thousand Canadian members of this Guild? Do they really belong to the Church of England in Canada?

Yours truly,
H. M. SPEECHLY.

LOYALTY TO THE CHURCH

To the Editor:

Dear Sir,—The letter of the Rev. R. B. Waterman, which appeared in your issue of the 29th January, very well emphasizes the truth of the remarks contained in my letter published in your issue of the 22nd January, wherein I stated that the writing of such letters by parish priests was a mere waste of time, and intimated that in my opinion no good was accomplished thereby.

I protested in my letter against the use of such expressions as the following, which appeared in a letter under heading, "Loyalty to the Church," viz., "The arrogant assumption of the Roman Church on the one hand," and "The insult that is constantly offered the Church by classing her among the Protestants sects, on the other." Such expressions, I maintain, do much more harm than good, and I think that most reasonable men—clergy as well as laity—agree with me on that point.

The Rev. Mr. Waterman seems to have entirely missed the point above referred to. He makes no reference to it whatever. Instead of doing so he makes exaggerated references to the amalgamation of two Churches in Ottawa. Probably he was in a jocular frame of mind at the time, and drew largely on his imagination, for the number of families which he gave in each Church are not at all in accordance with the facts.

It is all very well for my good friend the Rev. Mr. Waterman, to imply that he would not "dare to disturb the complacency of that hopeless ignorance of which his friend, Mr. Brittain, is such a cheerful example." That, however, has nothing to do with the protest raised in my letter against the use of offensive terms when speaking of other Christian bodies. If the rev. gentleman thinks any good is to be gained by using offensive remarks when referring to our Roman Catholic brethren, or considers it an insult to have the Church of England classed among the Protestant sects, or in other words, entirely repudiates the word Protestant as applied to the Church of England, he is certainly free to think or do so. If he repudiates the word Protestant, however, I shall certainly expect him to live up to his convictions, and refuse to accept anything from the Commutation Fund made up from the Clergy Reserves. My reason for this is—as stated in my former letter, that the original grants from the Crown, setting aside the reserves for the Church of England in Canada specifically state it to be a *Protestant Church.*

While I am satisfied that good work is being done in Ottawa at the present time, it is gratifying to learn from the Rev. Mr. Waterman's letter that better work is being done in Carp, than in all the Ottawa Churches put together. No one could wish the rev. gentleman better success in his Christian work than I, no matter what our individual views may be, nor can I think in view of this fact that he would willingly approve of offensive terms being used when referring to other Christian bodies.

To conclude I have only to reiterate what I have said before, namely, that it is a waste of time to write on such topics as "Church Loyalty." For my part, other than to make the necessary correction of incorrect statistics contained in Rev. Mr. Waterman's letter re amalgamated Churches in Ottawa, I have neither the desire nor inclination to write further, and therefore propose to write no more on this subject.

Yours truly,
E. L. BRITTAIN.
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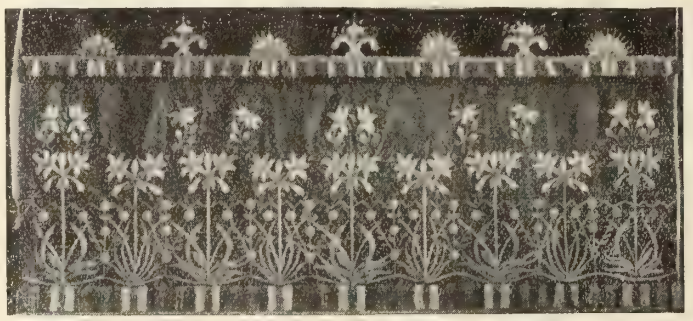

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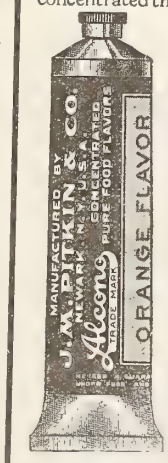

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Church Life.

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The Week

High Authority

WHY is it that those who hold very high positions never seem to want to vacate them? Lots of Bishops resign and return to home, but it is rare for an Archbishop. Dr. Maclagan, Archbishop of York, resigned his see, but he was probably a remarkable exception. Deans generally die in their deaneries, or else move to a Bishop's palace. Canonries are more in the way of endowments, or sops to the hungry, than great positions. Yet one could easily imagine an Archbishop of Canterbury looking with longing eyes at a quiet retreat. Did Tait never wish for resignation, or does Davidson today wish he had never been Archbishop? It is the same with Popes, though they do say that the present occupant would like to be back at home. Yet it is safe to say that he will not resign and retire to Venice or a monastery. So too with crowned heads. What does the Czar think about the happy life of a Grand Duke, or the head of Bulgaria of a life in Paris? We sometimes hear it whispered that the exalted crowned heads would gladly lay down the burden of their perilous position, but they never do it. Some of them cling to the joys of supreme authority, whatever those joys may be, and we could not imagine the Kaiser as anything else, unless he shaved off his moustache. The probable explanation is that they are oppressed with a sense of duty, and a measure of Divine right. And after all we see the same curious phenomenon in every walk of life. The business man who has made a fortune still goes to business; the millionaire is more concerned with making money than spending or enjoying it, and the cobbler still sticks to his last. We are poor creatures of very limited imagination. We cannot see how much we lose, and we cannot appreciate the happiness of rest until it is too late. So men and women hold on to positions that they ought to resign for their own good, and often for the good of the cause that they have at heart. But as a limpet sees only the rock to which he clings, so they are afraid that the rock might slip away if they relaxed their hold, and the rock smiles a stony smile and takes on new limpets all the time.

The Archives

THROUGH the kindness of Canon Kittson, of Ottawa, we are to have the pleasure of presenting to our readers some papers from the archives of Canada. There will be a paper on Retrospection, on Bishop Inglis and the French ministers, on Bishop Inglis and the Galican clergy, and on Jansenism in Canada. All these must be of very great interest to those who are proud of the Dominion. A great deal of the material is new to history, and is compiled from original sources. One is glad to know that already the Canadian archives are being for information that will throw light on the history of Canada. When we remember how in England the state papers were stored away and left to damp and vermin, with the ultimate loss of much that was valuable, we rejoice to know that this danger is being avoided in Canada.

The Services

THOSE who have had anything to do with the Army and Navy cannot but notice the intense attachment that a man feels for the branch of the service in which he has served. To hear an old timer talk of "my regiment" does one good. It may not be a very great, or noteworthy, or historic corps, but that makes no odds, it is still "my regiment," and as such second to none To listen to a naval veteran discussing his old ship, which has long ago gone to the scrap heap, it would seem as if they never built or manned ships nowadays. This devotion is the more remarkable when one remembers the hard times and the rough life of discipline that was covered by the words "my regiment" and "my ship." The subaltern sitting silent till his opinion was asked, and learning his place, the loyal silence outside the messroom, or the wardroom, the ready deference to authority, even when it was stupid, and the cheerful acceptance of hard knocks, all these helped to produce that *esprit de corps* that makes any military or naval service a coherent power. The soldiers of the Church might learn some useful lessons from the other services. Why don't they?

A Great Noise

A MAN can fight with his head or with his feet, but in the long run it is a question of the vitality of his heart, for things on the circumference depend upon the centre. Where controversy is around it will always be the extremists that make the noise, and here a good pair of well-soled boots surpasses a golden tongue. In the present noise of howling, shouting, weeping and execration there is a chance of forgetting that the majority of members of the Church of England are neither extremely High nor Low. They are mediocre, for which the Church is devoutly thankful, and to them the Church is *the Church,* not their church, nor somebody else's church, but just simply the Church. They do not understand all her principles or teaching, and they are not keen about Mr. A. with lights and incense, or Mr. B. with evening Communion and an open table. As for Oxford movements or criticism, or Jones at the cross-roads, they seem to the mass of Church people as a sort of exquisites or macaroni, who represent a period and nothing more. But they hold on to their baptism, their confirmation and their communion and then allow extensions of belief and practice to other people within certain limits as a benefit and beauty of the Church. May it not be that their dogged hold on the means of grace without a full comprehension of how those means should be defined, is a steady proof of indwelling power of the Holy Spirit. The Church is more to them than any party in it. They may appear in a measure to reside within the limits of this or that section with its definite expressions of the meaning of grace. But when the time comes that controversy or difficulties of definition are likely to rend the fabric they will be found a solid mass whose only expression of opinion will be "Hands off." You may call it conservatism, or you might even call it indifference, but it is the unconscious intuition of the faith of past centuries that the Church is the Church of God. Through storm and sunshine she has gone her way, in peril from abroad and in peril among her own countrymen, but eventually able through her faith in God and God's purpose to say in the end of the days, "I have fought a good fight, I have finished my course."

Causes and Persons

WE have of late had an abundance of controversy which is not a healthy sign, for it implies either a state of restlessness, or words prevailing over work. And in modern controversy there is an increasing tendency to hang causes on to people, which is worse than unhealthy because it has a touch of imbecility. People appeal to Ridley, or Latimer, or Henry VIII., or Mrs. Besant, or Mrs. Eddy, as if they represented the amalgamated opinion of a movement, or a nation. Neither Luther nor Calvin was a complete representative of Lutheranism or Calvinism. Following the same lines we notice that Abbot Gasquet would hang the English Reformation on Henry VIII., and he might as well hang the Papacy on Alexander VI. Great movements use persons and give them sometimes a fictitious value, and that is all that can be said. He started to prove that Catholic principles were abandoned at the Reformation. He, however, omitted to state that certain Catholic principles, such as the Immaculate Conception, the Papal infallibility, and the removal of Pope Honorius from the list of heretics were not abandoned, for the very good reason

that they were not principles until about 300 years afterwards. Yet he presumes to talk of changes as if they were destructive of Catholicity. The Reformation, the growth of Uultramontanism, and sectarianism are the result of a ferment that works in peoples and nations and works slowly on to something higher, or to disintegration. Which of these will be the outcome depends upon a very careful consideration and estimate of causes spread over many decades, of lives and modes of education that have developed in a subtle manner, of national temperament often evolved from national history, and of the will of God moving as to some purpose in the redemption of the world. To fix upon Mr. Jones as the centre of appeal would be as rash as to select Abbot Gasquet as the voice of history. To attach importance to Henry VIII., or Alexander VI. as individual achievers of world-wide results is to edify two of the worst men in history, with a slight preponderance in the scale of wickedness to Alexander.

Our Old Country Letter

January 28th, 1914.

YOU will recall my writing some time back of the efforts to complete all necessary steps for the full constitution of the three new English Bishoprics so hardly won from Parliament just before August recess. All formalities have now been complied with and sufficient revenues, with see houses provided, to satisfy the requirements of the Ecclesiastical Commissioners. So it only remained definitely to found the three sees—"Sheffield," "Chelmsford," and for the County of Suffolk, called "St. Edmundsbury and Ipswich"—by order of the King in Council. This is now just done and the three Bishops will, no doubt, thereupon be appointed, "with all such rights, privileges and jurisdictions as are possessed by any other Bishop in England."

It is a great testimony to the honesty as well as wisdom of successive prime ministers that again and again the State appointed Prelates of the English Church prove to be undeniably the right men in the right place. In Ireland they are elected, and by a rather complex system. When this fails to result smoothly, that particular appointment lapses to the existing Bishops collectively, instead of the lay and clerical voters of the diocese concerned. Almost always the Bishops' nominee has proved acceptable. In a few cases loyalty has been won later.

Yet the Irish Church system of episcopal appointment is not ideal, any more than the English, from which it differs so fundamentally. I was very much interested to observe that this question is exercising some of your able leaders in Canada, and shall watch for results in the future.

* * *

A very important step forward in the spirit of unity which—spite of all the inevitable drawbacks—has gained and is gaining ground everywhere, will be the attempted drawing together of the Established (Presbyterian) Church of Scotland and the Scottish "United Free" Church. The London *Times* says: "The committee appointed by the General Assembly to conduct negotiations met yesterday and to-day in Edinburgh with a view to the further adjustment of the proposed articles declaratory of the constitution of the Church of Scotland. To these articles vital importance attaches, inasmuch as the success of the whole negotiation depends, on the one hand, on their proving acceptable to the existing Church of Scotland, and on the other, on their removing the difficulties which present themselves to the United Free Church."

"This process of adjustment has now reached an advanced stage. . . The leaders in both churches who are friends of union will have to steer their course warily for some time; but the desire for reunion is so widespread and so earnestly entertained by almost all the influential Scottish laity that sooner or later a common formula is likely to be found which will prove a satisfactory basis of union to all sane small groups of extremists in the respective churches."

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At a meeting of the Committee of the Bible Society this week, orders were sanctioned for printing new editions of the scriptures, amounting to 1,100,000 copies, in twelve foreign languages. This total included 848,000 volumes for China, and 72,000 volumes in Russian or Slavonic.

* * *

Some months ago I remember telling you of a correspondence about the temporary failure of our largest county council remedial house for women inebriates, and of how later it was to be reconstructed and opened afresh. This week there is an interesting letter in one of the Church papers about a home for male inebriates in Gloucestershire, which is under the Church of England Temperance Society. The chaplain-superintendent, who is a physician as well as in Holy Orders, writes: "I have now instituted a system of inquiry into the results of the work done by this home. Taking the years 1909 and 1910, 102 letters of inquiry were sent out to friends of those who had formerly resided at Abbotswood. Seventy-seven replies were received, and, on tabulating the answers given, interesting facts have come to light Of these 77 men, 13 have emigrated, generally with satisfactory results. Fifteen have returned for a second course of treatment. Of 10, nothing could be ascertained; 15 had died, and 39 were reported to be doing well. This goes to shew that more than 50 per cent. have permanently benefitted by their stay in the home." This is surely an encouraging result. He adds: "The C. E. T. S. maintains, besides Abbotswood, four homes for female inebriates, where, in addition to the good individual work done, it is gaining much valuable knowledge towards the solution of one of our most difficult problems."

* * *

The experiments which have been in progress to ascertain what would be the beneficial results of strengthening the foundations of St. Paul's Cathedral—or the ground under and around them—by a forcible process of injecting cement, are concluded. They have been carried out on the waste site of the old G. P. O. Now it remains to use the knowledge gained.

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Under the heading "Men and Machinery," another paper has a very suggestive leader dealing with the tendency of our time in Church matters to sacrifice spirit to organization—"committees, guilds, classes, societies, clubs, associations, many of them subdivided into a number of compartments—leave no sufficient leisure to the clergy for reading or thinking, or the deepening of spiritual life." Their sermons must necessarily be the poorer, is contended, and our article proceeds: "We trust that no one will imagine us to be attacking indiscriminately parochial institutions of the kind enumerated. That to which we demur is their needless multiplication, the excessive importance attached to them, the tendency to view them as ends in themselves rather than as means."

I shall pass through the world but once; any good, therefore, that I can do or any kindness that I can shew to any human being let me not defer or neglect it, for I shall not pass this way again.—*Selected.*

"Christ can find you that to do which will save your life from all the lower temptations, because he will crowd it with the higher interests."

Contentment

BY LEONORA SILL ASHTON

There was once a stream of water which was blessed with every gift and beauty that a flowing brook of any kind could wish.

It has its source high up in the hills, where the woods were deep and still, and it flowed down from thence, clear as crystal, through green meadows and quiet woods, while the banks that surrounded it bloomed with lovely flowers, and tall reeds and grasses waved above it, and bent low over the stream as though they loved it well. And all the men, and women, and children who lived near, came to it often, and watched its beauty, and gained pleasure and comfort from what they thought was a happy stream.

But way in the heart of the waters there was discontent.

From over the fields and cities and long, long tracts of land, there had come to it murmurs of great rivers, and mighty, rushing waves, which bore ships, and all sorts of crafts upon their breasts, and which rolled on and on in splendid grandeur till, wonder of wonders, they burst into the sea itself!

The thought of these wonders tormented the mountain stream day by day, as it bubbled along; and though its song did not cease, nor its crystal brightness grow dim, still the unhappiness was there. And when winter came, and its beauty was nearly hidden under ice and snow, it breathed a prayer to the God of woods and waters saying: "Make me mighty like the other streams that Thou hast fashioned."

And in His own wise way, which we cannot always understand, the Great Maker answered the prayer.

He sent melting snows from the mountains, and tempests of rain from the clouds, and springs of water from the heart of the earth; till the stream swelled and rose in fury, and with its own power washed away the banks, which then could never again bloom with fair flowers and graceful grasses. With increasing force it spread on and on, ploughing up the pleasant fields, and burying beneath its flood the villages in which dwelt the people who had loved it so well.

After a time the storms ceased, and the flood receded, the snow all disappeared and the spring came again. But there were no flowers, for the roots had all been washed away. There were no green fields, and no happy homes from which came joy loving people. All was in ruin. And the stream had not found its way to the sea.—*Living Church.*

THE DIVINE GRIEF

IT seems strange to suppose that the author and centre of all live, and joy, and happiness can grieve, and yet it is true. We can understand the grief of the Son of God, because He took upon Him our human nature, bore our griefs, and carried our sorrows. Yet we are told to beware of grieving the Holy Ghost, and if God is our Father He too must at times suffer grief more than we realize. We should do well to contemplate that we in our finite limits can cause joy or grief to the Infinite, and so there resides in us a capacity beyond that of angels. And herein lies a very powerful plea in dealing with the souls of men. We tell a man that he should pray for the sake of his own happiness, for obedience, for the sake of grace and protection. But the man has long ago formulated his own ideal of happiness and is hunting it, he has his own code of obedience, he does not understand grace, and thinks he needs no protection. So the call to prayer passes by him. But if you can show him the pain and grief that God suffers when His child neglects Him, when there is no response to the love that encircles and hovers over him day and night, when the longing to give on the part of the Giver of all good things is frustrated by the silence that will not ask and so let loose the hand of bounty, then you appeal to the generous nature that is planted in every human soul. To neglect God is one thing, but to actually grieve Him is a very different and a much more serious thing. All childhood's memories, all thoughts of a mother's love rise in a storm of protest that makes it hard to endure in callousness. Or again, with a man and his communion. He does not feel the need of it, he does not understand it, he is more than moderately afraid of it, and so in spite of the warnings against neglect, in spite of the urgency of the command, and in spite of his atrophied soul he stays away. It is an altogether different thing when he realizes the sincere sorrow that it must be to God to come and wait for him, to suffer the pain of love disappointed, to gaze upon the memories of the cross and endure the pain of a studied neglect. More sins are still committed by want of thought than by want of heart. We have not all got heads to understand, or wills to indomitably rule our lives, but we all have hearts capable of comprehending the bitterness of an unthankful life, the pang of a love despised, and a bounty refused.

In all these things God is especially injured in His power and desire to give. For what mysterious reason we do not know, but God has hinged so much of the best happiness of life upon our obedience, and our own requests. When once we understand the possibility of giving joy to God, no difficulty of comprehension, or definition, or manner can stay the human soul from love's generous pursuit of self surrender. And is it unreasonable to suppose that our greatest condemnation in the hour of judgment will be not our sins, great or small, for they can be repented of, but our stifling of the consciousness of what God's love has meant, and our refusal to recognize that we might make for the joy or grief of Divine love? There are few of us who understand much about Grace, or Sacraments, or the Divine Will, and that little we have learnt when we sought the Grace, accepted the Sacraments and by their aid realized the Divine purpose of life. That is God's way of teaching, so that He may lead and instruct when human guidance would be fallible and often prejudiced, sometimes even wrong. And indeed when we sum it all up it is most appealing, for we do not love to learn from our fellows, while we were glad to gather knowledge by association with our parents. All that we learned of good from them has lasted through a life time, while much that we acquired from instruction, whether in the schools of the academy, or of life itself, has been forgotten or gone astray. So what more natural than that God, the Heavenly Father, should wish to teach us Himself through the object lessons of the Sacraments, and through the daily communing of personal prayer. A little obedience is worth more than a great deal of learning, and when we know that the withholding of that obedience is a grief to our best friend, it seems as if no man could withhold it after he has once realized the consequences of his self-will to another. So little does God ask of us, so little do we ask of God, so much does God long to give, and so little are we willing to accept from Him. We think with dread of the pains that must pursue the soul of the disobedient.

The Brotherhood of St. Andrew

ON Sunday afternoon, Feb. 2, the quarterly meeting of the Ottawa Junior Assembly was held at St. George's Parish Hall, Ottawa. Representatives were present from St. Matthew's, All Saints', St. Luke's, St. Bartholomew's, St. Barnabas', Trinity, Ottawa South, and All Saints', Westboro.

Reports were presented, from all the different chapters, which showed that a variety of useful work was being quietly but actively done. Amongst other things mentioned were such tasks as endeavouring to build up the Confirmation Classes, visiting amongst boys with a view to getting them to attend Sunday School and Bible Class, influencing others towards regular Bible reading. The reports were indicative of their being a great deal of strong, aggressive work being done.

Since the last quarterly meeting of the Assembly the chapter in All Saints', Westboro, has been added to the list of active chapters and is showing great promise. The president made an appeal to the meeting for a leader who was required for a new probationary chapter and one of the older boys present immediately volunteered for this service.

The first speaker of the day was Conrad Bower, Vice-Director of Trinity, Ottawa South, who gave an excellent talk on Prayer and Service, making a strong appeal for earnestness on the part of every member.

The Rev. Lennox Smith, who followed, won the interest of everyone present by his very practical presentation of the subject "Right Living—Making a Good Start in Life." Those who heard him went away better equipped to take their life's daily battle up once more.

The Secretary of the Assembly, John R. Dawson, gave his report of the work done since the last meeting of the Assembly. He urged the appointment of a committee to take up the work of reviving dormant chapters and establishing new ones. After discussion this action was agreed to and the Vice-Directors of St. Matthew's, All Saints', Trinity, Ottawa South, and All Saints', Westboro, were elected for this important work. In addition to this they will join with the Executive Committee of the Senior Assembly in making full arrangements for the visit of the General Secretary about the end of March.

The Assembly was presided over by Mr. Alder Bliss, who, with Mr. Ralph Sampson, is making a strenuous effort to place strong and effective chapters into all the Anglican Churches in Winnipeg.

Special credit was due to the painstaking efforts of Mr. Cyril Jones in directing the musical part of the meeting.

A special welcome will be tendered to all who can make a point of attending the Conference of the Brotherhood of St. Andrew in Windsor, Ont. The meetings are not confined to members of the Brotherhood but are open to any who care to be present and all that is necessary is to notify the Secretary, Mr. H. M. Edgar, Drawer 263, Windsor, Ont., and hospitality will be gladly provided during the dates of the gathering.

A splendid programme has been arranged with a great number of practical subjects to be discussed and strong earnest speakers to lead in the discussions so that a most helpful meeting may be looked for. This will be the last Conference held prior to the Dominion Convention which will be held in Winnipeg, Man., from Sept. 24-27, of this year.

"CHURCH LIFE"

A subscriber in the Old Country says: "I find CHURCH LIFE often keeps me informed about old scenes and friends and I wish it every success in its efforts to promote the interests of the Church throughout the Dominion."

A Sudbury subscriber says: "Your paper has greatly improved during the last year. I trust you may be enabled to go on and still further improve it."

From Little Current we have: "I wish you godspeed in your efforts to make CHURCH LIFE the best Church paper in Canada."

Toronto's Little Churches

XII.—The Holy Orthodox Eastern Church

By the Rev. D. Convers

I AM wandering from my text, but I propose to write of something I saw in New York, three or four hundred miles from the "Toronto" of my title. I do not mean just now to tell of "Little Churches" at all, but of the Anglican and Orthodox, two large bodies; but nevertheless I protest that I have not entirely deserted the heading, for I still write of "Churches."

In the last articles I told of the efforts at the Church of the Advent, Philadelphia, to draw ourselves and the Orthodox together by a work having chiefly to do with the laity, from below, upwards; now I shall try to tell of the Anglican and Eastern Orthodox Churches union which has the same aim but works in a different way, mostly on the clergy or authorities, from above, downward. Some may find themselves drawn to the ranks of the union.

This body was founded in London in July, 1906, and dedicated to the Most Holy Trinity in the name of the Blessed Virgin Mary and St. Athanasius. The chief officers are—in Russia, the Most Rev. the Lord Archbishop of Riga; in Asia, the Rt. Rev. G. P. Blythe, Bishop in Jerusalem and the East; in the United States, Rt. Rev. E. M. Parker, Bishop Coadjutor of New Hampshire and Rev. B. J. Turkevich, of Yonkers, of the Russian Cathedral Consistory. Among the patrons in the latest list I have seen are the Archbishop of Ottawa, and the Bishop of Quebec, while of other lands we have Bishops of Yakoutsk, Chicago, Tokyo, Dunedin (New Zealand), and at least twenty-six more Bishops, amongst them Dr. Bourtney and the Archbishop of Capetown. No one can say that Bishops fight shy of this society. The Union aims "to promote mutual sympathy, understanding and intercourse, and to promote and encourage active study furthering reunion." Some anxious to forward the cause of Christian unity who shrink from working on the lines of Rev. E. M. Frank, may find themselves at home in this Union. No doubt the secretaries will be glad to hear from such and so I might give their addresses:—Rev. H. J. Fymo-Clinton, chaplain of All Saints', Lewisham, 77, the Pavement, Lewisham, London, S.E., and Rev. Charles LeV. Brine, Christ Church Rectory, Portsmouth, New Hampshire. The latter used to be in Hamilton, and his present church was where the thanksgiving for the treaty of peace between Russia and Japan was held a few years ago. In connection with the meeting of their branch committee, arrangements were made for the following services and public meetings: Tuesday, January 27th, 1914, 7.30 a.m., Holy Eucharist at the Cathedral of St. John the Divine; 12.15 p.m., intercessions for unity and address at the Church of the Transfiguration, E. 29th street, near 5th avenue. This is the well known "little church around the corner." Just off a busy point, where Broadway and Fifth avenue converge, its trees, green grass and fountain give an oasis of peace and beauty in startling contrast with the stir and bustle "round the corner." As you see how low its walls are you echo the words "little church around the corner," but are astonished to find how large it is after you enter. No need to repeat the well known story of how it got its popular title. (The Sect. gave these devotional addresses on St. John xvii, 11, and Eph. iv., 1—oq., tracing unity from God down in one and following it from man upward in the other). 8 p.m., public meeting with two papers, one on "Anglican Orders," by Rev. Arthur Lowndes, D.D., whose work on this subject is well known; the other on "The Priesthood," by Rev. Prof. M. Illinsky, which I should have enjoyed listening to. Under the circumstances he could hardly have avoided dwelling on the different line taken by the East in parting the respective powers given to Bishop and Priest in such matters as Confirmation and blessing oil for the sick. But as it is intended to print the papers in full in the report of transactions, there will be an opportunity for any interested to study them at leisure. The programme for Wednesday differed by adding the business meeting of the committee of thirty at 3.30 p.m. in the Russian Cathedral of St. Nicholas and having, naturally, different papers at night. This cathedral is on 110th street, near Madison avenue, and has such bulbous domes, and above, the cross of victory, as we see in pictures of Russia. At the west end is a gallery where they have their choir, and, as a concession to our western weakness, some chairs. In the centre of the nave is a throne for the Archbishop, where he is vested in the course of the services and stands on a mat bearing an eagle sailing over a city, as a symbol of his prayers for his city ascending ever heavenward. To my surprise, the iconostas bears modern, western paintings. "But," remarked my guide, "what else could you expect them to do here?" I could not have had a better guide, seeing she was Miss Hapgood, the translator of their service book, although, motioning me to go into the sanctuary behind the screen, she said, "Being a man, you can go; but I, being a woman am not allowed at any time." Behind the throne was the Bishop's cathedra, which he sometimes occupies; but to say when he uses the one in the sanctuary and when the one in the nave is beyond me. Meantime Miss Hapgood explained the paintings on the screen: "That is St. Nicholas, the patron of the cathedral and of an early bishop here, given therefore the post of honour; before you is St. Vladimir, equal to the Apostles, being the evangelizer of Russia. Next SS. Cyril and Methodius with the Slavonic alphabet they invented, and so on. On the right half of the royal doors was the Saviour, on the left she whom they generally style "the Birth-giver of God." Called the royal doors because at his coronation the sovereign enters them, and is communicated in both kinds separately, as are the priests at all times, but he then for the first and last time in his life. On the altar are kept the metal tabernacle in which is the reserved sacrament, the holy chrism and lights; on the credence or prothesis (standing on the Gospel side) are, before the "Great Entrance" when the elements to be consecrated are carried in solemn procession, the paten, star cover used to keep the veil from contact with the Lamb (i.e., that part of the loaf which is to be consecrated, the chalice, the spear (used to cut free from the loaf of leavened bread that part which is stamped I.C. X.C. above a line and N.I. K.A. below, "Jesus Christ conquers," and which broken into pieces is arranged elaborately on the paten), the spoon (used to communicate the laity in both species at one and the same time), a sponge to help clean the paten later, three veils, a ladle to distribute the anti-doron, i.e., the unconsecrated elements to non-communicants. The congregation stand generally, but sometimes kneel or prostrate themselves. The subway took me in the evening to 110th street and a walk of one square east brought me to the Synod Hall for the public meeting. For some reason the two cathedral choirs had changed evenings and our boys sang the hymns and an anthem on the night I went. The Very Rev. B. J. Turkevich said the opening prayers in English, the "Our Father" and Prayer Book collect for unity, and Bishop Parker ended with a prayer and blessing. And now I give my pen to the speakers. The Rev. Joseph Stephanko showed the wonderful linguistic ability of the Russians by his admirable English; yet no one whose mother tongue it was would have pronounced martyrs as if "mar-teers," nor talked of "Old Testamental teaching." He is the rector of a Russian parish in New Jersey. He began: "The Invocation of Saints—the unity of the Church militant here on earth, with the Church triumphant in heaven." The Orthodox Church seeks their prayers, not as if addressing God, but by a kind of sanctified common-sense, as her children seek the prayers of the saintly on earth, especially invoking the holy Mother of God, nearest to the incarnate of all creatures, believing that death does not lessen their love for Christ and for Christ's children; but that they mediate by prayers there as here with the power increased by their increased holiness. The New Testamental (sic) teaching about their prayers is clear and plain, quoting Rev. v., 8 and viii., 3-4 especially. The practice is founded on truth and is to the heart that loves God full of comfort.

Rev. Prof. W. P. Ladd of Berkeley Divinity School put us all into good humour with him and with ourselves by saying that if we knew little or nothing of "Theodore of Tarsus" the Greek monk who became Archbishop of Canterbury, we were in good company, as he told of a prelate, whose name or title he did not give, that spoke of him as "Theodore of Mopenestia," and showed it was not a momentary slip by repeating the assertion in private conversation. Seeing that Theodore of Mopenestia was anathematized by an ecumenical council as a heretic, the Orthodox Church would not be proud of such a son, the Pope of Rome not rejoice in consecrating him, nor the Church of England boast of such an Archbishop. Theodore of Tarsus, a Greek monk, driven as were others from the East by the rise of Mohammedanism, came to Rome as a layman just when the mission founded in Kent by St. Augustine of Canterbury was in a depressed condition and still parted from the Celtic mission in Northumbria by matters which to us seem trivial. Will future generations look so on the points which now to us seem so important in our ritual and ceremonial controversies? He waited at Rome for his hair to grow enough to have the usual tonsure made before he was consecrated at Rome by the Pope, thus avoiding the strong jealousies among the Bishops in England. A Greek monk, consecrated by the Pope and received by all Christians in England was a symbol of Christian unity. By organizing England into the diocese which lasted to the time

of the Reformation and drawing the seven kingdoms of the the Heptarchy together he represented also national unity. His learning and culture made him a natural teacher, especially in music; although his trials were considerable, as he had a set of savages to instruct. His school, no doubt, was like that described by a contemporary where the barbarous pupils in their early lessons made sounds only comparable to a wagon crunching over rocks or grinding down a flight of stone steps! The scholarly Greek monk was a tremendous blessing to the English Church, and his career makes us feel keenly the differences between then and now. To-day an English merchant may begin his career here, and end it in business in the Levant, or *vice versa;* but such a thing is impossible in the Church. May God give us such unity as to change the present conditions.

The last address was by Rev. Richard D. Hatch, rector of Trinity Church, Southport, Conn. When one can read it it will probably turn out differently from the impression gained by hearing it. The subject was "Orthodox Doctrine in the American Prayer Book." Time was consumed by shewing at length that the Prayer Book was not Roman, nor Protestant, therefore it seemed we were asked to infer it was Orthodox. Many details mentioned were common to the English book as well as to the American. As long as the speaker dwelt on the invocation of the Holy Ghost in the American canon he was true to his title; but he sometimes dwelt on our common practice as having agreement with what is invariable with the Orthodox as if it came under his text. Had his paper been sternly limited to the printed subject it would have been more powerful; unfortunately it was not. He wandered, as I, too, have done.

THE TRUE LIGHT

THOU art, O God, the life and light
Of all this wondrous world we see:
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

When Day, with farewell beam, delays
Among the opening clouds of Even,
And we can almost think we gaze
Through golden vistas into Heaven,
Those hues that make the sun's decline
So soft, so radiant, Lord! are Thine.

—*Thomas Moore.*

"The Christian gospel is a gospel of comfort."

Thoughts and Memories of a Parson

Curiosities in Churchwardens

"CHURCHWARDENS are not like poets; they are made, not born," was the remark once made to me when, more or less ruefully, I was recounting to a friend half a dozen little peculiarities of one of my churchwardens, which comprehending both things undone that he ought to have done, and things done that he ought not to have done, had given me several hours work of disentanglement and pacification. I was impelled to rejoin, "Yes and 'wonderfully and fearfully made' at that are some of them."

It is comparatively plain sailing for a strong and well organized parish where there are plenty of business men who are at the same time earnest Churchmen, from whom to make selection of Churchwardens, but I verily believe that the most trying problem for not a few rectors of parishes in which the business element is not strong is that of providing efficient Churchwardens. I am not suggesting that the one essential qualification of a Churchwarden is "business training" or financial experience. Far from it. In fact the Churchwarden who is a good business man and nothing more, who has no vision of the real work of the Church, is probably a greater worry to a priest and a greater menace to parish than the one who is full of zeal and enthusiasm, who has a big vision but without aptitude for or experience in business affairs.

The ideal Churchwarden, of course, is a man with capacity for the special duties pertaining to the office and a realization of the fact that personally and officially he has a priesthood to exercise.

Some entirely overlook this and think that so long as they in a more or less perfunctory manner perform the "business" of the Churchwarden they are doing all that is required of them.

Others again, and they are generally those who have been forced into office against their inclination, perform their business duties in a most desultory fashion, leaving to the Rector and a "special committee" the task of disentangling the muddle at the end of the year. There are also those who do not fail to recognize they have a priesthood to exercise, but fail to recognize what the priesthood is. In their enthusiasm they would be high priests laying down the law to the lesser orders of laity and parish priest. It is not infrequently the case that a Churchwarden will rush in where a Bishop would fear to tread. Of course there are Bishops in different parts of the world who would fear to tread on any plank or any platform unless it were laid with heavy carpet of the "peace" pattern, and they were to be carried over without fear of scratch or shake-up; and such do not serve our adapted quotation, except to illustrate the undesirable antithesis of the undesirable Churchwarden who makes up for lack of business capacity by a frequently indulged aptitude for intrusion with advice and effort in spheres where he is not needed: who has zeal without discretion.

Personally I have met and had to do with all classes of Churchwardens and while there has often been irritation and annoyance at the time, there are experiences which, to look back upon, provide not a little enjoyment *now.* There was one good fellow who, it appeared, had, about once every three years, been elected people's warden for nearly twenty years. He was such a good-hearted, well meaning, personally harmless fellow that if any member of the vestry nominated him no one liked to oppose him, providing he had not been in office the preceding year. If he had been Churchwarden the preceding year even his own friends realized that a rest for a year or two, until "things had been put straight," would be good for the parish and for the man. A lapse of a couple of years would cause his lack of capacity to be lost sight of in the prevailing recognition of his good nature, and, to his delight he would be nominated again for Churchwarden, and there would be another year of extra worry for the clergyman. At the time I took charge of that particular parish it was an "off" or "out" year with him. At my second vestry he was nominated, and to my surprise unanimously elected. Later I asked him for his signature that, as chairman of the vestry, I might certify to the bank that he was authorized to sign cheques with his co-warden. He promised to leave his signature at the bank, but when in the course of the month I asked the manager if he had received that Churchwarden's signature he said no, and also that there had not been any deposit of Church moneys since Easter. I interviewed the Churchwarden about his omission.

"What's the use of putting the money into the bank when we only have to take it out again every month or so?"

"I pointed out to him the canon providing for Church moneys to be deposited in a bank and accounts to be paid by cheque, and also the convenience to himself and to all concerned of such procedure."

"Thirty years ago there wasn't a bank here and we got on all right then, why can't we now?"

By the records of "thirty years ago" I knew they had not "got on all right" and I was determined the parish should not lapse into that state again, but he could not see it I pointed out to him the time and trouble he would be saved by depositing the money each week and sending a cheque whenever there was an account to be paid. He replied: "The only accounts are your stipend and the organist's and sexton's salaries and coal and Synod and a few other things. I can pay them all in cash. I have your stipend for the month now." With that he poured out two handsful of five-cent and ten-cent pieces and coppers, with a few quarters and two or three half-dollars. "Now count it, Rector, and see that it's right." As he regarded insistence on an account at the bank as a reflection on his honesty and I was reluctant to break the "Church heart" of the simple fellow whose sole guide for the present was the past of half a century ago, I allowed him for the year to have his own way in the matter and periodically received from him the two handfuls of "chicken feed" in payment of my stipend. Missionary offerings and Synod assessments were paid in the same manner, and when finally, in the last week of the financial year, some $50 or $60 in small coins and coppers was handed over to the secretary-treasurer of the Synod in payment of Childrens' offerings and completion of other dues, that worthy, sorely tried official had some remarks on Churchwardens to make that were more vigorous than ecclesiastical.

* * *

At another period in one parish we had a very keen fellow. He had a tremendous wish-bone and "would have" done anything for the Church. He accepted a nomination for people's warden, was elected and was happy. A better hearted fellow never lived. He never missed a service on Sunday, gave of his best in any organization he took part in, but such sordid details as ordering coal or having broken windows repaired, or making out a report for the quarterly vestry meeting—these were matters of no importance, until the congregation had to be dismissed on one or two occasions owing to the fact that the sexton had not been able to keep the furnace going on "promises."

* * *

During a short leave of absence one very hot week in summer I had arranged for my services to be taken

by two other clergymen, one of whom has a more than diocesan reputation as a preacher. I arranged with my warden for everything necessary during my absence. The people's warden, kind hearted fellow that he was, also came forward with the assurance that I need not have any anxiety while away, that he too would do everything he could. The Sunday before I left was terribly hot and as, that evening, I looked down from the pulpit on my literally sweltering congregation I realized that the best message, spiritually and physically, that I could give to them, was my text and the request that they go home, and in the cool shades of verandahs, meditate upon it. This I did and therein I proved a terrible stumbling block to that good Churchwarden. The following Sunday was also very hot, but this notwithstanding there was a fair congregation anxious to hear the clergyman so widely known for his strong and vigorous sermons. Shortly after he arrived and had been welcomed by my warden the people's warden went to the vestry and, making himself known as the people's warden, said, "It is so very hot this evening I think it would be just as well if you did not give us a sermon."

"Oh, certainly if you do not wish it," replied the visiting priest courteously, with an inward chuckle of appreciation of the situation being thus created for his holiday-making brother. There was consternation writ large on nearly every face in the congregation when, at the close of the prayers, the clergyman made the announcement "I have been requested since my arrival not to preach tonight, as it is too hot, so we will take up the offering and then I will close the service."

Something akin to righteous indignation filled the members of the congregation as they sought to discover who had made such a remarkable request of a clergyman who had been expressly asked to preach and who had undertaken to do so at not a little personal inconvenience. I was a victim of the same sensation in a virulent form when upon my return I learned of the episode. For the Churchwarden who, when he realized what his well-meant but superfluous suggestion to the visitor carried with it in the way of seeming indifference and discourtesy, was terribly upset, I was heartily sorry. Nevertheless, a prompt apology was due to the reverend brother who had *not* preached. I made it at once in the first place by telephone. It was received in typical manner: "My dear fellow, don't be upset. I think that Churchwarden is one of the wisest fellows I ever met. You ought to be proud of him and I am sure most congregations would be thankful to have a Churchwarden who could regulate the parson's sermons according to the thermometer."

* * *

In the matter of Churchwardens we have a weakness that is part of our heritage—that of too much having been left to the parson in the temporal affairs, in days gone by, on the one hand, and of trying to graft a mediæval business system on to the Church in a new country. At the same time we fail in Canada to make use of means practised in the Old Country for impressing Churchwardens and congregations with the responsibilities, possibilities and limitations of the office. The installation of the Churchwardens of a deanery or archdeaconry by the Archdeacon or his representative takes place annually in the Mother Country. The adoption of such a custom here would do much to build up the "Churchwarden spirit" which is so sadly lacking in the majority of parishes.

* * *

The canon which prevents a Churchwarden resigning during his year, unless he live twenty miles away from the parish, is one of the ancient curiosities still cherished among us, and would be humorous if not at times a serious hindrance. I once had a Churchwarden who found in two months that for business reasons he must resign. I called a vestry meeting for the purpose of dealing with his resignation. In the meantime, knowing the canon, I consulted the diocesan authorities, ecclesiastical and lay, with the minimum of satisfaction.

"He can't resign," said the Chancellor.

"But he says he must."

"But he can't."

"But he says he cannot attend to any of the duties and on Sunday he will be away."

"Well, you cannot elect another warden unless this one should go to live twenty miles away or should die."

"Well, what can we do if this one cannot and will not act?"

"You can't do anything."

The night of the vestry meeting arrived and a large attendance witnessed to the interest felt. I explained the proposed resignation and also the difficulty and asked the warden to make the best of the circumstances. He was obdurate. "On principle" he would not continue in an office when he could not do the work and he would not have the responsibility of being called warden when he could not exercise his responsibility. The people became impatient with him. I repeated the Chancellor's interpretation of the canon that only if the warden should reside twenty miles away or die could another be elected. Someone suggested to him that he solve the difficulty by moving out twenty miles for two or three months. Taking the suggestion seriously, the warden answered "I will not."

"Then for goodness sake die," was the counsel from another quarter.

"I'll be hanged if I do that either," laughingly replied the warden.

"By hanging if you like, or any other way, only die and lets get home to-night, for that canon is a blocker to your *living* in the parish or within twenty miles of it."

He did not die and he did not remove, but for several months we had a propped up arrangement that was full of dangerous possibilities and had its counterpart in another parish that I once visited in the country. The chair in the north side of the sanctuary was minus a leg. The omission was made good, under cover of a drape, by two or three large books. As the Rector never used the chair on the north side, the enduring qualities of the makeshift were never tested. One day, however, the Bishop came to administer Confirmation. The book-propped chair became the sedelia. The Bishop sat down upon it—it collapsed; so did the Bishop. Likewise the Bishop came to us during our propped up Churchwarden arrangement which, although not quite canonical, was doing good service. He saw it—he sat on it; it collapsed, but the canon was vindicated; at least that was the official legend, but as a matter of fact for the remainder of the year we had greater difficulty than ever in meeting the perplexities of the problem created by a canon which says a Churchwarden must either act as such, remove twenty miles, or die, and a Churchwarden who positively declined "on principle" to do any one of these things.

A Parson.

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THE JERUSALEM AND THE EAST MISSION

ALL branches of the Church look upon Jerusalem as a sacred city, and many Christians of all races long to see the very places where Jesus Christ lived and died and rose from the dead. Many, who can never hope to visit this land, do what is more noble, they deny themselves to help the poor and ignorant here for the sake of Christ. The Canadian Church has the unique distinction of being the only branch of the Anglican Communion, across the seas, which undertakes a special work in Palestine. She regularly provides for a large part of the expenses of our hospital in Jerusalem. A Canadian University, too, King's College, Windsor, N.S., by conferring the D.D. degree on the Archdeacon of Syria, has done an honour to one of our Chapter and shown its appreciation of his books on the Eastern Churches. Our Bishop has just come back from England with renewed health. He has worked 26 years here and longs before he lays down his offices to see his work placed on a firm basis. So he is still hoping to finish the buildings for the boys' school and girls' school, which are half completed, and also to buy a house at Mount Carmel, so as to avoid the heavy house rent which we pay there for our school. I fear, however, that he may not see his hopes fulfilled, for money is coming in so slowly to the General Fund that we are in danger of closing down some of our work. The old Church of this land is spiritually in a very depressed state. We must, if we hope to convert Jew and Moslem, give a sound religious and secular education to the native Christians. This we are trying to do. The result seems even greater than could have been expected. One sees a good many men and women who seem far removed from the general mass of dirt, ignorance and dishonesty. They come of the same stock, but they have been able to have a sound Christian education and training.

In conclusion let me assure all members of the Canadian Church who visit this land that if they will pay us a visit as soon as they reach Jerusalem they will receive a warm welcome.

Arthur S. Hichens,
Canon in Residence.

St. George's College,
Jerusalem.

NEW APPOINTMENTS
DIOCESE OF TORONTO

The Rev. A. C. Miles, M.A., has been appointed by the Bishop to the incumbency of Sunderland, and Rev. Gordon Matthews to the incumbency of Georgina.

Wilfrid Ward on "Four English Cardinals"

A DECIDED treat was given those who heard Newman's great biographer lecture in Loretto Abbey, Toronto, January 30th, on the four Cardinals—Newman, Wiseman, Manning and Vaughan—with the lives of all of whom he was familiar. Being the son of William George Ward, a leader of the Oxford Movement, the lecturer brought one into close touch with personages of those stirring times.

It was extremely interesting to follow the trend of events from the Roman standpoint. For instance, when Wiseman (the first cardinal dealt with) came to England the Oxford Movement was then in its infancy. He followed it eagerly, encouraging or criticizing it in his capacity as editor and founder of the *Dublin Review* (of which Mr. Ward is the present editor). When Newman went over to Rome a wave of religious unrest passed over England. The Roman Catholics evidently mistook this for a dawn of a new era for their religion in England. Wiseman, full of high hope, went to Rome, obtained the Roman hierarchy for England and returned to be made first Cardinal. He then confidently issued a pastoral announcing his intention in his capacity as a bishop, to rule over certain districts. Immediately a great public agitation, strongly anti-papal, was aroused. Wiseman perceiving his error, set out to propitiate public sentiment, which, after some years, he succeeded in doing by taking pains to shew himself to the people simply as a good citizen interested in their welfare. Personally, the Cardinal was a man full of hope and enthusiasm, a schoolboy all his life. He loved the fine arts, was a great connoisseur, loved external magnificence, maintained great state and an excellent cuisine. He was a great linguist. He hoped to see science and religion working harmoniously together, but his latter years proved a great disappointment to him in this respect. In 1860 liberalism in thought became definitely anti-Christian. Wiseman could do no more work. His work was done.

Manning, formerly an Anglican and Archdeacon of Chichester, followed him in 1865 as Archbishop of Westminster, but was a great contrast in every way. While Wiseman was still a boy at sixty, Manning, it is said, never was a boy; at eighteen years he was a finished man of the world. Then again in policy Wiseman was hopeful, Manning cautious and on the defensive against a hostile public opinion. Wiseman was artistic and genial, Manning absolutely unmusical, but dignified, serious, slow of speech, a strong man, and as cardinal still kept all the manner and dignity of an archdeacon. He possessed great powers of self-expression, had a wonderful presence, was commanding and self-possessed; a ready speaker with a great grasp of details. He was the great defender of Roman Catholicism, especially during the hostilities on the Continent preceding 1870. He was the staunchest advocate of papal infallibility at the Vatican Council. Indeed he was termed by the Italian opponents of the Infallibility Definition as the "devil from without," so strong was his advocacy, so powerful his influence during that whole memorable campaign. One is reminded of the saying quoted in Fr. Tyrrel's Life, that Manning was the "enfant terrible" of the Ultramontane party. Henceforth one sees Manning as the devoted lieutenant of Rome, steadfastly aiming at forming throughout England a trained army of soldiers loyal to the Pontiff. He gave himself to the work of organization, of instruction, of pastoral oversight of his English flock. Leaving aside all questions of Church and State, following, it is said, Huxley's ideas, he effected a closer union between the church and the people. He arbitrated a great dock strike, sympathized with the people, not pandering to democracy, but loving them with a Christ-like affection.

Vaughan succeeded Manning in 1892, at whose deathbed he had stood, just as Manning had occupied the same position during Wiseman's last moments. Vaughan was a great soldier, a fearless man, and, physically, an athlete. He was the ideal knight. Once, when he was visiting Mr. Ward's home, Lord Tennyson happened to be present and a certain lady friend, fond of photography, turned to Tennyson and, referring to the Cardinal, exclaimed, "Alfred, I've found Sir Lancelot!" Tennyson replied, "I want a face well-worn with evil passion." Vaughan was a knight of the Church. A blunt, vigorous man, he often gave offence. He did not know the English world. He maintained his position as Cardinal even to the extent of wearing certain robes of office, and London regarded him as a swaggering, ostentatious man, until it came to know him better and as he really was, a man in deadly earnest. He always carried through the most arduous tasks with success. His great work was the building of Westminster Cathedral, and whilst many, including Mr. Ward's father, resented the expenditure of a million dollars upon a cathedral, when the poor were in need, he steadily maintained the view that a great cathedral was a most powerful witness for religion, and succeeded in building the present splendid Cathedral of Westminster.

Newman's career extended from 1833 to 1890. Newman's characteristics are well depicted by Aubrey de Vere in a remark of his. When describing Newman he said: "There glided into the room suddenly a man who was the combination of an ascetic monk of the middle ages and a grand dame of a London drawing room." So refined was his nature, there often seemed to be something of a feminine quality in it. He had a sweet, musical voice, a noble intellect, a spiritual face, usually with a smile, but during his troubles with Rome his face became stern, but later on when troubles were adjusted, the old peaceful and happy look returned. His personal charm was unmatched. His sermons were eagerly listened to because he could put into words the listeners' better self. In spite of differences which they had over the Definition of 1870, Newman's charm never lost its hold over Mr. Ward's father. Newman was humanity at its highest point. There was a sense of the presence of God about him, he aroused great devotion and was a prophet. He was not a man of action; in his study he sketched out a policy for others to follow. He accurately diagnosed the troubles of the day. He perceived the loss of all belief in the supernatural, on the part of contemporary thought. Thus he was in sympathy with minds troubled with infidelity. He foresaw the coming era of an unbelief and prepared for its approach. There were two main features to his life's work. One was the spiritual side. The Church was to act as the conquering representative of the supernatural to the world without. The other was the intellectual side. The Church's learned men were to study modern thought and science and face all questions without interference from authority. The authority of dogmatic truth was to be recognized, but a catholic philosophy in light of science must be built up. Theologians must be men of science. The Church must act nowadays, as in days of Aquinas, when gradually she adopted the highest learning of the day and made it her own. Newman thus appealed to the heart, and also to the mind, of the age.

The four Cardinals left their own distinctive monuments behind them. Wiseman, noted for his zeal, left behind him the Roman hierarchy planted in England. Manning, the ascetic and loyal servant of the Pontiff, won for Roman Catholics a permanent position in English life and left them a good organization. Vaughan, to be remembered for his heroism and energy, left behind him a splendid cathedral in England's metropolis. Newman's monument are his writings. He made Catholic ideals attractive and shewed that they were the true development of religion and so won for them an assured place in literature. Much remains yet to be done, but we may well follow Newman's footsteps in our efforts nowadays to build up the walls of the spiritual Jerusalem.

Although Mr. Ward spoke as a Roman Catholic and to Roman Catholics, and consequently referred to the Catholic Church of England as the "Protestant, established Church," yet his lecture was instructive, and he bore witness to the growth of Catholic principles not only amongst his own co-religionists, but elsewhere throughout England. Indeed he remarked that the opposition to Catholic ideals in England had greatly lessened during the past half century.

A. R. K.

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ALGOMA

NEW LISKEARD

The Rev. J. B. Lindsell has left us for Gravenhurst. From every hand have come expressions of regret at his departure. Public feeling occasioned by the event has found expression in a number of remarkable tributes of a more or less public nature. The people of Hanbury led the way when the congregation under the auspices of the Ladies' Aid of that Church met and presented Mr. Lindsell with a handsome carving set.

Then came a largely attended meeting of the Ladies' Aid, of New Liskeard, at which a somewhat similar tribute was paid.

The Sons of England followed with a largely attended meeting and the presentation of a handsome gold watch. Mr. Lindsell has been chaplain of the local lodge, and he has filled his office with an earnestness that extended beyond the reading of the services.

And then finally came an assembly of the entire congregation on Monday evening of last week in the S. O. E. Hall for the presentation of an address and a purse of gold, containing almost One Hundred Dollars. We mention the amount, not because of its greatness, but because it is very considerable under the circumstances. It is made up of small subscriptions from a very large number of sources, and with every coin came the very hearty wish for the happiness of the recipient of the gift. Those who know the exact circumstances will recognize how genuine is this tribute.

A number of the congregation expressed the regret which all felt at the intended departure. They expressed a unanimous tribute to the ministry that is just closed, and they one and all bid Mr. Lindsell God speed in his future labours.

ST. JOSEPH'S ISLAND

On Sunday, February 1st, the Rev. E. G. Heaven and the flock on the Island Parish of St. Joseph over which he has lately received the oversight, were much encouraged by the presence and words of the Bishop of the Diocese. As yet the Rev. E. G. Heaven has not had time to settle down and is much handicapped in the matter of travel, as his own faithful steed is several hundred miles away and he is not furnished for his thirty-three mile Sunday route. The Islanders' generosity and his own walking powers have managed hitherto.

MARKSVILLE

Sunday, February 1st, was a special day at St. John's Church. At 10.30 a.m. there was Morning Prayer and Holy Communion, and a congregation that was not bad numerically—considering that the weather was extremely stormy, the snow deep and walking very heavy. At 1 p.m. Bishop and pastor started out with a team in what was quite a heavy snow storm, and though "it was impossible to see ahead, the Bishop took it all most cheerfully."

JOCELYN

Holy Trinity Church was reached just in time for the 3 o'clock service, and a congregation nearly filling the Church was present. From Jocelyn another team took them to Mr. I. Campbell's house where they stayed for refreshment. Mr. Campbell kindly took them next to Richard's Landing.

RICHARD'S LANDING

Evensong was at 7.30 p.m. Again the Church was practically filled, this time with a mixed congregation of people of various denominations. All seemed to join in the service most heartily and the Bishop gave a rather deep but very interesting sermon emphasizing the importance of the heavenly and spiritual side of life.

BYNG INLET

ST. JOHN THE DIVINE.

The W.A. are to be congratulated on the success of the banquet held on February 29th, for the purpose of raising money for an Oak Reredos. After justice had been done to the many good things provided a musical programme of 12 pieces was given, bringing the evening to a fitting close.

The following afternoon the children of the town were banquetted and enjoyed themselves as only little folks can. The amount realized was sixty dollars ($60.00).

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EDMONTON

Bishop Pinkham, formally dedicated the new Church of St. Peter's on January 28th.

The Bishop was attended by his Chaplain, Ven. Archdeacon Gray, rector of All Saints' Church. Rev. W. H. Davis, curate of Christ Church, conducted the first part of the service, while the lessons were read by the rector, Rev. C. W. McKim and Ven. Archdeacon Gray.

Following the prayer of dedication, the Bishop addressed the congregation on the life and character of St. Peter, to whom the Church was dedicated. It was during this discourse that the Bishop told of the progress of the Church in the West during the 46 years of his ministry. It has been great, and a prediction made by the Bishop was that it would be still greater in the future. The new building has a very pleasing appearance and is well lighted.

FREDERICTON

The regular meeting of the Deanery of St. John was held on Tuesday at St. George's, Carleton, and it was the largest and most successful in the memory of the writer. There were fourteen present including three visitors. The discussion on the Greek chapter was most spirited and interesting. This was followed by addresses from Mr. Allin, Mr. Rose and Dr. Archer. The president of the institute put in a plea for more support on the part of all the parishes and also mentioned the noonday services, which will be held as usual this Lent. There were some searchings of heart regarding the institute, but there might be more. The Rev. R. P. McKim mentioned the plan of the ordination candidates council to preserve a record of those from each parish that have entered the service of the Church and again we appeal to the older members of each parish to advise their rectors of any who went into the ministry in early days from their parish. The remaining part of the programme was the best yet and on their return journey some of the reverend members proved their righteousness by not being able to stand in slippery places.

ST. JOHN

L. M. M.

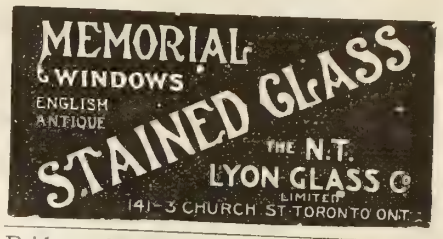
On Tuesday, 2nd February, nearly 240 Anglican laymen of the 10 parishes in St. John city attended the supper at Stone Church in connection with the missionary Campaign in the city. Bishop Richardson described the meeting as "the largest and most representative gathering of Churchmen he had ever seen in St. John." The Bishop spoke of the progress which had been made in recent years in the Diocese and of its present needs. Seven years ago there was a general feeling of discouragement and no less than 16 missions were vacant. Only four are now vacant, the chances are good that these will be filled in the next few months, and a feeling of hopefulness is everywhere noticeable. No less than 10 or 12 men more are needed in the diocese, however, if all the work is to be done which should be attempted. Mr. R. W. Allin spoke on the various problems created by Immigration to Canada. Dr. G. B. Archer, of India, dealt with "The Outlook in India," and Mr. D. M. Rose, of the Anglican Laymen's missionary movement discussed the practical questions of the Duplex Envelope System and Every Member Canvass.

The Campaign in St. John is one of the most thorough yet conducted. Special missionary addresses have been given for two Sundays in every parish by those who spoke at the supper as well as by diocesan missionaries, and in addition, good meetings have been held in every parish to study methods and the Every Member Canvass. Each parish is now engaged in the canvass and large results are looked for.

HURON

WINDSOR

A very interesting meeting of the Junior Branch of the Women's Auxiliary of All Saints' Church took place



Friday afternoon. There was a large attendance of children, besides many parents and friends. Miss Sedgewick, late of China, gave a delightful talk to the little ones on some features of child life in China, and made a deep impression upon all concerning the urgent need of money, work and prayer for the solution of the missionary problem in China. The most pleasing feature of the meeting was the presentation of a Diocesan Life Membership in the W.A. to Miss Deuch, who has for several years presided over the Junior work, and who, through pressure of other duties, feels compelled to give up for a time. An address expressive of the gratitude and love of the children, was read by Evelyn Longley; Marguerite Pearson presented her with the gold badge; Glendora Rapson gave her the certificate and Beryl Keep handed her a beautiful bouquet of flowers.

BRANTFORD

A successful talent tea and bazaar was held recently in aid of St. Luke's Church. The sum of $25 was realized.

WIARTON

The A.Y.P.A. of Trinity Church held a very successful social at the home of Mr. and Mrs. T. H. Rathwell, 19th Con. Amabel. The weather was good and the town people together with the large turnout of country people, made the social a decided success.

KOOTENAY

CRESTON

The annual vestry meeting of the Church was held recently, when the following officers were elected:

For delegates to the Synod at Nelson—Messrs. Mallandaine, Lowenburg, and A. S. Fitzgerald.

Church Wardens—F. H. Jackson and F. Callandar.

Vestry Clerk—A. J. Collis.

General Committee—Messrs. Hamilton, Ebut, Lyons, Fowler, Blinco, Fitzgerald, and Baynes.

Auditor—A. S. Fitzgerald.

MONTREAL

The Synod meets on Tuesday morning the 10th, commencing with a celebration of the Holy Communion in Christ Church Cathedral at ten o'clock, when the Ven. Archdeacon Longhurst will be the preacher. The Bishop opens the Synod at 2 p.m. in the Synod Hall when he delivers his charge. This will no doubt allude somewhat fully to the missionary outlook of the diocese, since our income for our Jewish work seems to be uncertain owing to the London Society having withdrawn from the work—and also because our offerings for this year show a slight decrease. It is because of this that the Missionary committee have not seen their way to "accept" the apportionment of twenty thousand dollars although a steady effort will be made to reach it.

The Rev. Chas. Scrimgeour read a paper this week before the Society of Sacred Study upon the Scottish Prayer Book, which was enjoyed by all who heard it. In view of the matter of the Revision of our own Prayer Book, the knowledge of this book will prove a valuable guide to those who wish to see how a Sister Communion is meeting present day needs by the enrichment of her liturgical services.

The Bishop was preaching in Ottawa on Sunday last, and Dr. Symonds of the Cathedral, was in Toronto.

MONTREAL

The Rev. W. G. Walsh will return to the Diocese and take charge of St. Aidan's, Ville Emard, on the 1st March next.

POINT ST. CHARLES

The congregation of Grace Church have decided to install a new organ in memory of their late beloved rector, Ven. Archdeacon Ker, D.D., to be called the "Archdeacon Ker Memorial Organ." It is felt that there are many friends of the late Archdeacon outside of the parish who would like to join in this tribute to his memory, and any donations to the Fund will be gratefully acknowledged by the People's Warden, Mr. Thos. Kinsella, 69 Rushbrook Street, Montreal.

ST. ANDREW'S EAST

CHRIST CHURCH.

On Sunday, January 25th, at the close of the morning service, the rector dedicated a handsome pair of brass altar vases, the gift of an anonymous friend of the Church.

NIAGARA

HAMILTON

The regular monthly meeting of the Hamilton Auxiliary Mission to Lepers was held in the Y.W.C.A. building, on February 5th. Mrs. Noble read an interesting account of the little untainted girl that Miss Unsworth so kindly supports.

Mrs. Crawford moved a standing vote of thanks, seconded by Mrs. Robb, to the Secretary, for the little booklet she had so ably arranged.

His Lordship, the Bishop of Niagara, preached in St. Mark's Church, on Sunday morning last.

The Bishop proposes to hold a "Quiet day" for the clergy at Christ Church Cathedral, on St. Matthew's Day (24th February).

At St. John's the Evangelist, on February 4th, the monthly board meeting of the W.A. was held with a large attendance. Holy Communion was celebrated at 10 o'clock, the rector, Canon Daw, officiating. He gave a very helpful address on the 5th clause in the members' prayer, "May those of us whom Thou hast called to service hear and obey Thy voice." He said it was a happy thought when this new clause found a place in the "members' prayer." It is of great importance. It is a clause, the substance of which we find in many of our collects in the Prayer Book. In the one for the 1st after Epiphany—also the collect for the 5th after Easter, and the beautiful collect for Whitsuntide calls for the Holy Spirit's help to give us a right judgment.

The old way for seeking guidance was a quiet, silent waiting—never opening the mouth, but sitting alone in stillness. We all know our duty fairly well, but this position asks God to stir our wills to be faithful and efficient servants. Simon and Anna waited quietly for God and bye and bye had the Revelation and have left us that wonderful Hymn, "Lord now lettest thou thy servant depart in peace."

The President read Ir. 52, in the schoolroom, and prayers asking us especially to remember Mrs. Jones.

Cor. Secretary said the Year Book was now ready for distribution, and one copy only would be given to each branch as there was a limited number as yet.

Junior Secretary has sent her annual letter out and a special appeal for a bed in India—2 bales were reported. Expenses, $36.00.

Dorcas Secretary reports 4 bales. Expenses, $70.58. In the absence of the Secretary Literary Committee, Miss Francis told us that a Study Class has been organized for the weeks of Lent —for the City Branches, with Miss Council of Grimsby as leader. This committee is sending out papers which they have written to branches and earnestly hope they will be read with interest and be found helpful.

Secretary E. C. D. has $85.00 to vote on to-day. There are several new subscribers in some of the branches.

Editorial Leaflet reported $213.00. She regretted that some of the girls have fallen off the subscription list—one branch altogether.

The Baby's Branch have 9 new members. The annual letter from the Secretary was read and was very warmly received.

Treasurer reported $284.78. Expenses, $378.00. She has $1,640.58 for U.T.O. Can it reach $2,500.00? This is the last U.T.O. year. She explained all the funds of the W.A. First, our City Mission to strangers and foreigners. Then our parochial pledges—those which each individual parish has to do with, and no one else. After which, comes Diocesan pledges — which each branch in our diocese is expected to contribute to. Then, General pledges —where all dioceses are concerned. The last is a growing need, as new work is constantly cropping up.

The Deaconess working amongst Jews in Hamilton spoke, telling us that on the whole the work was encouraging. Though one big drawback is that one cannot kneel down and pray with them, and they cannot accept Christ as the Son of God—and it is only by our constant prayer for them that this superstition, myth, and legend can be overcome. Some will say, "probably Christ is Messiah," but will not publicly confess Him because of persecution. But on the whole the work amongst them is fully as encouraging as that amongst the Gentiles. Two short papers were given by the Literary Committee, Mrs. Rhodes gave a little extract of a letter from a Saskatchewan settler, describing his experience on the Prairie—the building of a crude church and how much it was appreciated and loved—"Even in its bareness it is 'Our Father's House,' a rally place, 'There we sing His songs and hear His Word.'"

Mrs. Gwyn then gave a sketch of the "advance of Islam in Africa." It is well to give a few moments just to think of work in these different parts of the world.

A letter was read from Rev. M. B. Edwards thanking the W.A. for money received for his son Leslie at school, in Winnipeg.

An emergency appeal came from Bishop Lucas of Mackenzie River. The "Elvira" boat with supplies going to Mr. Fry, who went to minister to the Blond Eskimo, has been lost. It is a year and a half since Mr. Fry has been heard from, and, of course, he does not know about the loss. It is a pitiful case. The loss will be $907.00, to say nothing of the delay in getting the supplies. The whole E.C.D. $85.00 was voted for this. It was stated that the $75.00 voted for "Sarcee" at one of our last meetings will not now be required, as Calgary Diocese has undertaken to supply all furnishings—the House being in that diocese. This is most praiseworthy. It was resolved to ask Miss Halson to hold our $75.00 for the present, until we see what we would like to do with it.

A letter from Rev. Louisa Konde, Dyhevon, thanking the Juniors for a most acceptable Xmas bale for the mission.

A letter from Mrs. White, of Honan, China, explains the increase of keep of a child in the "Door of Hope" will be more—instead of $15.00 it now will be from $20.00 to $25.00.

City Reps. were asked to request all branches to send in all money as soon as possible.

A resolution of sympathy to the family of Miss E. Shepherd, of Elora, was carried standing. The meeting was closed with the Doxology.

ST. CATHARINES

The Bishop proposes to hold a "Quiet day" at St. George's Church, St. Catharines, for the clergy of the Deanery of Lincoln and Welland, on Monday, 23rd February.

ORANGEVILLE

At the services at St. Mark's Church, on Sunday, the rector, Rev. George W. Tebbs, announced that Mr. Andrew Carnegie had given a donation of $1,000 towards the purchase of a new pipe organ for the Church. The new instrument will cost over two thousand, and will be installed this year. St. Mark's is an exceedingly pretty church, entirely free from debt, with a large congregation, splendid surpliced choir and full orchestra. The present rector, Mr. Tebbs, succeeded Canon Rix, now of Prince Rupert, B.C., who followed Canon Henderson, M.A., now of Toronto, retired, who was rector for forty years.

NOVA SCOTIA

HALIFAX

This year as usual a special series of lectures will be given at the Church of England Institute every Thursday evening in Lent. The subject of the course will be "Types of English Churchmanship," and the lectures, "The Evangelical," "The High Churchman," "The Broad Churchman," "The Christian Socialist," "The Central Churchman," and "The Present Outlook." The lecturers will be Archdeacon Armitage, Canon Powell, Rural Dean Warner, Rev. W. P. Robertson, Canon Vernon, and Dean Llwyd. The purpose of this series, which promises to be most interesting, is to illustrate the comprehensive character of the English Church, to give a sketch of its great schools of thought and to estimate the contribution each has made to English Christianity.

ONTARIO

KINGSTON

The Rev. A. P. Shatford, M.A., rector of the Church of St. James' the Apostle, Montreal, preached in St. James' on Sunday, February 1st.

The Rev. T. W. Savary entertained the members of his previous confirmation classes in the Sunday School on Wednesday night. Of the class of 129 members there are left 101, all of whom were present. The assemblage was addressed by Bishop Mills and a good programme was rendered.

The Men's Association of St. James' Church gave their annual banquet in the parish hall of the church on February 2nd. The attendance taxed the capacity of the building, and the event proved to be the best annual gathering in the history of the Association. The banquet was provided by the Women's Auxiliary, who deserve every credit for the excellency of the feast, and the attention given to its service.

The feature of the annual gathering was an address delivered by Rev. Mr. Shatford, of the Church of St. James the Apostle, Montreal, on "The Measure of a Man." The chair was occupied by Mr. Sidney Smith, vice-president of the Men's Association.

A vote of thanks was moved to the speaker by Mr. Fred Welsh, and seconded by Mr. Farrar. Other speeches were made by Mr. Dalby and Mr. Francis King, and all the speakers referred to the necessity of the proposed memorial hall for which St. James' is now raising money.

BROCKVILLE

The yearly meeting of the choir of Trinity Church was held in the basement of the church Thursday evening. The following officers were elected:

President—Wm. Rothwell.
Vice-President—Miss Lillian Crozier.
Secretary—Mr. Harry Mason.
Treasurer—Mrs. Willrich.
Music Committee—Prof. W. J. Jacobs, Wm. Rothwell, Miss L. Crozier, Miss Lottie Storey, Mr. H. Mason, Mrs. Willrich.

GANANOQUE

The annual tea meeting in connection with Christ Church, last Thursday evening, was probably the most successful one ever held by the congregation.

The large attendance emphasized the necessity, which has been apparent for some time and has been under consideration by the congregation, of extending the Parish House to afford more accommodation. After the guests had been served they proceeded to the church, and a sacred concert was rendered and thoroughly enjoyed. The congregation are to be congratulated on the splendid success, financially and socially, which attended their efforts.

CARDINAL

One of the most successful Sunday School entertainments ever given in connection with St. Paul's Sunday School, Cardinal, took place in the Town Hall, Cardinal, on the 4th inst. The hall was packed to the doors and all the numbers on the programme were well received. The proceeds amounted to $50.00.

OTTAWA

OTTAWA

BROTHERHOOD OF ST. ANDREW.

The Executive of the Local Assembly of the Brotherhood met on Wednesday evening, February 4th. Representatives were present from the following parishes: All Saints', St. Luke's, St. Matthew's, St. George's, Holy Trinity, also three members of the Junior Assembly.

The usual correspondence and business were dealt with, and reports received from each representative of the condition of the Chapter in their parish.

It was decided to hold a conference during the last week in March, the exact date will be decided next meeting. Arrangements are being made to have Mr. J. A. Birmingham, General Secretary, present at this conference. The following committees were appointed to make all arrangements for same:

Messrs. Wilson and Goodall, in charge of arrangements for hall.

R. K. Sampson, in charge of printing.

Alder Bliss, Junior Department.

J. P. Wadsworth, Secretary-Treasurer.

All chapters in the city are asked to co-operate with the Executive to endeavour to make this conference most successful and helpful to all.

IROQUOIS

A social evening was held recently when Mr. Bailey, who has been appointed to the rectorship of Hawkesbury, took occasion to express his gratefulness to his congregation and the people of the community generally for their cordial sympathy and support of him, and speaking for St. John's parish, he could say that he left the finances of the parish in better shape than when he came here, while every department of the Church's work was maintained. The congregation of St. John's Church have some $150 laid by for repairs, and Haddo Church $100 for a similar purpose, and the obligations of both congregations have been met in full, which is a very good showing indeed for comparatively small congregations. The Haddo people presented Mr. Bailey with a well filled purse in token of their appreciation of his services. A pleasing feature was introduced by A. J. Ross, one of the officials of St. John's congregation, who on behalf of the congregation read an address expressing their appreciation

of Mr. Bailey's work among them and wishing him Godspeed in his new parish.

The gross receipts of the evening were $125, leaving $85 clear of expenses. Rev. Thos. H. Ivanson, of Fitzroy Harbor, has been appointed by the Archbishop to succeed Rev. Mr. Bailey as rector of St. John's parish.

KARS

Through the efforts of the Girls' Auxiliary a handsome font has been placed in St. John's Church. The font is of Caen stone, with four faces of the octagonal bowl embellished with a decorated cross, the sacred monograms, and the symbol of the Blessed Trinity, in deep carving. Around the bevelled edge is incised the text, "He shall gather the lambs with His Arm," picked out in red and black. The font was dedicated on Septuagesima Sunday.

RUPERT'S LAND

At the late meeting of the Synod Executive it was stated that about 50 priests would benefit by the raising of the minimum stipend, in most cases the parish doing the larger part in the increase. Home Missions need $39,700 this year, of which $23,400 will be raised in the diocese by apportionments. More effective oversight of the erection of churches and parish halls will be secured by the proposal that Executive Committee obtain complete information as to such undertakings and give their sanction before any parish can build. Rural Deans are to submit detailed reports of their visits round the Deanery to the Archbishop. Their travelling expenses are to be paid by Synod.

WINNIPEG

A meeting of the Junior Clericus was held on Monday, the 9th, at the residence of Rev. J. J. Robinson. The passage from the Greek text, 1 Cor. xv. 12-28, provoked profitable discussion and a paper on Church Unity, by the Rev. W. A. Ferguson, was of great interest. A large number were present.

St. Anne's.

At the opening services many communicants were present. Canon Murray preached a powerful sermon in the morning and the Evensong was choral. On Friday, the 6th, a branch of the C.E.M.S. was formed after a strong spiritual address to the male parishioners from Rev. J. J. Robinson.

Holy Trinity.

On Thursday evening, February 5th, a successful Sunday School concert was held in the commodious hall. His Grace, the Archbishop, was chairman. The occasion was the prize-giving for successful Rupert's Land candidates in the last Dominion S. S. examinations. In all three grades scholars from this diocese succeeded in gaining very high places and the reports give great encouragement to every department. Ven. Archdeacon Fortin addressed the gathering and an orchestra from St. John's Technical High School supplied music.

DAUPHIN

February 1st was within "the octave" of the consecration of the new Church and the day was marked by the same hearty services as on the preceding Sunday. The early Eucharist was well attended and the communicants were addressed by the Warden of St. John's College, who preached at the 11 a.m. celebration, again at 3 p.m. to the children, and once more at the 7 p.m. Evensong. The seating capacity was again over-taxed and by the splendid numbers and enthusiastic spirit of these services one might judge that Church life in this town has had a spur. St. Paul's is the only Church in Dauphin situated south of the railroad track, in the residential area, and consequently has an advantageous position. An enjoyable social evening was spent by the congregation on Monday, February 2nd.

St. Andrew's.

Rev. Arthur Warwick has been advised by his doctor to take six months' complete rest and therefore has left Manitoba to recuperate his health in a milder climate.

BRANDON

St. Matthew's.

Sunday, February 1st, was a red letter day in the annals of the Parish of St. Matthew's, Brandon, for on that occasion their magnificent new Church, situated on the corner of Louise Ave. and Thirteenth St. was dedicated by his Grace the Archbishop of Rupert's Land, Primate of Canada, assisted by the Right Reverend Macadam Harding, Bishop of Qu'Appelle, and the Right Reverend A. H. de Pencier, Bishop of New Westminster.

The occasion was a singularly pleasant one, as Bishop Harding and Bishop de Pencier were both at one time rectors of St. Matthew's. Bishop Harding leaving about ten years ago to become assistant Bishop of the Diocese of Qu'Appelle (afterwards succeeding Bishop Grisdale as Bishop), and Bishop de Pencier leaving about seven years ago for Vancouver, where he now is the Bishop of New Westminster.

The Church, which holds about 800 people, was crowded to the doors, and about 400 people were turned away. The procession moved up the centre of the Church, consisting of a vested choir of about forty-five members, followed by the Reverend Mr. Findlay, rector of Carberry, the Reverend Douglas Biggs, rector of St. Mary's, Brandon, and Reverend Mr. McKinney, rector of St. George's, Brandon (the latter two Churches closing their services on Sunday morning in sympathy with the opening of St. Matthew's). Then came the Bishop of New Westminster, followed by Bishop Harding and His Grace the Archbishop. During the services $1,200 was subscribed on the plate toward the new Church.

In the afternoon Bishop de Pencier preached to a large congregation, and in the evening Bishop Harding preached again in the new Church to an immense throng, which filled not only all the seats in the church, but the transepts and the aisles were filled with chairs.

It was an unique ceremony, including as it did not only the dedication of the magnificent new church, but also the induction of the new rector of St. Matthew's, the Reverend Cecil S. Quainton, of Holmfirth, Yorkshire, England, who has just come out from England to become rector of St. Matthew's. Mr. Quainton was a missioner from England in the Mission of Help a year ago and the people of St. Matthew's took him to their hearts and he was the unanimous choice of the congregation. Another important matter in connection with the opening of this church is that it will likely be the Pro-Cathedral for the new diocese of Brandon, which diocese has already been set aside by the House of Bishops, and it is likely that during the next summer steps will be taken to raise the necessary endowment and the selection of a Bishop will follow shortly thereafter. It was the unanimous opinion of the three Bishops that St. Matthew's, Brandon, was the most perfect church building west of the Great Lakes. With its furnishings, it will cost in the neighbourhood of $65,000, and it is one of the handsomest churches in Canada. Experts in church architecture have seen the building and pronounced it one of the most perfect church buildings in the Dominion. Its details were worked out in every particular, and it is a true, ideal Anglican building.

On Monday, February 2nd, a reception was held in the crypt under the new church by the congregation to extend a welcome to the new rector, Mr. Quainton, and Bishop Harding and Bishop de Pencier remained over for this function and made very congratulatory addresses to the people of St. Matthew's on their splendid edifice, and spoke very hopefully for the future.

That these two Bishops should have travelled so far to attend this ceremony, shows the deep interest they still take in their old parish, and the church people in Brandon appreciated very much their presence. At the reception, Dr. W. N. Harcourt occupied the chair, and the address of welcome was made by Alderman G. B. Coleman, K.C., on behalf of the laity of the parish, and was followed by other laymen, and by the Bishops Harding and de Pencier.

The outlook for Brandon is very bright, and it should be a very short time until St. Matthew's will be the seat of the new See of Brandon.

NEEPAWA

The Women's Auxiliary of St. James' have published an interesting and inspiring calendar for 1914. There are nearly as many subscribers as there are days in the year. Each subscriber paid 25 cents and was responsible for a literary quotation in return for a full calendar with quotations and names appended to each day. The cover is illustrated with photos of the church and Rector and notices of the services and officers of St. James', Neepawa and St. Martin's, Bridge Creek, are also published.

Boy choristers are being added to the mixed choir of St. James' Church.

TORONTO

TORONTO

The death of Mrs. Morley, wife of Rev. Canon Morley, on the morning of the Festival of the Purification (Feb. 2), removes from the Church Militant a member whose usefulness has been of unusual quality, a churchwoman of splendid type, loyal and active, comprehensive in her views of Church life. In her husband's parish she was looked up to as a splendid organizer, and her wonderful knowledge of human nature gave her leadership wherever it was her lot to labour.

The funeral took place on the afternoon of the following Wednesday and was very largely attended. The service was held in St. Alban's Cathedral conducted by the Bishop of Toronto, assisted by Archdeacon Ingles and Canon Plummer. The surplice choir of the Cathedral attended rendering the musical parts of the service most impressively. Interment was in St. James' Cemetery.

Archdeacon Paterson-Smyth, rector of St. George's Church, Montreal, preached in Convocation Hall on Sunday morning and in St. Alban's Cathedral in the evening.

The Toronto Church of England Sunday School Association will hold their annual meeting, Monday, 16th February, 1914, in St. James' School-House.

Address—5 p.m. Teacher-Training—Rev. R. A. Hiltz.

5.30 p.m. A Model Lesson—Miss Knox.

Tea will be served at 6.30 p.m.

Thirty-third annual meeting 8 p.m.

Reports, presentation of Diplomas and Prizes. Election of Officers.

The President of the Association, the Lord Bishop of Toronto, will preside at the meeting and present the Diplomas and Medals to the successful candidates in the advent examinations conducted by the Sunday School Commission.

(*Continued on page* 18.)

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Women's Work and Social Service

NONE of us, I suppose, would seriously dispute the statement that, humanly speaking, immigration is our chief problem, or rather perhaps, that it is a root problem which has intertwined itself with all our social ad moral questions, with questions of housing, wages, unemployment, education, morality or immorality.

* * *

In describing the other day, what he called "the unheard of conditions in the Northern States," Dr. Charles Eaton, of New York, said, "Canada holds the key to the situation. You are one generation behind the United States; you are beginning exactly the same national development; you will soon have a polyglot race. You can save America to Christianity. Don't fail us."

"In Cochrane," said Mrs. H. W. Parsons, to the autumn meeting of Women's Institutes, "you can hear almost every language on the streets; and there are foreigners of a very high type as well as those of a very low type."

"New comers out of work, penniless in a winter climate, left to hustle for themselves and do their own worrying, is bad management, bad business, bad civilization." The same paper speaks of an Austrian who started to walk from Montreal to Toronto. On the way he boarded a freight train, which whisked him up in a hurry, and on his arrival he was arrested. He was sent to jail because he could not pay his fare; and having travelled, could not pay his fine. "And really now, ought he to have been in jail? What he needed was not a policeman to arrest, a magistrate to sentence, and a jail to imprison him, but an Ontario Immigration Department to book him a job somewhere, advance his fare and collect it from him when he was content and well-to-do."

* * *

"The past 13 years have seen an increase of 2,871,665 in the population of Canada," said Mr. R. W. Allin, to a recent meeting of the L. M. M.; "the population 13 years ago was five million, so about half as many have come by immigration," and he went on to describe conditions in some towns he had visited, where "the better element was thoroughly ashamed of the state of affairs."

The annual report of the Mounted Police shows that acts of violence are on the increase, this years number of convictions—12,985—showing an increase of 1550 over last year's; 2135 cases of vagrancy reported illustrate the floating character of the population, among whom police work is difficult, the victim of violence being frequently not known, while in the case of foreigners who do not speak English there is great difficulty in getting evidence. "In some places political conditions which have been developed are so shameful that it seems an outrage on British citizenship to mention them," so says the Editor of the *Canadian*. And again, the morning papers record that a "social worker found 80 men lying on the floor of a single room, each paying five cents for his place."

In an investigation recently made in Hamilton by the local W. A., the following facts among others were brought to light, "A six roomed house, 25 people, beds in each room; in one locality, 18 houses, 133 rooms, 183 beds, 263 persons; one tenement with nine sections, inhabited by about 100 persons; 7 rooms, 16 persons, $22 rent; in some factories men and boys, foreigners, working 10 and 12 hours a day, for 16 cents an hour."

* * *

I do not speak as an expert, I neither claim nor possess any special knowledge; I speak merely as one who reads the newspapers, who makes occasional observations in going about the streets, and who now and then thinks of the question from the standpoint of the future a little while hence. Nor do I speak with the smallest animus in respect of the immigrants. Far from it. We need our newcomers, as they need us. It is true that "the lot is fallen unto us in a fair ground, and that we have a goodly heritage," but must we not go on to say that "the disposing thereof is the Lord's." We cannot keep our inheritance and our resources to ourselves. But in acknowledging that we are called to share our treasures with others, everyone is called also, to realize the situation as a whole, and to reflect that if our goodly heritage, our Christian heritage, our British heritage, is to be maintained, we must each one of us take some share in thinking and acting for its preservation.

* * *

In looking through the excellent *year book* published by the National Council of Women, one notes many items showing a growing alertness in regard to this matter. For instance, the Vice-President for Manitoba says: "Much attention is being given to the work of getting into sympathetic touch with our immigrants, especially those of foreign birth, and of striving to make good Canadian citizens of them. This is found to be best done through kindly visiting and district nursing. In Brandon a large committee has been formed to proceed with the establishedment of free nursing among them."

The Vice-President for Ontario asks: "How are these peoples, of divers tastes, temperaments and trainings, to be assimilated and made desirable citizens? How shall they be taught right views on housing or the sacredness of the ballot? How shall the women and children be given the high morals and social ideals which are so dear to us? Our towns and cities are bristling with problems of this kind." Such questions are easier to ask than to answer, but certainly the first step towards a solution, is the clear statement and realization of what it is we are to solve.

Many of the local councils are specially interested in the provision of suitable boarding houses for girls and women. West Algoma's report says that "our population is increasing so rapidly that many movements are on foot or being agitated in the way of settlement work, homes or institutions, which would be helpful to the stranger, the friendless, the fallen, and the neglected children. Through the travelers' Aid at Fort William, too, trains and boats are met, and the jail and police court visited."

* * *

The more we think of it the more we feel that, as expressed in the report of Niagara already quoted, while we are inclined to lay the blame upon the immigrant, it really rests upon Canada. "She has been something like a housekeeper inviting many guests to her home, who on their arrival tells them that she cannot accommodate them, but that if they will put up a shack in the yard or a tent on the lawn, she hopes by and by to build an addition." Can we say that this is put too strongly?

But perhaps it is a mistake to dwell too much upon the magnitude and complexity of the problems caused by immigration. The big general question is, what is or what is to be the policy of the Church? And the particular question is, what am I personally to contribute to the solution of the problem?

* * *

Referring to the issue of *Church Life* on Jan. 29, besides Niagara's report contained therein, we note the Ottawa W. A. also considering the question of immigrants at its January meeting, and among various items of great interest is that of the appointment of a committee of clergy and W. A. members for the inauguration of a Settlement House or Institute.

Jewish work has already been transferred from local to general activity by being placed under the aegis of the M. S. C. C., but many of the immigrant or foreign problems are regarded too much as matters of local concern only, as responsibilities belonging solely to the parish or diocese confronted specially with them, yet every local problem has its general bearing, whether it is in the form of newly come English-speaking settlers, sharing our faith as well as our blood and speech, or of Italian, Russian or Macedonian Christians of the Greek or Roman Catholic Church, or of Oriental non-Christians. Towards our fellow-christians of the Eastern Church, our own communion has surely a special responsibility, these Christians are in some cases the bearers of commendations to our clergy, and they welcome the opportunity of holding service from time to time in our churches, as is done in Ottawa, Hamilton and elsewhere. The possibilities of this kind of help are described with so much fulness and interest in Rev. D. Convers' two articles on the Eastern Church (in the issues of Jan. 29 and Feb. 5), that nothing more need be said, and we may emphasize again that

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this work is not designed to proselytize, but to build up these Christians in their inherited faith, expressed in their own ceremonial.

In this connection I find here an interesting inscription: "This church now dedicated to S. Stanistaus Rostra, and formerly known as the Western Presbyterian church, has been purchased and remodelled for the Polish congregation of Toronto, on the 15th of April, 1911. This act of charity and devotion to Almighty God will ever be recompensed with ferment prayer by the grateful Polish people" (Roman Catholics).

* * *

Our Presbyterian brethren have organized a Board of Social Service and Evangelism, under which there will work among foreigners Mr. M. A. de Sherbinin, a graduate of S. Petersburg, who, like so many of his fellow-countrymen, is gifted with a knowledge of several European languages. And referring once again to Niagara's report, I note the appointment by the W. A. of a deaconness who is to give her time to work among foreigners in Hamilton, she no doubt will be a centre round whom there will soon gather a band of voluntary helpers and visitors. Some people have a remarkable facility in "picking up" a conversational knowledge of other languages than their own, and these of course, may be particularly useful in visiting and making friends with our foreign new-comers. Niagara's report concludes with the following practical suggestions for "any woman." "Gain further information on these matters. Help to form public opinion. Where possible, remedy improper housing conditions, offer your services for house to house visiting or classes. Be friendly." Whether Diocesan Conferences should be established to co-ordinate all Church activities, and to fill gaps thus discovered, whether all Christian bodies should co-operate through synod committees for social service, we must recognize that, as Archbishop McNeil said a few days ago to the Roman Catholics of Ottawa, "we are each one of us part of the community and called to assist in its bettering."

* * *

I do not think that social work is to be advocated as a direct means of recruiting members for the church. It is rather that "the salvation of souls is not a thing apart, but a thing connected with all the great economic, material order of civilization. Personal religion will be the pastime of the few until the whole body of Christ faces up to the Christianizing of all life. There is nothing else before us and before the Church than this—the bringing of the whole world to God. It was done once. It must be done again. All must help. The faith we have in God in relation to our own souls has got to be brought into touch with all life."

Can we even consider as possible the policy of leaving social work to those whose devotion to the service of man is not founded upon nor linked with a like care for the glory of God? "The redemption of society," "the Christianising of all life." Can the Church of the Incarnation stand for any ideal less than this?

Honour Bright.

Sunday School Commission

Scholars' Examinations

Advent, 1913, Results

We give below results of the Scholars' Examinations conducted by the Sunday School Commission so far as the relative standing of the best candidates from each Diocese is concerned. In addition to these a large number of others were successful in obtaining certificates but their standing did not entitle them to rank among the five best from their respective Dioceses. We regret that space does not permit us to publish this list in addition to the other.

In reference to the examinations it is a pleasure to be able to record that the number of candidates again shows an increase. Applications were received from 12 Dioceses for 1386 sets of papers, as compared with 1147 from the same number of Dioceses in 1912. These applications were divided amongst the different grades as follows: Junior, 544, Middle, 529, and Senior, 313.

The Report of the Commission's Examiners shows that the papers sent in were of a high order, 23 obtaining a first class out of the 96 sets of papers submitted to the Central Board.

The honour of heading the list in the Junior Examination belongs to Doris Chappell of the Parish of St. Matthew, Winnipeg, Diocese of Rupert's Land, and in the Middle Examination to Irene Lawrence of the Parish of St. Mary, Portage la Prairie, also of the Diocese of Rupert's Land. To these two candidates are awarded the two silver medals open for competition in the Dominion, viz., that given by Grace Church, Toronto, in the Junior Grade, and the Rupert's Land medal given in the Middle Grade.

While no medal open to general competition is offered in the Senior Examination, the honour of obtaining the first place belongs to Katharine Baldwin, of the Cathedral,

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Diocese of Toronto, who made the splendid average of 94¾.

The Gold Medal, offered by Miss May, of St. John's Church, West Toronto, to the Senior boy in the Deanery of Toronto obtaining the highest marks, was won by Fred Nixon, of the Parish of St. Matthew, Toronto.

Especial credit is due to the Diocese of Rupert's Land for the splendid showing made by its candidates, the first five places in the Junior and Middle Examinations respectively being captured by them, and the second, third, sixth, seventh, and ninth places in the Senior Examinations.

The total number of certificates issued was 312, an increase of 58 over 1912.

The Sunday School Commission extends heartiest congratulations to the successful candidates and to the Rectors, Superintendents and Teachers who were responsible for preparing them.

RESULTS

JUNIOR—FIRST CLASS

Chappell, Doris, St. Matthew's, Winnipeg, 98¼; Garland, Doris Annie, St. Mary's, Portage la Prairie, 97; Astrope, Florence, St. Agnes, Carberry, 91½; Spence, Lucie, St. Matthew's, Winnipeg, 84½.

JUNIOR—SECOND CLASS

Drury, Nellie, St. George's, Westbourne, 73¾; Gilhooly, Winifred, St. Stephen's, Calgary, 70½; Roberts, Olive, St. Matthew's, Toronto, 70¼; Jones, Dorothy, St. Stephen's, Calgary, 69¾; Cobb, Ethel, St. Stephen's, Calgary, 69½, Glade, Maggie, St. John's, Coppercliff; 69½; Johnston, Edward, St. Stephen's, Toronto, 69; Eamer, Gilbert, St. Augustine's, Alsask, 68½; Duck, Annie, St. John's, West Toronto, 65¼; Reid, Wilhelmina, Christ Church Gananoque, 62½; Cowan, Jane, Christ Church, Gananoque, 62¼; Smiles, Jane, St. John's, Coppercliff, 60½; Jackson, Louise, St. Peter's, Cookshire, 56¼; Brindley, Mabel, St. John's, Coppercliff, 55¾; McKee, Laura, The Cathedral, Toronto, 53½; Moulton, Myrtle, Westport, 53; Atherton, Edith, Fort Qu'Appelle, 52; Newmarch, Patty, Fort Qu'Appelle, 51½; Williston Lulu, Hardwick, 50½;

JUNIOR—PASS

Fieldus, Willy, St. John's, West Toronto, 45½; Billings, Willie, St. Michael's, Moosejaw, 43¾; Passmore, Sadie, Gravenhurst, 42; McLeod, Aileen, Hardwick, 41½; Benson, Dorothy, Gravenhurst, 40½; Johnson, Kitty, St. John's, Moosejaw, 37.

MIDDLE—FIRST CLASS

Lawrence, Irene, St. Mary's, Portage la Prairie, 97½; Lawrence, Kathleen, St. Mary's, Portage la Prairie, 93; Lord, Marion S., Holy Trinity, Winnipeg, 92; Johnstone, Jean, St. Chrysostom's, Winnipeg, 90½; Garland, Kathleen, St. Mary's, Portage la Prairie, 87; Parmenter. Helen, Christ Church, Gananoque, 79½,

MIDDLE—SECOND CLASS

Bird, Edward, Christ Church, Gananoque, 72½; Pratt, John, St. Mark's, Parkdale, 70; Breadner, Helen, The Cathedral, Toronto, 67½; Martin, Anita, Christ Church, Gananoque, 67½; Eamer, Claire, St. Augustine's, Alsask, 67; Johnson, Amy, St. John's, Moosejaw, 64; Knight, May, St. John's, Coppercliff, 63; Eamer, Alfred, St. Augustines, Alsask, 62; Hodgins, Lillian, St. Michael's, Toronto, 62; Adair, Mildred, Christ Church, Gananoque, 61½; Marshall, Rex, Sawyerville, 61½; Smith, Irene, St. Clement's, Riverdale, 61½; Baldwin, Warren, The Cathedral, Toronto, 59½; Merritt, Kathleen, Bracebridge, 57½; Hyland, Ethel, St. John's, Coppercliff, 57; Fowler, Gladys, St. Michael's, Moosejaw, 56½; Harrison, Nellie, Bracebridge, 56½; Ord, Pansy, Sawyerville, 54½; Dutcher, Alice, Hardwick, 53.

MIDDLE—PASS

Cowan, Ruby, St. Matthias', Ottawa, 49½; Anderson, A. E. Oswald, St. Matthias', Ottawa, 45; Ford, Jessie, St. John's, Moosejaw, 44½; Kirby, Margaret, St. Peter's, Cookshire, 44½; Emmett, Lillian, Gravenhurst, 42; Elliott, Blanche, Sawyerville, 35½.

SENIOR—FIRST CLASS

Baldwin, Katharine, The Cathedral, Toronto, 94¾; Jordan, Frances A., St. Alban's, Winnipeg, 89½; Orr, Mabel, St. Peter's, Winnipeg, 88; Golby, Margaret, 87; Gorsline, Rae, Westport, 86; Downie, Alma, St. Matthew's, Winnipeg, 83¼; McGowan, Blanche, St. Matthew's, Winnipeg, 82½; Bayard, Dorothy M., Trinity, St. John, 82¼; Rose, Rowena, St. Matthew's, Winnipeg, 82¼; Johnston, V. Kenneth, Christ Church, Gananoque, 81¼; Hallamore, Elsie M., Trinity, St. John, 79½; Stanbury, Freda M., The Cathedral, Toronto, 77½; Bing, Madge, Church of the Ressurrection, Toronto, 75¾.

SENIOR—SECOND CLASS

Forbes, Katharine, St. Mark's, Parkdale, 74¾; Norman, Ruth, St. Mary the Virgin, Toronto, 71¼; Bird, Godfrey, Christ Church, Gananogue, 70; Whelpley, Fay, Trinity, St. John, 70; Betz, Gretchen, Trinity, St. John, 68¼; Vera Kirby, St. Peter's, Cookshire, 68; Husbands, Pattie, St. Peter's, Cookshire, 65½; Welch M. Olive, St. Stephen's, Calgary, 63½; McFeetors, E., St. John's, Coppercliff, 65; Craig, Winnetta, St. Michael's, Moosejaw, 62¾; Jones, Gertrude, Gravenhurst, 60½; Acton, Joseph A., Christ Church, Gananoque, 57; Dawson, Lily, St. James', Dundas, 56; Campbell, Minnie, Bracebridge, 55¾; Hull, Lily, St. James', Dundas, 52½; Sheardown, Inez A., St. John's, Moosejaw, 52½.

SENIOR—PASS

Goraline, Gordon, Westport, 48; Matthias, Florence D., St. Paul's, Regina, 48; LeVatte, Marjorie, Louisbourg, 41½; Price, Nellie, Gravenhurst, 39½; Clifton, Fred, St. Mary's, Whitewood, 36½; Telling, Reggie, St. Mary's, Whitewood. 33½.

First Bishop Elected in the Diocese of Edmonton

THE second meeting of the Synod of the Diocese of Edmonton was held in All Saints' Church, Edmonton, on Thursday, January 29th, 1914. Morning prayer was said at 8.45, when the Lord Bishop of Calgary and Edmonton addressed the Synod as follows:

My Brethren: The highest public responsibility committed to the ordinary citizen is to choose his representative in the legislature. The possession of a vote is a most solemn trust—an education in itself so to speak—so suggestive is it to observation, reflection and the thoughtful exercise of personal responsibility, for honest minds.

And surely, a specially great and precious responsibility rests upon you, the clergy and the canonically elected lay-delegates from organized parishes in this new diocese, to choose the man who is to be your Father-in-God, the Bishop and pastor of Christ's flock committed to him in this portion of our Church.

It is one of many signs of development and progress, in our Church in this ecclesiastical province, that the choice of the Bishop of Edmonton is given to you, its legally constituted

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Payments to Policyholders	$ 1,396,445.	Gain over 1912	$ 120,558
Income	4,169,660.	" " "	470,095
Total Assets	22,252,724.	" " "	2,181,921
Surplus	3,816,612.	" " "	344,279
New Assurances	14,412,962.	" " "	3,291,538
Assurance in Force	87,392,026.	" " "	9,470,883

Surplus Earned During the Year, $852,163.

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The usual booklet, containing in detail the complete financial statement and a report of the proceedings of the annual meeting, will be mailed to every policyholder in due course.

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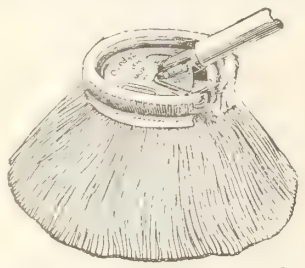

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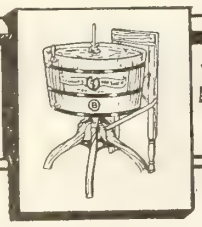

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representatives, by our Provincial Synod. The vote you each have is a most solemn trust. It is to be a matter of conscience with you every time you exercise it. It has been my duty and my great privilege to suggest the prayer for Divine guidance, which was circulated throughout the diocese some time ago. It is not my duty to suggest, nor in any way influence, a single vote. It is my duty to ask each of you to exercise your elective franchise under the canon, realizing the responsibility of your act whenever you vote; and to vote as straight as if you were on oath.

Although your duty as Churchmen is rather an unusual one out here, do not hesitate to discharge it. Let your official acts show that here, as elsewhere in His Holy Church, Jesus Christ is most truly enshrined, because His Holy Spirit rules and guides you. Let the whole Church and all who are onlookers at this day's proceedings, see that we humbly wait on, we confidently act in, Him, whom we pray our Almighty and Everlasting God for:

"Strengthen us, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in us Thy Manifold Gifts of Grace: the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness; and fill us, O Lord, with the Spirit of Thy Holy Fear, now and forever."

"The God of Israel, He giveth strength and power unto His people; Blessed be God."

After the service the Synod adjourned to the schoolroom and was formally opened by his Lordship.

On the motion of Rev. Canon Webb, seconded by J. A. Neely, Rev. Canon Howcroft and E. C. Pardee were elected honorary clerical and lay secretaries, respectively, for the Synod.

The roll of lay delegates being duly made up by the scrutineers, the two rolls were called and 28 clergy and 51 laymen answered to their names.

The Revs. E. Teale and R. W. W. Alexander, Messrs. G. R. F. Kirkpatrick and G. H. Gowan were appointed scrutineers.

The Chancellor then gave a brief explanation of "Canon XIV.—on the appointing of a Bishop," pointing out how the voting for the new Bishop was to be carried on. Following this the clerical and lay delegates nominated candidates for the new bishopric by ballot as follows:—

Laity—Ven. Archdeacon Gray, Rev. W. G. Boyd, Rev. Canon Webb, Rt. Rev. Lord Bishop of Fredericton, Rev. C. Carruthers.

Clergy—Ven. Archdeacon Gray, Rev. W. G. Boyd, Rt. Rev. Lord Bishop of Fredericton, Rev. Canon Webb.

The Synod then proceeded to the Church, where a celebration of the Holy Communion was held, the celebrant being the Bishop of Calgary and Edmonton assisted by the Ven. Archdeacon Gray, Revs. Canon Webb and W. G. Boyd.

Immediately after Communion balloting took place, the first ballot resulting as follows:

	Clerical	Lay
Archdeacon Gray	11	28
Rev. W. G. Boyd	11	14
Bishop of Fredericton	4	7
Canon Webb	2	1
Rev. C. Carruthers	..	1
2nd Ballot—	Clerical	Lay
Archdeacon Gray	10	31
Rev. W. G. Boyd	12	15
Bishop of Fredericton	5	5
Canon Webb	1	..
3rd Ballot—	Clerical	Lay
Archdeacon Gray	10	32
Rev. W. G. Boyd	12	15
Bishop of Fredericton	5	3
Canon Webb	1	1
4th Ballot—	Clerical	Lay
Archdeacon Gray	14	34
Rev. W. G. Boyd	12	15
Bishop of Fredericton	2	2
5th Ballot—	Clerical	Lay
Archdeacon Gray	16	34
Rev. W. G. Boyd	12	16

As the number of clerical votes necessary to elect was 15 and lay votes 26, Archdeacon Gray was declared to be elected.

It was then moved by Canon Webb in a very feeling and appropriate address that the election of Archdeacon Gray be made unanimous. The motion was seconded by the Rev. W. G. Boyd and carried by a standing vote.

The clerical secretary then informed Archdeacon Gray of his election and reported to his Lordship the consent of Archdeacon Gray to the submission of his name to the Metropolitan.

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The Bishop then spoke very feelingly to the Synod of the great work to which Archdeacon Gray was called.

The Bishop-elect was then asked by his Lordship to address the Synod. This he did in terms of deep appreciation, and thanked those present for the confidence they had placed in him, and asked their prayers and co-operation.

The "Te Deum" was then sung, after which the Synod adjourned to the schoolroom, where various matters of business connected with the Synod were discussed and carried out.

A splendid spirit of unanimity and concord characterized the Synod which was brought to a close by the Benediction pronounced by His Lordship.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

WE are by no means enamoured of the over "guilded" parish; in fact we are inclined to believe that the multiplicity of organizations which is by some regarded as a sign of great parochial activity makes rather for a squandering of energy and power. This notwithstanding it is no lukewarm welcome that we extend to still another guild of which the Sunday School Commission and the M.S.C.C. are sponsors. "The Boys' Missionary Club" is the name bestowed upon this latest addition to parochial units and the name fully describes its purpose. It is a club; and "club" is a term of special attraction for boys. To leave boys in ignorance of the mission field, its calls, its needs, its sacrifice, its privileges, and then expect them when arrived at or near manhood to become suddenly keen on missions is a policy or lack of policy with the disastrous results of which we are too familiar. To change all this, to interest the boy not yet in his teens as well as older boys in the mission field by making the things and the people therein interesting realities, is the purpose of the Boys' Missionary Club. It will in fact do for boys in respect of missions what the Junior Auxiliary and the Girls' Auxiliary have done and are doing for girls. The club unit may be either the Sunday School class or the whole Sunday School, or a selected group of boys. The teacher of a class makes a natural leader of a club composed of his or her class, but this is not essential. There are three grades—junior, intermediate and senior—with a certificate of membership for each. There is also a missionary badge or button which will not fail to be appreciated.

AFRICA

WORK OF THE BENIN MISSION A DARK CORNER OF NIGERIA

Bishop James Johnson to whom the Benin Mission owes its beginning, tells in his report presented to the Synod of Nigeria the circumstances and difficulties attendant upon the opening up of the work, but says:

"What help I was favoured with from one source and another in England sufficed to put me in a position on my return home in 1901 to make a small attempt at what is promising to be in the near future, under God, a great work if it should be well supported."

THE MISSION AND ITS EXTENT

The Mission is being carried on in what has—since the amalgamation in 1907 of the Oil Rivers Protectorate with Lagos to constitute the extensive territory that goes now under the name of Southern Nigeria—been known as the Central Province, which by the last census report contains a population of 2,508,594 and this although there were some districts in which the actual enumeration did not take place. Its centre is Ubini, commonly spoken of by Europeans as Benin city, the capital of a once widely extended native kingdom which was Yoruba in its origin, it having, like the Oyo, Egba, Ijebu, Ijesha and other sections of the vast Yoruba Kingdom, sprung from Ile Ife, their ancient traditional home.

The Mission consists at present of three sea and river coast stations, viz., the Islands of Forcados, Warri and Sapele, whose aboriginal peoples are Ijos, Sobos, and Shekiris, and two inland stations and districts, viz., Benin city and Ora, the latter being an offshoot from the former and founded by a Benin prince of royal blood, as the Shekiris, a section of the Yoruba nation, had migrated from Ubini in the interior of the mainland to the coast.

THE NATIVE RELIGION

This is heathenism, pure and simple; but it is one o af superior kind to that which is generally found among the other tribes of the Yoruba nation. It is marked by a strongly pronounced and often direct, separate and distinct worship, with prayers and sacrifices, of a particularly pure character ceremonially to the Great Being, the Creator of the Universe and all that dwell in it, which are offered upon an altar dedicated for service to Him exclusively. He is always described in the Benin city district proper as "Osanobua," in the Ora division as "Oisheleburuwa," and in the Shekiri section simply as "Orisha" (a contracted form); terms which severally denote either, "The Being to whom we owe existence," or, "The Great Self Existent Being." Most of the other Yoruba tribes have generally designated the Creator as "Olorun," the Owner of the Heavens, or the universe, whilst an Orisha is for them an inferior and subordinate divinity; a direct worship to this Great Being is not known to those tribes, or if it is known it is very rarely performed. A diligent and an earnest inquiry which I made many years ago among some of the most prominent tribes of the Yoruba nation failed to discover a place either in a house or in a grove where He was worshipped. Benin Heathenism includes also ancestral worship which is of a like pronounced character to that of worship to the Great Being; indeed altars for worshipping the spirits of deceased ancestors are always erected within the house devoted to the worship of the Supreme God. Belief is entertained not only in their continued existence after death and in their continued interest in the beloved ones whom they have left behind, but also in their ability to help them with God in the other world by means of their prayers to Him for them. European "civilization" apart from Christianity, that is, the presence of Europeans who lower the standard of morality, is one of the difficulties that hinder the work in the mission:—lives of concubinage with heathen native women—indifference to means of grace—and a harmful use of intoxicants. These are some of the contributions of the young European to the "civilization" of the people among whom Bishop Johnson is labouring. They are the class of people "who have been out in the foreign mission field" (as traders and loafers) and who "speaking from experience" run down missionaries and missions.

SOME VISIBLE RESULTS

We reckon twenty stations and out-stations scattered over the whole district; thirty-one churches and chapels, three of the former being licensed by the Government for the solemnization of marriages, and seven mission houses; about 3,000 ahderents; 2,500 average attendants at services; 1,036 cate-

Year Book
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chumens; 960 readers and learners, mostly adults; 227 communicants; 316 week-day school pupils, already noticed above; and £400 was contributed in 1911 by the people in support of their work.

We have further evidence of divine blessing upon the Mission in a steady increase on all sides in the number of inquiries and catechumens; in the numbers attending public services; in the rapidity with which the message of the Gospel is spreading in some of the districts; and in the past years in some happy and hopeful deaths, even of some who had not been baptized, including a polygamist sub-chief.

MISSION WORK AMONG THE MUSSULMANS OF CAPE TOWN

An important work has been undertaken in Capteown and the neighborhood among the Mussulmans, commonly known as Malays. The work has been placed in charge of a priest of Armenian birth who writes to the *Church Times* that there are now two priests engaged in the work; one is a voluntary worker, and the other receives a stipend. One priest engaged on the work has taken up his abode in a part of the city teeming with Mahommedans, and we shall make it known that he has a room set apart, where at stated hours he will receive inquirers. In the first instance, however, the most important part of the work, he says, consists of "seeking and winning back those Christians who, through ignorance and sin, have lapsed from the faith and become Mohammedans." Particulars are given of such rescue work successfully carried out.

Teacher Training

THE Sunday School Association of the Deanery of Ottawa is fortunate in being able to secure the services of Miss Higham of the College of St. Christopher, London, England, to give a course of teacher training lessons in the city of Ottawa. She comes with the highest recommendations of her college and will remain in the place for three months. Her addresses before the Conference of the Clergy and at the public meeting held on the 5th in St. George's hall, left a strong and favorable impression, and convinced both Clergymen and teachers of her zeal and efficiency.

Already practical suggestions have come out of the conferences between Miss Higham and the committee appointed to take this work in charge.

It is no secret that one half of the Sunday Schools of the Church in Canada do not use the scheme of lessons arranged and recommended by the Commission. A desire has been strongly expressed for a graded course of lessons in which the teaching of our Church will be more prominent and the character of the lessons more continuous.

It is the purpose of this committee to take advantage of Miss Higham's knowledge and experience and to consider graded courses or schemes of lessons, with the object of discovering the best or most suitable scheme for our work in Canada. A carefully considered scheme is here appended, and the committee will be pleased to have the opinion of those who are seeking information about such schemes. Communications may be sent to Canon Kittson, of Ottawa, who will give any further information required.

The story of the College of St. Christopher is little known in Canada; but it is one of the evidences of the strong desire of the Church in England to make the Sunday School work as efficient and thorough, as it can possibly be made. It has been acknowledged that the weak spot in our present system is in the lack of properly trained teachers. St. Christopher College was established to supply this want, or at least to train those who could train the teachers in our Sunday Schools. It has been doing this work successfully for five years and is sending out as thorough teachers as any of those who have gone out of the secular normal schools of this country. If Miss Higham is a sample of what the college can do, then the success of the institution is assured. She is here to learn as well as to teach, and she has already recognized the differences that exist in the conditions of Church work in Canada and England. Teachers of the various grades will receive instruction on different evenings of the week and special lectures with model classes will be given for the benefit of the parents. H.K.

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Kindergarten, Ages 3-7.	1. New Methods in the Junior Sunday School. 2. The Sunday Kindergarten. Author, Hetty Lee, National Society.
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"The Care of the Dead"
This pamphlet was, at the request of several subscribers, amplified from a recent article in "Church Life." You can obtain a copy from the office of "Church Life," 7 Queen Street East, Toronto, for 5 cents, post paid.

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Teacher Training Class.—The Training of the Future Teachers by Addison and Steward. 2 vols. S. S. Institute, England.

Note.—In each grade the 1st book only is to be used the 1st year; Book 2 will be added the 2nd year; and the 3rd Book (not yet selected) will complete the course and be added in the 3rd year.

Church in Canada

(*Continued from page* 12.)

A. Y. P. A.

The Toronto Branches of the A. Y. P. A. will hold their third annual Rally in the schoolroom of the Church of the Ascension on Thursday, February 19th, at 8.15 p.m. sharp. All members and those interested in the Association are urged to be present.

Speakers: His Lordship the Bishop of Toronto; Rev. E. A. McIntyre, B.D.; Mr. A. W. Langmuir (President Dominion Association), and others.

St. Matthew's Chapter of the Brotherhood of St. Andrew.

The Rev. R. Augustus Forde has been appointed Secretary of the Chapter in place of Mr. Victor Morgan. Mr. Oscar Johns, late Director of the Chapter, has been presented by the members with a gold button badge as a slight recognition of his valuable services to St. Matthew's Chapter.

St. Stephen's.

On Monday evening, 2nd inst., the members of the Men's Club of this Church had a most enjoyable evening at their club room. A large number of members were present, especially "Englishmen," as it was their "night."

A varied and musical programme was rendered.

In a competition for a motto for the Men's Club, the winner was declared to be Major Cooper; the motto being: "Be strong to do that which is right." The result was announced and the prize presented at the recent annual congregational "At Home." Mrs. Booth was also presented with a clock in recognition of her faithful work in connection with the Mite Boxes.

W. A.

The February Board Meeting of the Women's Auxiliary to Missions was held on the 5th in St. James' Parish House, and was largely attended.

Four new life members were reported. The Treasurer's receipts were $1,392.40, expenditures $1,033.15. The Dorcas Secretary reported receipts $518.82, expenditures $338.18, while the amount for furnishings was $242.78.

The appeal for help to the sufferers from fire at Longford Mines, received in response $71.80.

The extra-cent a Day Fund, $281.19, was voted to an emergency appeal from the Bishop of Mackenzie River to help reimburse the loss in the Arctic Seas of the supplies sent from San Francisco to Herschel Island, for the Rev. Mr. Fry, for his work among the Blond Eskimos. A very inspiring noon-day address was given by the Rev. E. C. Cayley, who took as his text the fourth and fifth clauses of the members' prayer.

Mrs. Lucas, wife of the Bishop of Mackenzie River, was present as were Mrs. Whittaker and Mrs. Waller. The latter gave a most interesting address, in which she told how difficult it is to get some of the Japanese women to attend Christian meetings. The March Board Meeting will be held in Holy Trinity schoolroom on the fifth.

ISLINGTON

Two missions have been commenced in this parish during the last few weeks. One at Summerville, where a farmer has placed his large dining room at the disposal of the rector for Wednesday evening services; the other on the Scarlet Road, near the Golf Club, where the owner of a recently built store has offered its use for a few months for Friday and Sunday afternoons. As the only Anglican place of worship in the parish of twenty-five square miles has been the picturesque but isolated little church in the centre, the need of these outposts has long been felt, and the attendance and enthusiasm warrant the belief that permanent mission churches will be built this year.

LAKEFIELD

The Ruridecanal Chapter of Northumberland and Peterborough met at Lakefield on Monday and Tuesday, the 19th and 20th of January. Evensong was said in St. John's Church on Monday evening, the Rev. R. L. Brydges being the preacher. He took for his text St. Paul's words, "I am debtor," and preached a powerful sermon on the duty of Social Service for humanity on the part of the Church of God. In the morning the Holy Communion was celebrated at 9 o'clock the Rural Dean officiating, assisted by the Rev. H. A. Benoliel. At the session after the reading of the passage from the Greek Testament, Phil. ii 12 sg., Mr. Holdsworth, of Havelock, read a paper on the "Essential of True Pastorship." Mr. Brydges followed with a paper on "The social opportunity of the country church." Papers were also read by Canon Davidson on "Our use of present forms of service," and by Mr. Lord, of Apsley, on "A clergyman's duty to those in his parish outside his congregation."

THE ROSE SOCIETY

103 Avenue Road.

The Rose Society of Ontario will hold its Annual Meeting on Monday evening, February 16th, at 8 o'clock, in the Studio of the Margaret Eaton School, North Street.

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Letters to the Editor

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We invite correspondence on all matters relating to the welfare of the Church.

GO TO CHURCH SUNDAY!

To the Editor:

Dear Sir,—Last week you had a favourable editorial re "Go to Church Sunday."

It was particularly fitting that the 1st of February, the Fourth Sunday after the Epiphany, was chosen as Go To Church Sunday in many cities in the United States. The Lectionary of the American Prayer Book gives Isa. 56: 1-9, as first lesson of Morning Prayer Service, and St. Luke 4:14-33, as second lesson. The Epistle and Gospel, same as in the English Prayer Book. All four selections particularly significant for a Go To Church Sunday.

The work was well organized and enthusiastically carried out as a result. There were some splendid results, a general increase in attendance yesterday of over 100 per cent. is reported from several towns and cities. In Chicago, Go To Church Sunday will be remembered with thanksgiving and will mark a turning point in many lives.

Men and women who had not been

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to Church for years, wept tears of repentance and gladness last night. They had been to Church again—precious memories and associations crowded back upon them in full flood and bathed their lives! Thousands of hearts are warmer to-day toward God and man because of yesterday.

Regular church goers were reawakened to more earnest efforts for Christ. I think also many preachers received yesterday from the appeal of the unusual opportunity afforded them, a call to more direct preaching of the Gospel of Christ.

The "Go To Church Sunday" results will be "conserved" and followed up. It was a sort of compel them to come in. It was a going out in the highways and calling men and women in.

There is no doubt the movement here had the approval and blessing of Christ.

Let Toronto, Winnipeg, Vancouver, and all Canada try it.

Faithfully yours,
ALBERT L. MURRAY.
St. Matthew's Rectory,
Evanston, Ill.

LOVE DIVINE

To the Editor:

Dear Sir,—With reference to the enquiry in this week's CHURCH LIFE as to the meaning of the picture by Granville Manton, "Love Divine," I would say that the artist's idea is, to me, quite obvious. The figure behind the child, garbed somewhat like a Nun, is the mother of our Lord, who is endeavouring to explain to her child his ultimate fate or manner of death by holding up his arms, the figure making thereby the shape of a Cross. In the rear is the interior of a carpenter's shop with a workman at his work. The picture is a beautiful and touching one and appeared recently as an engraving in "The Graphic."

Yours truly,
E. C. MACKENZIE.

[We are very grateful to Mr. Mackenzie for this explanation.—Ed. CHURCH LIFE.]

* * *

THE SEPTUAGESIMA EPISTLE

Barrie, 8th February, 1914.

To the Editor:

Dear Sir,—I am sorry to trouble you again so quickly, but to-day's Epistle (Septuagesima) recalled a light I received some time ago upon the passage, particularly the last verse.

I believe we may, in fact, must have the assurance to-day and every day that we shall finally reach Heaven. What else is "the peace that passeth all understanding?" It is this knowledge that becomes ours at conversion, and is the direct revelation of God Himself to the believer. It is not to be learned simply as a direct teaching in the Scriptures, but so plainly evident in them, once the spiritual eye receives vision. Against this belief is quoted this passage of the saintly St. Paul, "I keep under the body lest I should myself be a castaway." Now, I think St. Paul did not mean he had the fear or that he thought there was any possibility he might become a castaway. Rather, instead, he means he keeps under the body, that is denies it the ascendancy over his will, because if he didn't then he might indeed become a castaway. That is quite a different thought, and is borne out by the previous verse. "I therefore so run not as uncertainly, so fight I not as one that beateth the air." He didn't run the race that was set before him in uncertainty of the end, by no means, nor fight the good fight of faith as one hopelessly aiming at empty air. He ran "not as though he had already attained, either were already perfect," but still he pressed toward the mark for the prize, trusting in the Saviour, the Lord Jesus, who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby he is able to subdue all things unto himself."

If I have made my thought clear enough to be understood, I would like to know if it possibly may be the right one, as I have been told I am wrong.

CHARITY.

LOVE OF ANIMALS

Winnipeg,
January 30, 1914.

The Editor, Church Life:

Dear Sir: After reading the article re animals on the first page of your issue of Jan. 29, I cannot help wondering why it is that the Church, as represented by its clergy and newspapers, always seems to grudge any love expended on animals. Perhaps it is extravagant to state that "in a Christian household the cat and the dog *will* be conscious of a different atmosphere," but surely we might with absolute safety, substitute "ought to" for "will."

Is it possible that anyone really believes that to expend love reduces our stock of available love. Why is it then that the Parish which most heartily supports work in the Mission Field is invariably the Parish which supports home institutions?

Your inference that the cat and dog think only of their food is an insult to the animal world. Have you never read tales of animals which have suffered to the death for those they loved? Are our Church members so very much better than our dogs in respect of their love of the good things of this life. Try this as an experiment in Toronto. Advertise, in every parish, a big union dinner to be followed by a social evening and, in the same building, at the same hour, a practical lesson by the greatest educationalist you have, on the Teaching of Children. In making preparations keep your very largest hall for the feed; any old cupboard will be large enough for the lecture! Next let the Church members bring their dogs to the most sumptuous repast procurable and just as the feast is about to commence, let them call their dogs off for a country walk. I venture to say that 95% will choose the company of the master they love.

It is time the Church came off the fence with regard to love of animals. That sort of namby-pamby love which, though it refrains from actual cruelty, will not come out in the open and put a stop to every case of neglect it meets, is too mild for my idea of a *Militant* Church.

May I conclude with a couple of stories culled from my own experience? Three or four years ago I came across a man who had driven a team of horses into a soft place entirely through his own carelessness, he was rectifying his own mistake by belabouring the poor beasts with a piece of cord-wood. I put a stop to the business by what I considered a very gentle speech aided by an inch thick walking stick I was carrying. When it was all over a plucky church member came up to me and said, "Oh, thank you, Mr. Cornish, for stopping that. I've had to watch that sort of thing *every day for a week!*" This "lover of animals" stands about six feet high!

Another time I went with a Clergyman to hire a team. The liveryman kept beautiful horses and promptly asked who was to drive. I told him the Clergyman. He immediately discovered that all his horses were engaged and afterwards informed me that it was a standing rule never to hire a horse to a clergyman, because they always over drove the poor beasts.

I am inclined to agree with your estimate that dogs and horses must look upon theology as a very peculiar thing.

May I ask what you mean by the words "If religion prevailed in the house neither the cat nor the dog would be allowed to take the place of a spoiled or pampered child." Do you insinuate that children are more "spoiled and pampered" in Christian homes than in those where Christianity is lacking? Base suggestion! You will be repeating next that old fable that the parson's children always turn out worse than any one else's!

I am,
Faithfully yours,
C. CORNISH.

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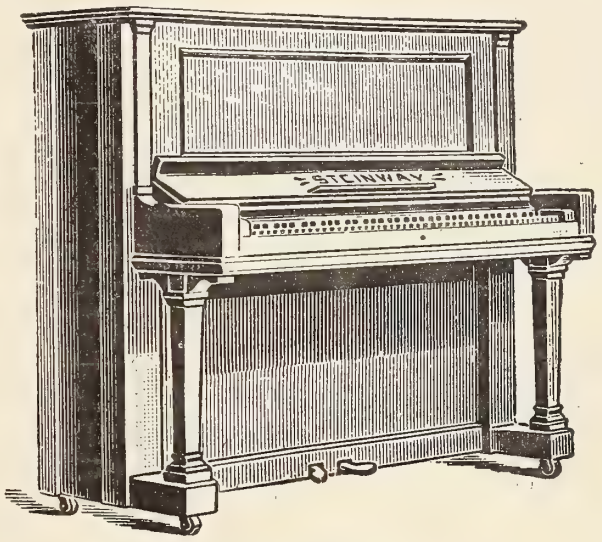

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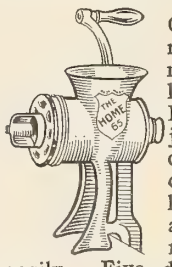

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The Week

A CORRESPONDENT asks us what is to be thought of a clergyman who, preaching on the conversion of St. Paul, states that "the great light which fell upon St. Paul and his companions was just a meteor from the heavens falling, and did not proceed from the majesty of our risen and ascended Lord Jesus Christ." For ourselves we should be inclined to think that such clergyman was neither as wise as a serpent nor as harmless as a dove. On the contrary, by introducing his personal and disturbing opinions upon the physical cause of the "light from heaven," and apparently to the effect that the light that shined around St. Paul had no direct connection with his conversion, such clergyman shewed a lamentable lack of appreciation of the place in which he stood and the purpose for which he was there. Some men are unable to differentiate between the divine record and their opinions thereon. When those do not coincide they, quite unconsciously, perhaps, proclaim, or preach, their opinions as the truth. Deplorable as this is in any case, it is especially so in the case of a clergyman. At his ordination he is given authority "to preach the Word of God. . . ." He is accepted by the people as one with such authority, and by misusing his authority—to preach his opinions

The Week

—he does incalculable harm. *Pasce meos agnos: pasce meos oves.*

WE welcome the institution of the parcel post in Canada and congratulate the Postmaster-General upon his achievement. Like, we presume, the majority of our fellow citizens, we have many times exercised our privilege as freeborn Britons to grumble when called upon to pay "the minimum charge" of 25 cents exacted by the express companies for carrying a small parcel not weighing a couple of pounds, a distance of 20 or 30 miles. To find upon arrival home from a visit to some place within a hundred miles that you have left your sleeping suit or some other article of clothing behind you is always annoying; to be penalized in addition for such mere forgetfulness to the extent of anything up to 50 cents in order to have the forgotten things expressed to you C.O.D. was doubly annoying. The parcel post comes to the relief of the forgetful man. It ensures the prompt delivery of the articles, and at the cost of practically only a few cents, which must be prepaid. To a certain class of forgetful man this last consideration will be the greatest relief of all.

The Parcel Post

IT is a mere platitude to say that with the large influx of immigrants to our cities from country districts and from the Old Country it behooves the Church to deal with the problem with foresight and definiteness. Yet the significance of the phase of Church extension presented by new and quickly created settlements in existing parishes is apparently lost sight of in many instances. It is felt to be, or if not felt to be is at least largely felt to be, solved as a parochial matter by the individual parish or parishes directly affected. This is in marked contrast to the statesmanly policy of other religious communions who apparently have a much bigger vision of co-operation by the units of their communion than the Apostolic Church. Church extension in new settlements within or adjacent to towns and cities with them means action and aid by the town or city unit. The result is in the majority of cases that the dissenting place of worship in such settlements is a fairly substantial and well equipped building, while the Church of England is represented by a more or less temporary and uninviting structure, suggestive of faith without works and of poverty of vision and of financial means. That wherever this painful contrast exists the Church of the future will suffer is inevitable. The example of the Church in the metropolitan city of Montreal in endeavouring to cope with this phase of Church extension is one that could most profitably be followed in other cities and large towns.

Urban Church Extension

ONE of the "suggestions" put forward a few years ago in connection with a "needed" revision of the Book of Common Prayer was the elimination of the third collect from order of Evening Prayer on the ground that it was so "frequently inappropriate, Evening Prayer being said before evening or darkness had set in." To place the limits of a physical interpretation upon "Lighten our darkness" showed a remarkable lack of ability to appreciate the power of one of the most sublime and comprehensive prayers in the Prayer Book. It gives expression to the natural longing when the soul is threatened or endangered by the darkness of sorrow, sin, doubt, trial or trouble not less than when the body may be endangered by the darkness of physical night. In its very comprehensive simplicity it covers every stage of physical, spiritual and intellectual life, from childhood to advanced manhood; from weakest of sinners to strongest of saints; from unlettered backwoodsman to savant. That its elimination or its "permissive use" should have ever been seriously suggested is incredible and the fact that the suggestion was made was recalled to our mind by a recent experience that stood in marked contrast. A Baptist "of staunch convictions" occasionally came to the parish Church. A conversation after service on one occasion revealed the fact that he was not "weakening" in his "convictions." "But," he said, "I love to go to the English Church for the Evening Service, if only to hear that prayer, 'Lighten our darkness, we beseech Thee, O Lord; by Thy great mercy defend us from all the perils and dangers of this night.' It is beautiful—it is beautiful; it speaks."

The Third Collect

ON the outskirts of many of the cities and larger towns of Canada are growing up what are termed "shack towns." Of "shack town" it is the custom with many people to speak sneeringly and deprecatingly. We have always failed to see any justification for this. Of course, to the superficial observer, to the person of the cheap mind which sees inferiority and something to be sneered at in any evidence of financial shortage, "shack town" offers opportunity for airing supercilious superiority. But the true shack towner will play a bigger part and is playing a more useful part in the history and development of the community than those who are prone to criticize him so adversely and so uncharitably. The inhabitants of "shack town" are, as a rule, newcomers from the old lands, very largely Englishmen. Not of the thriftless and shiftless class who gravitate to the cheapest neighbourhoods in the cities and towns for rooms, but men and women who, realizing the opportunity Canada offers for buying a little land and making a home of their own, seize the opportunity and work it out, often under great hardship. From limited wages enough will be saved to make a payment on the land; the first supply of lumber is similarly procured and the work of home building is generally carried on after working hours. The shack of one room is the first instalment of their own home, but it is only a matter of a year before another room is added, and in three or four years the little home is completed—"worked for and paid for" by husband and wife and every member of the family old enough to hold a board or a lantern or drive a nail. The three or four years have been years of hardship and self-denial, and occasionally the newspapers will tell a harrowing tale of man and wife and a large family of children all living in a one-roomed

Shack Town Pioneers

shack, curtained off and with bunks for beds. Men and women who are not afraid to work hard building a home and at the same time bringing up a family of children are not the people to be looked down upon in Canada. They are doing again under new conditions the work the pioneers did sixty or seventy years ago; and from homes so dearly wrought in self effort and so bravely built will go forth children who, as men and women, will help to propagate and perpetuate the qualities of endurance and determination which had much to do with the upbuilding of Canada in its early days.

LENT will be here quite soon. It is a mistake to put off all consideration of it and planning how we are going to spend it until it arrives.

Lenten Literature

The Church reminds us of its approach for the three successive Sundays of Septuagesima, Sexagesima and Quinquagesima. We need to plan to use its quiet weeks as economically as possible. It is a great help to formulate, by the help of God, a definite rule for one's self, and to put it down in black and white. Of course this rule for everybody will include special and stated time for prayer; it will include some measure of self-denial and it will include other and more personal resolves. One thing many of us might very profitably aim at is a more systematic study of our Church's history. It is deplorable to find how many Church people there are with no definite knowledge of their reason for belonging to the Church, and who cannot give any adequate explanation of many of the ordinary simple facts about their Church which the average person ought to know. Our Church literature is rich in books of interesting histories of the Church and the Prayer Book. There are many biographies of the great men who have helped to make the Church what it is, whose lives were arduous and self denying, yet often tinged with romance. Why not form a definite resolve to read Church literature during Lent and become better acquainted with its history?

Our Old Country Letter

February 4th, 1914.

I WILL begin my letter this time by telling of two Church services of special interest held recently in London. The first was the "Dedication Festival" of St. Paul's Cathedral. This was observed on Monday, January 26th, the Feast of the Conversion of St. Paul falling this year on a Sunday, when the length of the ordinary morning service at the Cathedral would preclude much special elaboration. The festival began with celebrations of the Holy Communion at 7.15 and at 8 a.m. The chief service of the day was at 10 a.m. when, in accordance with a custom of some years' duration, the Litany was first sung in procession. The clergy, preceded by the choir, entered the Sacrarium through the golden gates on the south and took up their position in the form of a cross, before the high altar. Four minor canons sang the Litany, walking immediately behind the cross-bearer in the procession. As the Litany ended, the orchestra, silent till then, broke in, with drums and trumpets, in the familiar melody of "Hail! Festal Day!" during which those of the clergy who were to officiate in the sanctuary advanced to their places. "The music of the Liturgy," says a correspondent, "was sung extraordinarily well, and the effect of the full orchestra was superb. The congregation was larger than ever; in fact, this service attracts more worshippers each year."

Evensong at 4 p.m. was fully choral, the canticles accompanied by band and organ under the conductorship of Sir George Martin, who this year completed forty years' service at St. Paul's. What St. Paul's owes, and the public owe, to Sir George Martin probably only those intimately connected with the Cathedral realize."

* * *

The other service of which I spoke was held on the same day in the old city church of St. Dunstan-in-the-East, in honour of "Foundation Day" of Australia. "It was 126 years on January 26th since Governor Phillips first hoisted the British Flag in Sydney, and though the day has been kept in the Commonwealth for some time, this is the first occasion on which any determined effort has been made to recognize it in England. Wattle blossom, which in England we know as mimosa, is the special Australian flower; its golden, feathery bloom lends itself particularly to church decoration, and scents the whole air." The Bishop of Rochester—formerly of Adelaide—and Bishop of Thornton, once of Ballarat, attended, and Australians were present to the number of nearly two hundred.

* * *

"The Problem of the Cinema" is the title of a leader in the *Guardian* this week. Some months ago, you may remember, I alluded to the fears, then first gaining ground, of grave risks to children connected with the rapid development of the craze for picture shows of all kinds by means of the "Cinema," and also pointed out how it might be utilized equally as an agency for good. Now a strongly condemnatory report has been issued by a committee of the Lancashire Education Authority, who have been holding an inquiry into the influence and effects of the passion for the cinematograph theatre which has developed so rapidly among children of school age, especially in thickly populated communities. They declare that the pictures "have lowered the moral sense; scholars think less of cruelty, lying, deception, and even theft; the children are less thrifty, and acquire a thirst for pleasure and amusement." They "become fonder of noise, ostentatious display, self-advertisement and change." Steady work grows distasteful to them, definite general fatigue is caused—"the picture habit induces habitual pallor and weariness."

These are very serious indictments, and in their moral aspect very much the concern of the Church. But no sympathetic Church worker can fail to see that the matter is many-sided and difficult to deal with. The child of the slums or the artizans' dwellings, or even of the drab little houses in many a "genteel" suburban street, has so few pleasures and so much monotony in ordinary life that his avidity is quite natural. But we do not, if we are wise, take our own children to unlimited "parties" or pantomimes, and certainly limitation should be applied here also, if not by the good sense of parents, then by some other authority. Still more urgently required is censorship of the films permitted on any occasion when children attend. They need not be educational or improving—out of school hours these poor little wretches have a right not to be given school—but most certainly they should be innocent. Our article continues: "However genuinely we may sympathize with the longing for romance which is felt by all children as well as by most of their elders, it is clear that in this form of amusement there are certain things which cannot be good either for the bodies or the brains of young people. The late hours and the strain upon the eyesight are obviously bad; the too frequent gratification of the desire for change cuts the brain up into little lengths and renders concentration difficult." But the trouble goes deeper. The nature of many of the films is exceedingly undesirable. . . . "If they do not intentionally glorify crime, they invest characters of a criminal type with an atmosphere of sympathetic interest." It all points to regulation.

* * *

There is a very interesting movement gaining ground in our Church to revive "the Ministry of Healing" as amongst her ordinances. A meeting has been held in this sense at Oxford, when "the large attendance of clergy and laity testified to the intense interest this subject has for Church people." Several points emerged clearly from the addresses. I quote three: (1) That the one true door of entry into the subject of spiritual healing is the conviction "that the Christ is living and moving amongst us in the Church of the Living God."

2. That for the faithful there is no way of approval to spiritual healing, "except through the Sacraments, without which we know of no certain union of our life with God and the Christ whom He has sent."

3. That "in the movement towards spiritual healing in our own time, attention has been principally drawn to individual gifts of healing; but now our anxiety is to realize the endowment of healing which resides in the Church, as the Body of Christ."

These, you see, absolutely differentiate from any form of "Christian Science."

KEEPING LENT

IS this a fast to keepe
  The larder leane
  And cleane
From fat of veales and sheape?

Is it to quit the dish
  Of fleshe, yet still
  To fill
The platter high with fish?

Is it to fast an hour,
  Or ragged goe,
  Or show
The downcast look and soure?

No! 'Tis a fast to dole
  Thy sheafe of wheate,
  And meate,
Unto the hungry soule!

It is a fast from strife,
  From old debate,
  And hate,
To circumcise "thy life."

To show the hearte griefe-rent,
  To starve thy sin,
  Not bin,
And that's to keep thy Lent.

—*Robert Herrick*

We cannot serve God and mammon, but we can serve God with mammon.

LAW AND LIBERTY

THE present is an age of which one of the leading characteristics is a chafing against authority and restraint, accompanied by an undue exaltation of individual liberty. The "developed ego" is the ideal of many people not only in respect of themselves, but is their educational ideal for all people. Law, which aids in the development of the ego, is allowable by such people, but law of any kind which restrains the development of the ego is an evil which must be swept aside. In the days of the Terror "liberty" was not more a hyperbole than it is to-day, for while political anarchy may be more bloodily ruthless in seeking the demolition of those things and persons that stand for law and order, mental and moral anarchy seeks at least to be as destructive of the principles and practices that stand for moral law and order; of the two, a wave of political anarchy is likely to be less permanently destructive than a continuous stream of moral anarchy which is fed by the drippings of those with whom the developed ego is the ideal. Political anarchy will have its source in the discontent born of physical suffering due to bad administration of laws; self seeks to assert itself, and to find a remedy in the most arbitrary of laws—lawlessness; the mind being open for better things the reaction from the tyranny of lawlessness soon sets in. Moral anarchy, that is bred not on personally endured hardships arising from unjust laws, but on the educational ideal that all constraint imposed upon the development of the ego is evil, is not subject to such quick reaction. In the former case the accident of unjust or harshly administered laws crushing the ego—the development of the natural aspiration—has caused to be lost sight of the fact that the law of restraint is an inevitable accompaniment or precursor of true liberty. Once the accidental condition is removed the recognition of this follows. In the other case the ego, the development untrammeled and unhindered of the natural aspirations, is the sum and substance of the only law the mind can conceive. Law of restraint in any form is anathema. The logical sequel of failure to recognize the law of restraint as a fundamental law in every sphere would be to justify the unhindered development of the ego,—of the natural tendencies,—of the pilferer or murderer; of the child being allowed to overfeed itself to death or to grow up the incarnation of selfishness; of the social pest to indulge in natural coarseness and commit every conceivable kind of social solecism. The state, the home, society, all step in and each, to ensure liberty to exist unmolested by egos, "unhindered in their development," imposes a law of restraint. As we turn to Holy Scripture we find St. James in his epistle manifesting by a remarkable phrase the fact that law and liberty are not the absolute antitheses so popularly supposed, but are co-essentials of the ideal life. "So speak ye and so do as they that shall be judged by the law of liberty." This juxtaposition of the two words may appear a contradiction of terms, but it sets before us the fact that there is a law of liberty in the Divine scheme which does not do away with the law of restraint. Just as the man who keeps from stealing simply because of fear of the law of the land is not guilty, judged by the law of restraint, but is far from being an honest man at heart, that is, is guilty under the law of liberty; so the mere observance of God's laws outwardly, submission to the duties of church and religion, are not the standard of Christian character in the last analysis. But the law of restraint is necessary in both cases, its value being not in its prohibitive power, but in its power of merging into the law of liberty. When the ego, when the soul, seeks, yearns, aspires for those things to direct to which the law of restraint was provided, the power of the law of liberty has set in and the need of the law of restraint correspondingly decreased. The purpose of steel clamps and plaster casts on the back of a crippled child is not permanently, or fundamentally, prohibitive. It is to check growth in crookedness, by holding straight, until such time as the muscles and other internal parts shall have gained sufficient strength to do their originally intended work for back or limb. It is no satisfaction for the surgeon that the back is held straight by appliances, beyond the fact that when the appliances shall be finally removed that position will be maintained by the increase in strength and vigour. To that day he looks forward for the justification of the temporary use of appliances which otherwise would be cruel and meaningless. So would our religious duties and observances be meaningless and cruel, if they were not to produce character. There is so much crookedness about the spiritual limbs of most of us that without the laws of constraint, the appliances of spiritual surgery, we should grow up terribly mishapen. But not by the appliances, not by our observance of the laws of restraint, but by the law of restraint merged into the law of liberty, by the soul's desire for those things to which our religious observances have been directing us shall we attain the ideal life. This will not make us less observant of the law of restraint, less mindful of our need of Lent and its special duties, but will emphasize their value; that in the Divine purpose law and liberty are not antagonistic terms; opposite they may be—as the two pillars of one arch, the apex of which is the perfect life.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Can you please give me in rough figures the number of Catholic Christians throughout the world, say within the English, Greek, and Roman Churches, and those in communion with the same?—C.E.E.

Ans.—It seems almost impossible to give the numbers of the Anglican Church throughout the world, for they are nearly always classed with the Protestants, which naturally includes the sects. Roughly speaking, we think that the numbers are as follows: Roman Catholics, 268,000,000; the Greek Catholics, 119,300,000; and out of the Protestants, who number 177,000,000, we may presume that at least 70,000,000 are Anglican Catholics.

Ques.—In the singing of the Gloria in Excelsis in the Holy Communion Service, is it not the right thing for the people to rise from their knees and stand, instead of continuing to kneel?—R. A. H.

Ans.—Yes.

Ques.—Can you inform me where a tract entitled "Christian Unity," printed on orange coloured paper, bearing on its front page a portrait of Bishop Brent, comes from, as I should very much like to procure some copies?—C. E. E.

Ans.—So far our efforts to locate the publisher of this pamphlet have not been sucessful. Perhaps some reader will again help us out and tell us where it can be obtained.

Ques.—If, when a congregation gets into a run down condition, and the members of the congregation are willing to do their duty and help in the work of the Church, providing a thorough investigation is made of the conditions existing, and having applied to the Bishop and received his assurance that he would give it consideration, which as yet has not materialized, to whom now shall the said congregation refer for relief in the matter?—E. N.

Ans.—Apply again to your Bishop reminding him of previous promise, evidently overlooked, and point out urgency of the situation. If action again postponed, again respectfully remind your diocesan; you must remember that bishops these days are overworked officials, largely owing to the fact that many duties are placed upon them from which they should be free.

Ques.—Has the clergyman of the parish the right to handle all the monies of the church and transact all the business?—E. N.

Ans.—These are the duties of the churchwardens.

Ques. — Providing the vestry meeting is called and only four are present who are members of the vestry, can the clergyman appoint the people's churchwarden?—E. N.

Ans.—If the members of the vestry present do not appoint a

people's warden, the rector may do so.

Ques.—Has the clergyman authority in the Holy Communion Service to substitute revised version for the authorized in the case of the Epistle and Gospel?—R. A. H.

Ans.—The Epistle and Gospel that he is authorized to read are those set forth in the Book of Common Prayer. The revision of the New Testament did not carry with it a revision of this.

Ques.—Is it not the general custom, and has it not always been so, that in the case of a clergyman repeating a prayer alone, and the Amen is in italics, the people are to respond alone; and in the case where the prayer is said both by parson and people, and the Amen is in the usual print, all are to say it likewise, not just the people alone?

Ans.—Your understanding of the rule with respect to the word "Amen" is correct.

Church History from Canadian Archives

No. I.—Retrospection

By HENRY KITTSON

WHEN *the Right Reverend* Charles Inglis, Bishop of Nova Scotia, with ecclesiastical jurisdiction over Newfoundland, New Brunswick and Canada, formally landed at Quebec, from the frigate Dido, on Wednesday, the 10th of June 1789, he was saluted with the booming of cannon, and received the hearty welcome of the officials and inhabitants, both French and English, of the city as he proceeded to pay his respects to Lord Dorchester, the first civil Governor of British Canada.

At this time the Church of England in Canada had been, for thirty years, under the direct military rule and the civil authority of the government; the dire results and utter failure of such a rule is sufficiently expressed in the Journal and Report of Bishop Inglis to the Archbishop of Canterbury on the state of the Church in Canada.

"Your Grace," he writes, "can more conceive than I can express my feelings at this state of things; though prepared for it, I was much chagrined to find it worse than I had apprehended. The National Church has been in a degraded and depressed state in this part of the province ever since the conquest. The state of the Church gave a mean idea of the National Church to the Roman Catholics."

Until the year 1787, when Charles Inglis was consecrated the first Bishop of the Church of England in America, the Bishop of London was the diocesan who shared the responsibility with the Archbishop of Canterbury, and the S. P. G. added to the small government grants for the benefit of the missionaries such funds as its scanty resources could afford.

The first services of the Church of England in Canada were held in the neighbourhood of Quebec, three months before the decisive battle of the Plains of Abraham, by the chaplains of the army and navy under Wolfe; and by those who accompanied Amherst and the land forces from the American colonies.

The British Museum contains the manuscript of an English sermon by the Rev. Eli Dawson, chaplain of the British Fleet, preached in the Ursuline Chapel on September 29th, 1759. The capitulation of Quebec took place on the 18th, and it may be presumed that this was the first English sermon preached in the city of Quebec. This sermon was published in 1901 by the Ursulines.

The war office records do not give the names of the Navy chaplains, and only a few of those who served in the army. Only two of these became prominent in connection with their duties and the services they rendered to the infant Church of Canada.

Michael Houdin was formerly a Roman Catholic priest, ordained by the Archbishop of Treves in France on Easter Day, 1730, and received the appointment of Superior to the order of Franciscans in Canada. By unknown influences he was converted to the Church of England, and was formally received into the Church at New York on Easter Day in 1747. After some years of probation he ministered successfully in various places, very likely as he did later among the Huguenots who had sought refuge from France in the English colonies. His knowledge of Canada and the French language induced Amherst to appoint him as chaplain to the 48th Regiment. His services at the siege of Quebec received special mention in General Murray's reports. In Houdin's report to the S. P. G. and his explanation for the delay in returning to his regular duties he states that he was detained by order of Lord Loudon, and other succeeding commanders, who depended much on his acquaintance with Canada, and his perfect knowledge of the French language. General Murray expressed his appreciation of the valuable services rendered by Houdin, while his associations with General Wolfe were intimate. He served in Canada until 1761 and, no doubt, laid the foundation of the religious work among the French-Canadians, so ably and successfully carried on by another chaplain, John Ogilvie. Houdin returned to his Mission among the French refugees of New Rochelle near New York and died there in 1766.

In the Annals of Quebec, by Ernest Hawkins, we read "that the Reverend Mr. Brooke was the first clergyman who officiated in Quebec. He arrived almost immediately after the Conquest"; while he himself states in the Quebec Gazette of 1764 that he held regular services in the Church during the summer of 1760, before the capitulation of Montreal.

He was chaplain of the garrison as well as a missionary of the S. P. G. A memorial exists in the S. P. G. Records of the British Protestant inhabitants in August 29th, 1761, praying that he be appointed missionary at Quebec, and this petition received the approval of Murray in terms of the highest praise, as follows:—"In compliance with the unanimous request of the Protestants in his government and from twenty years knowledge of him, and a particular attention to his conduct in the exercise of his functions for upwards of a year."

Dr. Brooke, while earnestly promoting the educational and spiritual work of his charge, did not escape being the victim of the conditions in the new colony, well known to the students of Canadian history. Murray and the British colonists were ever contending, while misunderstandings and suspicions involved the best of friends in a social and official discord, as disastrous to the reputation of the leaders, as it was detrimental to the welfare of the colony. Dr. Brooke, in his earnest desire to do his duty by all, was suspected by the people as the mere tool of the military governor, and by his attempt to be fair to all lost the confidence of General Murray.

He was accused of neglecting the education of the children and misapplying the funds collected for that purpose. He could easily explain that the difficulty of keeping up the school was not due to his lack of zeal, but to the indifference of the people, and that he had contributed from his own pocket the amount promised, but not paid by the citizens of the city of Quebec.

His condemnation of the conduct of some of the officers of the garrison seemed to have caused offence at Government House, for we find in the Murray papers, lately placed in the Canadian Archives, in a letter sent by the Governor to Dr. Burton of the S.P.G. the following: "Missionaries if sent should be able to speak French, and men of great moderation and exemplary lives. The one Protestant clergyman in the province does not possess these qualifications"; and he also writes, "wishes he could persuade their friend to keep better company." Murray suspected Brooke of being a member of the Cabal that resisted the policy of the Governor. The last record of Brooke's services in Quebec was in 1764. He may have continued until 1766, when the new policy of appointing French clergymen was established and his successor was the Swiss minister, Demontmollin.

The other name found in the list of distinguished chaplains of the British army is that of John Ogilvie, the one time associate and friend of Charles Inglis in the parish of Trinity Church, New York. He was born in that city and educated at Harvard University. He was ordained in England and appointed to the mission of the Mohawks in his native State. These Indians were the recipients of a silver Communion vessel from Queen Anne, which they took with them to Canada, and is now in use at the Indian Church of Brantford. He served in this mission for ten years and followed his people as their chaplain, when they joined General Amherst in his expedition for the conquest of Canada. After the capture of Quebec he remained to labour as a missionary in Montreal and the neighbourhood of Quebec. Here he undertook some special work among the French-Canadians, with considerable success, "even establishing numerous congregations among and making converts from the Church of Rome." In Montreal he did double duty, as chaplain of the garrison and first incumbent of the "Parish of Montreal." In 1764 he returned to New York, where he was appointed assistant minister of Trinity Church, and associated for ten years with Charles Inglis, the future Bishop of Nova Scotia. He died in 1774, and so escaped the sad experience of his loyal friend and fellow worker.

His departure from Canada marks the first period of Canadian Church history, and the end of a policy which, if continued, might have made a great change in the status of the Church of England in Canada, and in the character of the French-Canadians of the Province of Quebec.

The decided action of Bishop Inglis towards the French rectors of Quebec, Three Rivers and Montreal, during his visit to Canada will be considered in the next paper.

The Church and Her Young Men

Sermon by the Rev. W. T. Manning, D.D.. of Trinity Church, New York, on St. Vincent's Day, at the Church of St. Mary the Virgin, New York City.

Thou therefore, my son, be strong in the grace that is in Christ Jesus (II St. Timothy 2: 1).

WE live in interesting times. Few of us to-day can say that life is dull and stagnant. Some of us may, however, be in the position of the man who, when asked where he was driving, replied, "I don't know, but anyhow, I'm getting there fast."

The fever of activity has entered into our religious lives as well as into our business lives, and into our social lives. We have not much idea what it is all about, but we are sure we are moving—progressing we like to call it—in some direction or other. Each morning's newspaper furnishes us with some new illustration of this.

We begin to awake to the fact that the present divisions, among Christians, are wrong, and some excellent but impatient souls rush to the conclusion that Christian Reunion must be achieved at once and brought to pass over night. "Why all this talk about Unity?" they say. "If Christians wish to be united, all that they have to do is to unite." According to the view of these earnest people, Unity is to be accomplished by disregarding some of the most important facts of Christian history, and some of the deepest and most sacred convictions held by about three-fourths of all the Christians in the world at the present time. We shall have to find some deeper, truer principle of action than this if our efforts are to help forward the cause of Christian Reunion.

Again, an ex-college president, an avowed and militant Unitarian, announces to the world a new religion which he calls "Twentieth Century Christianity." Upon examination this "Twentieth Century Christianity" proves to be directly opposed to the religion of the New Testament. It denies or ignores the central teachings of the gospel. It treats with scant respect the faith which Christians have held since the time when our Lord was here. It declares specifically that these teachings are of no value and that the world has outgrown them. Now we must concede to an ex-college president, or to any other man, liberty to deny the teachings of our Lord Jesus Christ if he wishes to take the responsibility of so doing. But we may not concede to him the right to make such a denial and call it "Christianity." The question here involved is not one of theology. It is a question of accuracy and of truth. In religion, as in business, the label attached should correctly describe the contents of the package.

And in the Church itself we have vagaries and irregularities, and even occasional disloyalties. We hear of denials from the pulpit of those things which at the altar the priest is required to declare that he believes, although we may well trust that this will be always rare. In these conditions there is nothing whatever to discourage us. The Church has never been free from trials and difficulties of this sort. Since the earliest days the Church has faced such conditions, and she has triumphed in the face of them.

We need to remember that the normal state of the Church in this world is a state of warfare. She is the Church Militant here on earth and we must rejoice to have part in her warfare. These very conditions mean that the struggle is on, that it is all about us, and that we have our opportunities. Like St. Timothy in his day, we are called to "be strong in the grace that is in Christ Jesus." And so in this service I want to remind you of four things which the Church has a right to expect of her men, and especially of her young men.

I.

The Church has a right to expect of her young men to-day intelligent understanding of her principles. It is the duty of every young Churchman to-day to be armed with knowledge. It is his duty to see that he possesses clear understanding of the history, the doctrine, and the worship of the Church. A great deal of the vagueness, the religious uncertainty, the lack of faith, and not a little of the disloyalty to the Church's teachings which we meet, comes from sheer lack of the most rudimentary knowledge upon the subject. Only recently a man brought up, as he assured me, in our own Church, wrote me a long, and not very polite, letter in which he asked what my authority was for calling myself a priest, and how I dared to use a title not found in the Prayer Book! One wonders whether there can be parishes in which the Prayer Book is not used. Evidently there are people who do not care enough about it to read it.

II.

The Church has a right to expect of her young men that kind of clear, deep, personal conviction which is fed by knowledge. We all know the kind of talk that is so prevalent about the importance of belief and about escaping from the trammels of creeds and dogmas. We need to realize that such talk, besides being thoroughly dishonorable and disloyal on the lips of any Churchman, is the shallowest and flimsiest of nonsense. It is not entitled to our intellectual respect for an instant. Christianity is a Divine Revelation of Truth. Our Lord says, "I am the Truth." Will any one deny the right of a Christian to think? A religion without a creed is suited only to a man without a brain. Dogma is only a clear, concise, authoritative statement of the truth. Doctrine is only truth clearly formulated and expressed. Truth, recognized in all other spheres as the very voice of God, is surely not unimportant in religion. Exclude thought from religion and you reduce religion to contempt. A religion which has no message for the mind, which teaches no doctrine, is not even a religion of sentiment, it is a religion of sentimentality. Thinking men cannot be interested in such a religion as this. Religion must make an appeal to the whole man—mind, heart and spirit. The religion of Our Lord Jesus Christ does so appeal. What we all need to do, priests and laymen, is not to defend or to apologize for the Catholic Faith, but lovingly and fearlessly to proclaim it. It needs no defence. It needs only to be held up before men so that they may see it, and love it, and be saved by it. The late Mr. Moody was once asked to preach a sermon in defence of the Bible. "Defend the Bible," he said, "as well talk about defending a lion. Let it out, and it will defend itself."

III.

The Church has a right to expect of her young men truth and earnestness in their own religious lives, true inner devotion, sincere personal religion. The Church does not ask of you young men anything overstrained or unwholesome. She never asks that of anyone. But she does ask for genuine, simple, manly sincerity in your own daily religious lives. You know without my telling you, what harm it does if those who stand for the Church, if those for example who are brought especially near to our Lord in the service of His altar, seem to be trivial or insincere or lacking in genuineness and reality. If the inner religious life of any of us is to be real and sincere there must, of course, be system and order in it, and in this matter every young man has the right to the sympathetic and affectionate counsel of his parish priest.

IV.

The Church has the right to expect from her young men the courage, the enthusiasm, the devotion, the high purpose of their strong, vigorous young manhood. The Church makes her appeal to all that fine instinct of chivalry, of self-sacrifice, of desire to serve the highest and the holiest, which is so strong in every young man, and in every young woman also. Let us realize that the Church calls on us not only for our obedience and our reverence but for our courage, our high endeavor in her warfare. Let us realize that the Gospel of our Lord Jesus Christ is the Gospel not only of gentleness, but of strength; not only of patience but of power, and that the Catholic Christian, the man who believes the whole Gospel, ought to be not only the best man but the strongest man in his community, "strong in the grace that is in Christ Jesus." Let us realize that the New Testament shows our Blessed Lord Himself to us not only as "the lamb;" He is forever "the Lamb as it had been slain," but He is also the Lion of the Tribe of Judah, the One coming from Edom with dyed garments from Bozrah, treading the wine press alone, the One riding in triumph on the white horse, and on His thigh His Name is written, "King of kings and Lord of lords." And every young man, and every young woman also, should move forward in the ranks of the Church with something of the light of battle in his eyes, with joy in his heart at the thought of the great conflict to which he is called, under the banner of our Lord Jesus Christ Himself, and against sin and selfishness and unbelief.

In one of the sacristies of Trinity Church there is a monument which I never pass without a feeling of thankfulness. I wish that you might all sometimes make a pilgrimage to it. It is the monument of that great Bishop and upholder of Catholic Truth, John Henry Hobart, whose body rests beneath our altar. The closing words of the inscription on that tomb speak of the one who lies there as "the faithful and valiant soldier of Christ who on all occasions stood forth the able and intrepid champion of the Church of God."

The words are literally true of Bishop Hobart. In our own day and place, and measure, may they be true of each of us.

There is no other life so full of deep, abiding joy, as the life of self-sacrifice in the service of Christ.

The Church in the West

TWO incidents in the early life of a certain clergyman in the Diocese of Rupert's Land illustrate the demands that may at any time be made on courage and endurance.

The first incident happened shortly after he was sent as a deacon to take charge of an Indian mission. To his distress he found that whiskey was being supplied, contrary to the law, to those committed to his care. Well aware of the evil results that must follow, he set himself to discover who was responsible for the illicit traffic and soon found evidence that pointed to a notorious character in the neighbourhood. Information was given to the authorities, conviction followed and the desperado, vowing vengeance against the missionary, was fined.

Not long after a summons came for the clergyman to visit a dying man who had been shot by this same desperado while intoxicated. In his drunken frenzy the man who had vowed vengeance might be as ready to shoot the young clergyman as he had been to shoot the other. But the path of duty was clear and it was followed without hesitation with simple trust in the God to whose service he was pledged. He ministered to the dying man without disturbance from his murderer.

A journey made some time later by the same clergyman shews the endurance called for in newly settled parts of the country. Under instructions from his Bishop, the young priest, as he now was, had taken temporary charge of a small settlement during the absence of his Indians on a fishing and trapping expedition. While he was in charge of this mission a journey to Winnipeg, distant two hundred and seven miles, took seven days.

Early on a Tuesday morning he set out on a stage journey of thirty-five miles and after a bitterly cold and very rough drive reached an Indian Reserve at seven in the evening. Finding no accommodation here, he spent some time wandering among the tepees and shanties before he found an Indian with a pony who was willing to drive him five miles across a lake to a place from which another stage started. This point was reached about midnight and a lodging was found, but the stage did not leave till Thursday and a day must be lost.

On Thursday, after another cold, rough drive of thirty miles, one of the most notorious towns along the boundary of the States was reached. The population consisted mainly of miners, lumbermen and men working on the construction of a new railway, and its outstanding feature was the row of drinking saloons that marked its main street.

Here the traveller found a hospitable welcome, but to his dismay he learned that the "end of steel," contrary to his expectation, was still eighteen miles away and no train left before Tuesday. He was given the only single room and thus escaped sleeping in one of the many bunks that lined the walls of the other rooms. During the early part of his visit he received every kindness, but on Sunday night his host returned drunk and in evil temper, and though his guest had gone to bed, insisted, after breaking the furniture and smashing the pictures, that the parson should leave the house at once. Surprised and indignant at this treatment, the parson sadly made his way across a river to lay his case before the local magistrate. He was hospitably entertained for the night, but owing to his departure next day could get no legal redress. To add to his troubles, he had sold his fur coat, owing to lack of funds, for a pay cheque that proved to be worthless.

There was, however, another side to the story of his stay in this town. As he had a small portable harmonium with him, he gathered a number of people in his lodging house to join with him in singing hymns. So much was this appreciated that he decided to have the first service held in the town on Sunday evening. The new log school house was crowded to the doors, and old associations doubtless opened many hearts to hear the old story with fresh interest. Looking back from his unpleasant experience later the same night, it almost seemed as if good impulses awakened by hymn-singing and service had stirred the latent evil of his landlord into active opposition.

On Monday our friend drove eighteen miles over the dump to meet the advancing steel of the railway. He slept in a boarding car and next day made his way by train to Winnipeg. The distance, covered now in about three hours, was less than a hundred miles and took ten hours. His entire journey, which now is made in seven hours, had occupied seven trying days.

G. H. B.

A missionary in Shanghai writes: "I enjoy very greatly indeed getting CHURCH LIFE. It is very newsy and its articles are thoughtful and stimulating."

Montreal Diocesan Synod

THE fifty-fifth annual session of the Diocesan Synod was opened with a celebration of the Holy Eucharist in Christ Church Cathedral on Tuesday, February 10th. The Bishop of the diocese pontificated; epistoler, the Venerable Archdeacon Naylor; gospellor, the Very Rev. Dean Evans. There was an average attendance of clergy. The attendance of the lay delegates was not up to the average. One would like to suggest that next year the clergy of the diocese, many of whom are quite musical, should be grouped in the choir and render a simple and well-known setting, thus making the Synod Eucharist a reverent and hearty one. The sermon was preached by the Venerable Archdeacon Longhurst who appealed to the Synod to labour earnestly for the glory of God. In the course of an eloquent sermon attention was drawn to the necessary loyalty to the faith and order of the Church.

THE BISHOP'S CHARGE

At 2 p.m. Synod assembled to hear the annual charge of the Bishop. After roll call the following appointments were made:—Clerical secretary, the Rev. Canon Baylis; assistant secretary, the Rev. T. L. Whitley; lay secretary, Mr. W. L. Bond, K.C.; treasurer, Mr. George Durnford; auditors, Messrs. G. A. Savage and W. E. Pratt.

Bishop Farthing, in his address, spoke in appreciation of the work of the four ministers who had passed away during the year, and made special reference to the great loss sustained by the Synod, and Montreal generally, by the death of Archdeacon Ker, of Point St. Charles.

In reviewing the work of the year Bishop Farthing stated that last year there had been 135 ministers in the diocese. Of this number, four had died, and five had been transferred to other charges, and as they had only ordained one, and received six from other charges during the year they had now two less than a year ago.

The question of how the sons and daughters of their clergy, especially those in country districts, could receive proper education was one that was giving them serious thought, and with a view to in some measure at least remove this difficulty, he would recommend that a house be obtained in Lachute, where, under proper supervision, the sons of ministers could live and study at the academy and if they found this worked successfully it could be extended to girls also.

The Bishop made a strong plea for increased support of the mission field. Another year such as 1913, he continued, would mean that the reduction of the stipends of the clergy would have to be considered. Owing to the unsatisfactory year, partly due to money stringency, the Canadian sphere of activity in the foreign field had to be limited. If they failed to Christianize no one else would try. In Montreal the Anglicans were the strongest non-Roman communion and in some parishes the only one. There was a great necessity of gathering the social life around the Church and so keeping its young people away from the dangers of the city.

The difficulty of supply in many of the parishes was emphasized by Bishop Farthing. The disheartening feature was, he said, the impossibility of one man doing the work. In ten parishes curates were sorely needed, but the miserable stipends offered did not attract and some of the parishes were so poor that they could not afford any more expense. Some parishes only needed help but there were others that could do nothing and they must have churches. They were just able to provide for a rector.

More generous assistance was needed. "Money," said the speaker, "does not belong to us. We are only the stewards and the rich and poor alike should give. The man who gave one-tenth of his $1,000 a year, felt the sacrifice far more keenly than the rich man who gave a tenth of his $25,000. So the rich should give until they felt that they were denying themselves something. He denounced the system of the rich competing among themselves for commercial and social distinction, warning them that often as a man's money increased so his love of it increased.

Men felt that they had a right to spend their own money. As their riches increased they surrounded themselves with more and more luxuries, indulging in the hobbies and pastimes of the wealthy and vieing with each other for distinction of place. As an individual a man's money was his own, but as a member of the Church it did not belong to him and he was only the steward. Bishop Farthing concluded with an appeal to every congregation to see that its representatives attended the meetings of the Synod.

At the conclusion of the Charge the routine business of the Synod was begun. The usual reports and notices of motion indicated that Synod would be very busy. By special vote precedence was given to the consideration of the report of the committee on the

Superannuation and the Widows' and Orphans' Fund

Originally superannuation for clergymen was a fixed sum of $400 per annum, and a scheme was put before the Synod which provided that after twenty years' service and up to thirty the grant should be $500 per annum, after thirty and up to forty years, $600, forty to fifty $700, and after fifty years $800, which was the maximum. This clause was referred by the Synod to a committee, of which Dean Evans was chairman, to redraft, and as submitted, provided that a clergyman shall receive a grant of $400 after ten years' active service, and for every year after ten years up to twenty years an additional sum of $10 per annum, but that the provision of additional ten dollars for every year after twenty years would not be made until the Executive Committee considered that the funds would permit and justify it. In any case the maximum sum which should be obtained by any clergyman was $800.

New W. and O. Canon

The Rev. Arthur French moved and the Rev. J. J. Willis seconded as an amendment to the canon that the amount to be granted to the widows of clergymen who had complied with the conditions of the canon should be $400 per annum during their widowhood. This amendment was carried.

Case of Orphans

The next clause that caused a debate was in regard to the payment of annuities for the children of a deceased clergyman until they should attain the age of eighteen years. The article of the canon was to the effect that all annuities paid for children should cease as they severally attained the age of eighteen years, but in the case of the death of the widow before such child or children should attain the age of eighteen the executive committee should have power, upon sufficient cause being shown and the need of such children established, to increase the allowance to such as were then eighteen years of age, and continue the whole, or any part of the allowance to the mother for the benefit of such children.

It was moved and seconded that after the words, "the age of eighteen," the following be added to the canon, "or in case of the wife having pre-deceased the husband the executive shall pay the amount due to the children," and this was adopted by the Synod.

Offerings for Widows

The question of a special offering being taken up in every church of the diocese on behalf of the widow and children of a clergyman, as soon as possible after the death of her husband, produced another and at times impassioned debate.

The Rev. Dean Evans said it must be painful to those afflicted to have such an appeal made. It had not worked satisfactorily either, for sometimes they had three appeals in one month, and, naturally, the result of the last was very small. He would move to omit the clause, and instead to insert "that as soon as possible after the death of a minister the treasurer pay the sum of $200 to the widow who is entitled to become an annuitant, separate and distinct from the annuity to which she is entitled by the death of her husband," and this was seconded by Senator Owen and afterwards carried.

Marriage Age Limit

The question of establishing an age limit at which clergymen could marry and his widow and children receive the benefits of the fund was then introduced by the Rev. Arthur French, who contended that the danger of an old man marrying a young woman was very real as the older a man got the more susceptible he seemed to become to the blandishments of the fair sex. "It is an injustice to the fund," said Mr. French, "for an old minister to marry a young wife. In the case of a death-bed marriage of an old man to his nurse he should not be permitted to leave this annuity, as a memorial of his last illness."

The Dean contended that a minister should be able to marry when he liked and nobody had a right to interfere with him. "He should be able to get married when he likes, provided he can find a woman," said the Dean, "and I never saw a man yet who could not find a wife, no matter what his age might be."

Age limits of 65 and 70 were suggested by members of the Synod, but Chancellor Davidson expressed the opinion that a man who had contributed to the fund had certain rights which could not be taken from him, and he did not know of a case happening in the diocese like what had been referred to by a previous speaker.

No Limit Imposed

The Rev. Arthur French then replied that he knew of several cases amongst laymen and saw no reason why the clergy could not do the same if they felt inclined. His opinion was that if a man could get on from 23 to 65 years of age without the comforts of matrimony he should be able to do it for the rest of his existence, and that the benefits of the fund should not apply in the case of a man who married after he was 65 years of age. The Rev. Mr. Overing pointed out that if a minister married a woman of 64 or even 60, no injustice would result to the fund, and that in certain cases where a man had lost his partner it was almost a necessary thing for him to marry again.

On the vote being taken Mr. French's motion to limit the age was defeated, so the ministers can marry when they like, and if they have conformed to the regulations of the fund their widows and children will be entitled to the benefits.

These new canons must be confirmed at the next Synod before they can become operative. It is distinctly encouraging to know that the Church has, in the canons, taken such a step in advance.

Report of the Executive Committee

Several matters in the report came up for discussion. The question of how the Synod assessment was made up raised an interesting discussion. The Bishop, in reply to a question, stated that the amount was three-quarters of one per cent. on the stipend of the clergy, and the Rev. Arthur French then raised the point whether it applied to the assistant minister or only to the senior.

To Include Assistants

Chancellor Dr. Davidson, who is an authority on all Church matters, quoted the law on the subject, stating that it applied to clergyman or clergymen of each parish or mission congregation, so that would include assistants. As there seemed to be some doubt in the minds of those present as to the benefit of having the law as at present he suggested the appointing of a committee to study the question and bring in a recommendation.

Bishop Farthing stated that, according to the present law, any clergyman holding a license in a parish was entitled to a place on the floor of the Synod, but no lay delegate was entitled to take his place until the assessment on his parish was paid. He believed the appointing of a committee to go into the matter was a good idea, and it would be carried out.

Additional Grants to Ste. Anne de Bellevue

Considerable discussion arose from a recommendation of the executive committee that in addition to the grant of $500 to this cause, a further sum not exceeding $500 be placed at the disposal of the Bishop to be used if necessary in connection with the work at Ste. Anne's.

On the vote being taken the $500 was granted unanimously.

REPORTS

Diocesan Theological College

Canon Rexford, in his report, said that he hoped six or seven young men would be ordained to Holy Orders and go out to Church work this spring, and that the work of the college was going on very satisfactorily. The question of providing for students who were not able to bear all the burden themselves was a very important one and it had been decided that all parochial collections received on behalf of the college and gifts from friends would be applied to giving assistance to any students who required it. He might state, he said, that in conection with the federation of the Theological Colleges ground for a divinity hall had been secured in the vicinity of McGill, and they were also considering a scheme to increase the salaries of the professors. So far as the work of their college was concerned it was just go-

(*Continued on page 15*)

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ALGOMA

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ST. LUKE'S PRO-CATHEDRAL.

The Rev. Canon Brooke, M.A., has been offered the vicariate of Christ Church, Toronto, and as yet has not given any definite answer. The rector has been at the Pro-Cathedral for eight years and done valuable work also extra parochial as a member of the Executive Board of the Diocese of Algoma. Should he accept, Algoma's grevious loss will be Toronto's great gain.

On February 10th, St. Luke's Society gave a concert in the Parish Hall, which met with abundant praise. Professor Ferguson, organist and choirmaster of the Pro-Cathedral, has been the recipient of many hearty congratulations. The great hall was well filled and all the items gave pleasure, especially those by the chorus.

On Sunday, February 1st, the Rev. Canon Brooke, M.A., Rector of the pro-Cathedral Church of St. Luke, preached a most helpful sermon on the subject of the Feast of the Purification of the Blessed Virgin Mary, incidentally urging the observance of the Prayer Book rule and specially provided service for "Churching of Women." At the same service the Rev. T. J. K. Law sang as an anthem "The Prodigal Son," Van de Water's setting.

ST. JOHN THE EVANGELIST

On February 6th, the Church was well filled by relatives and friends who desired to show their sympathy for Mr. A. Oswald Davies, our People's warden, and family. Their little daughter was laid to rest after a distressing sickness which is now forgotten in the realization that "it is better to be with Christ," and surely of this one it was not sung in vain "Safely, safely, gathered in." Beautiful wreaths were tokens of sympathy and symbols of hope.

MANITOULIN ISLAND—SHESHEGWANING

Another memorable day in the history of the Anglican Indians of the Sheshegwaning Reserve, Manitoulin Island, has just passed. About nine months ago the Indians gave an entertainment, in aid of their Church Building Fund, at the adjacent white settlement at Silverwater. Such was the delight and appreciation of the white people that it was a natural sequence that a similar venture should be entered upon this year.

On February 4th, therefore, the programme of the Christmas Entertainment held on the reserve, was repeated with several additional items. The Foresters' Hall at Silverwater was packed for the occasion, many people remarking that they had never seen such a big crowd in the building. Not only were nearly all the white settlers of the neighbourhood present, but visitors who had driven distances, varying from nine to forty miles. The programme began with the National Anthem in Ojibway. Then followed a variety of items, including choruses, songs, recitations, dialogues, and an Indian Dance. The whole of the programme of sixteen items was given by the Indians. Next came the sale of some quilts and clothing made by the W.A. on the Reserve, the proceeds amounting to $30.00 Lunches were provided by the ladies of Silverwater, who by this means added their quota to the profit of the evening. Before closing with the singing of the National Anthem, the chairman, Rev. H. A. Sims, announced that the total result of the entertainment was over $70.00. All who were present expressed unstinted praise for the way in which the Indians had carried out the programme. Those who had come from great distances said it was well worth the journey. The following account, written entirely unaided, by one of the scholars of the Indian day school may be of interest:

"The Indian Concert was held on February 4th. The concert was grand, some people say that concert was the best the Indians ever had. The programme was a good long one, just the Indians by themselves. After the programme was over they sold quilts which the W.A. made at Sheshegwaning. Some people came for a long distance and the hall was very crowded, and after the auction sale was over they sold lunch bags which the ladies of Silverwater made."

It is interesting to note the progress of the Church Building Fund since its inception. It is just a year since a definite start was made in this direction. The fund now stands at $425.00; of this about $150.00 was given by friends in England, but the remainder has been raised by the Indians.

The men have contributed $90.00 in cash in addition to ordinary church offertories. The women by means of their working parties, have contributed $75.00.

When it is remembered that the Mission only numbers seven families, these figures are ample evidence of the earnestness and self denial of this little flock.

Steps are now being made to ensure the building of the church this summer.

CALGARY

LETHBRIDGE

The Rev. F. Rees, of the Society of the Resurrection, spent the first six days of February here on his return to England from New Zealand. Besides preaching on Sunday, Monday and Tuesday, he took a Retreat for the Clergy of Southern Alberta. There were fifteen present, whose parishes covered an extent of 20,000 square miles. One does not know what adjective would adequately describe the sermons and addresss of this humble minded priest, but it would have to be the superlative of lucid, helpful and inspiring. During the retreat the clergy were entertained at St. Augustine's Rectory by the Rural Dean and Mrs Murrell Wright.

Fr. Rees is holding special services and retreats in different centres in Canada for the next two months and will spend Holy Week in Toronto.

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FREDERICTON

ST. JOHN

Mr. Robert McKim, son of Rev. R. P. McKim, rector of St. Luke's Church, has offered his services in the mission fields of China and has been accepted. He is now a student at Wycliffe College, Toronto.

The need of giving to missions was emphasized in the various churches on Sunday, the 8th inst. At the morning service Mr. Allin spoke on the Chinese missions in Stone Church. At the evening service Rev. H. H. Brown, of Carman, Man., spoke on the missions in the Northwest. Dr. Archer, the medical missionary of the Church of England in Canada to India, preached in Trinity Church in the morning. In St. James' Church Rev. G. T. Spriggs, of Bright's, N.B., preached in the evening, describing his work in his own parish and its development. Rev. C. G. Lawrence delivered a sermon on the Country Parson in St. Paul's Church on Sunday morning, and the rector, Rev. E. B. Hooper, preached at the evening service. His Lordship Bishop Richardson preached at the Mission Church in the

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morning and Rev. Henry Watkins in the evening.

HURON

PORT DOVER

The men's supper recently held in this parish in connection with the L.M.M. was a decided success, 72 men being present, all Anglicans. Messrs. Walter Noble, of Hamilton, and W. C. J. King, of Simcoe, were the special speakers and aroused enthusiasm in the church's work. Men to the number of 20 were secured to make the Every Member Canvass, which with but few exceptions, was completed in three days and resulted in the amounts given to missions and local support being nearly doubled. The number contributing was also vastly increased.

PRESTON

A new mission was opened in Doon, four miles from this place, on Sunday evening, Feb. 8th. It will be carried on by the Rector, Rev. R. Herbert, aided by Mr. W. W. Russ and Mr. C. Beesley, lay readers. The conditions under which the work was begun are very encouraging. The Doon Twine Co., whose employees, many of them new arrivals from the Old Country, constitute almost the entire population of the place, are giving the free use of a hall, heated and lighted. While Mr. Russ and Mr. Beesley, with their own hands, made the chancel furniture. At the opening service there was a congregation of over a hundred, nearly all being church people. The choir under the leadership of Mr. Tailby, led the singing in a most creditable manner, and the whole service was so orderly rendered as to remind one more of an old established congregation than of a newly begun mission.

LONDON

With the aim of increasing the interest among Anglican young people throughout the city and establishing A. Y. P. A.'s in every church in London and district, the presidents, past presidents and vice-presidents of the local A. Y. P. A.'s met on Wednesday night, the 4th inst, in Cronyn Hall. The object of holding a big rally of all Anglican young people in the spring was discussed. No definite action was taken, however.

The officers of the union elected are: Honorary president, His Lordship Bishop Williams; president, Rev. S. E. McKegney; vice-president, C. W. Milligan (Christ Church); secretary-treasurer, H. Ashman (Church of the Redeemer).

BRANTFORD

A very successful social evening was spent by the A.Y.P.A. of Grace Church on the 2nd inst. There were many features of the evening, among them being the presentation by the association of an address and a beautiful reading lamp to Rev. J. C. Potts, curate of the Church, who will leave in the not distant future for Clinton, and the presentation to the wardens of a large photograph of Archdeacon Mackenzie, the rector of Grace Church, who has reached the age of seventy-seven years with a record of having spent thirty-five years in this city as rector of the church he now serves.

The Archdeacon said that when he came to Brantford 35 years ago, there were only two Anglican churches and there were now seven, all well manned.

Mayor Spence congratulated the A.Y.P.A. upon providing such an excellent banquet. Speaking of Grace Church he said it had opened in 1832 and had only been under four rectors, which was a record any church might be proud of. Grace Church was the daughter of the old Mohawk Church. From Grace, St. Jude's, of which he was a member, had sprung, and under the supervision of St. Jude's there were now three congregations.

WINDSOR

Men from every walk of life gathered in All Saints' Church on February 15th, and made up a great gathering at the closing services held in connection with the third annual conference of the Brotherhood of St. Andrew of Western Ontario.

"Men and Religion" was the topic ably handled by N. Ferrar Davidson, K.C., of Toronto, a well-known Brotherhood worker, and Rev. Lawrence E. Skey, M.A., rector of St. Anne's Church, Toronto. Rev. W. H. Battersby, M.A., rector of St. Mary's Church, Walkerville, was Chairman. At the regular services in all churches of Windsor, Walkerville and Sandwich on the 15th, prominent Brotherhood men delivered special sermons. Mr. J. A. Birmingham of Toronto was one of the speakers.

NEW WESTMINSTER

Christ Church, Vancouver, was crowded to the doors February 5th, the occasion being the first annual choral festival service of the combined Anglican choirs of the city. The service was modelled on the full cathedral service used in England, and was strikingly impressive throughout. The massed choir consisted of 250 members and was under the direction of Mr. G. F. Bullen with Mr. Frederick Chubb, F.R.C.O., at the organ. The excellence of the ensemble singing was shown to advantage in the anthem, "Stand Up and Bless." The sermon was preached by Very Rev. A. J. Doull, Dean of Columbia. The speaker dealt chiefly with the power of music and the important part it played in church services. Next year the festival service will be extended to include the whole diocese at the express wish of the Bishop of New Westminster.

NIAGARA

GUELPH

GIRLS' FRIENDLY SOCIETY.

The "working" associates of the G.F.S. held their quarterly meeting last Friday. It was unanimously agreed that the weekly gatherings should be appointed as follows:

1st week, Social Evening. 2nd week, Literary Evening. 3rd week, Missionary Evening. 4th week, Home Nursing and First Aid to the Injured.

Singing instruction each meeting by Mr. Gardiner Harvey. The associates were divided into committees, viz.:

Social—Misses Thompson, Popham, Gammer.

Literary—Mrs. Hall, Mrs. Braithwaite, Miss Bethune.

Missionary — Mrs. Gibson, Misses Keatrige, Grace Gammer.

Devotional services are held in the church in connection with the A.Y.P.A. one Monday in each month.

HAMILTON

On the evening of February 13th the Boy Scouts of Hamilton gave a splendid exhibition of their work at 19 Hughson Street South.

There were seven stalls and they contained bread, candy, foot-stools, candlesticks, bread trays, bridges and many useful articles, all made by the boys.

There was a large attendance, amongst whom were the Bishop of Niagara, the Mayor of the city, and a number of clergymen. There was a stall where the Girl Scouts served light refreshments.

The exhibition was continued on the following afternoon and evening.

The articles are to be sold to supply the boys with funds to continue their work on a more extensive scale.

Lenten Pastoral.—The Bishop has issued his usual Lenten Pastoral to be read in all the Churches of the Diocese on the 1st Sunday in Lent.

Welland Canal.—The Bishop has offered to license the Rev. W. L. Archer, late of this Diocese, now of Quebec Diocese, as missionary amongst the workmen on the new Welland Canal between Thorold and Port Weller on Lake Ontario. Mr. Archer was engaged for some two years in camp work on the Transcontinental Railway.

NOVA SCOTIA

The Bishop has issued a Lenten letter, which is to be read in all the churches of the diocese.

The Bishop will hold an ordination on Trinity Sunday, June 7th. The examinations will commence on Tuesday, April 28th. Candidates who have been accepted by the Bishop and desire to sit for these examinations should send in their names to the Secretary of the Board of Examining Chaplains, Canon Vernon, Church of England Institute, Halifax. The requirements for ordination and the subjects of the examinations will be found in the Year Book of the Diocese, page 46. Candidates for Deacons' Orders who have passed the Voluntary Preliminary Examination of the General Synod of Canada, the Oxford and Cambridge Preliminary or any examination accepted as the equivalent of these, are only required to pass an examination on "The Work of the Diaconate" and "The Personal Life of the Clergy." *In all other cases the full diocesan examinations must be taken.*

The new portion of St. George's parish hall, Halifax, was badly damaged by fire, due it is thought, to defective wiring. It is expected the insurance will cover the cost of repairs.

A Young People's Society has been formed at Christ Church, Dartmouth.

A Summer School for the Clergy will be held at King's College, Windsor immediately after the Encaenia in May. The lecturers will include Rev. Prof. Abbott-Smith, D.D., of the Montreal Diocesan College.

Rev. J. M. C. Wilson, B.A., has been made rector of St. Anne's Church, Lincoln, Mass.

CHARLOTTETOWN, P.E.I.

ST. PETER'S CATHEDRAL.

At the annual meeting of this congregation the report showed that $2,161 had been contributed by the people for current expenses, and $1,803 for Missions and special offerings, including the gifts of the W.A., making a total of $3,064, or an average of over $13 per capita, as there are only 298 individuals in the congregation. In addition to this $1,709 was received from the Hodgson Bequest. Total receipts from all sources came to $5,826.37.

Messrs. F. T. Foster, L. E. Breceen and J. O. Hyndman were re-elected Churchwardens. Messrs. W. L. Cotton and L. W. Watson delegates to the Synod.

The Day School has a larger number of pupils, and four young men attending it are preparing for the Matriculation examination at King's College this year. It is proposed, with the approval of the authorities of King's College, to hold a Summer School for Matriculation work from June to October, as the Schools in the Maritime Provinces do not take up sufficient classics for matriculation, and the students are consequently handicapped in their course. The cost for four months, including board and tuition will amount to about $75.

YARMOUTH

At the Annual Meeting of Trinity parish, J. Bond Gray and C. E. Filleul were re-elected Wardens.

Through the efforts of the Warden, J. Bond Gray, there has been recently placed in Trinity Church a very handsome Brass Tablet in memory of the late Dr. Joseph Norman Bond; with the following inscription:

(Family Crest.)

To the Glory of God and in Memory of Joseph Norman Bond, M.D.,
Born at Nesson, Cheshire, England, May 28th, 1758.
Died March 15th, 1830.
Surgeon with Cornwallis at Yorktown, 1781.
Came with the Loyalists to Shelburne, 1783.
Removed to Yarmouth, 1787.
One of the Pioneers to Establish Trinity Church
at
Yarmouth 1806, and first Warden of this Parish.
This tablet is erected to his honour by his descendants in 1913.

HALIFAX

Rev. V. E. Harris, the president, occupied the chair at the February meeting of the Sunday School Teachers' Institute. Miss Forbes read an interesting paper on "Teaching the Church Catechism," and Canon Vernon gave an address on "The Christian Resolution." The speakers at the March meeting are to be the Dean and Rev. H. L. Haslam. A meeting of the executive committee of the alumni of King's College was held at the Institute, Judge Forbes, of Liverpool, presiding. The committee is initiating a movement to redecorate the Convocation Hall of the College at Windsor.

SYDNEY

The death occurred suddenly in the vestry of St. George's Church, February 15th, of Ven. Archdeacon Smith, rector of the parish.

The late Archdeacon Smith, accompanied by Rev. A. F. C. Ward-Whaite, rector of Lunenburg parish, had just stepped into the vestry to robe for the evening service when he became weak and sank into a chair. He was removed to the rectory, and died shortly afterward.

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THE BANK OF TORONTO

Confirmation services were held in St. George's and Christ Churches on February 8th. At Christ Church many were unable to get beyond the steps leading to the main entrance, and scores of citizens were obliged to stand in the aisles; people occupied all the possible standing room. The congregation numbered substantially over five hundred.

The confirmation at Christ Church occasioned a special visit of His Lordship Bishop Worrell, whilst that at St. George's was, and the service to be held this evening at Whitney Pier, will be, supplemental to the Bishop's last official confirmation tour.

At St. George's Church there were fifteen candidates, seven male and eight female.

At Christ Church the candidates numbered sixty-eight, thirty male and thirty-eight female, some eleven or twelve of the candidates being adults.

At St. Alban's, there were fourteen candidates.

The Bishop delivered an earnest address at each service. At the close of the services His Lordship thanked the members of the choirs for their splendid assistance, which in every way helped to make the confirmation services the more impressive.

The Bishop held confirmation at St. Mary's Church, Glace Bay, on February 8th. On the 9th inst. the Bishop consecrated the new Church at North West Arm, and held confirmation there, and in the afternoon confirmed a large number of candidates at St. Mark's Church Coxheath. In the evening he was at Whitney Pier.

ONTARIO

LYN

A successful social evening was spent on Thursday, the 5th inst. The occasion was taken advantage of to present Miss Julia Stafford, the organist, with a handsome mahogany music stand and hymn book. Mrs. H. Rowsome read the address, while L. Pettem made the presentation.

KINGSTON

ST. GEORGE'S A.Y.P.A.

The St. George's Cathedral Branch of A.Y.P.A. was At Home to the various branches in the city on Tuesday evening, February 10th. Instrumental and Vocal Selections interspersed by games, passed a pleasant evening for about 150 young people. The Rev. W. A. Bowen and Rev. T. W. Savary gave addresses.

The St. George's Branch visited the A.Y.P.A. in Gananoque on Monday, February 16th.

LANSDOWNE

The Bishop of Kingston inducted Rev. W. Harrison Towle as first rector of the newly-formed parish of Lansdowne, on Sunday, the 15th inst.

OTTAWA

OTTAWA

Rev. H. Grassett Baldwin of London, England, assisted in the services at All Saints' church on Sunday, the 8th inst. The evening collection is to be given to the widow of the late Canon Phillips of Hawkesbury. The organist of All Saints' church, Mr. F. W. Bearder, F.R.C.O., gave a splendid organ recital after the evening service.

The churchwardens of St. George's church have ordered one hundred copies of the Bishop of London's last book, "The Gospel of the Miraculous," for Lenten reading.

The Women's Association of St. George's gave an at-home on Tuesday, the 10th inst., to the members of the congregation, to afford everyone an opportunity to bid farewell to the assistant, Rev. W. W. Craig, who is leaving for Montreal. The attendance was a record one. Speaking with emotion, Rev. Mr. Snowdon called Mr. Craig to the platform and showed how conscious the congregation of St. George's were of the loss they had sustained. Two things, he said, especially appealed to him, Mr. Craig's faithfulness in visiting the homes in which were sickness and distress—it was there he would be missed most; and his big churchmanship. The churchwardens being unavoidably absent, Messrs. A. F. Bishop, R. E. Bell and T. R. Charleson, on behalf of the congregation, presented Mr. Craig with a cabinet of silver and a purse of money. Mr. F. A. Bishop read the address.

In responding, Mr. Craig said it was dreadfully hard to cut the ties which bound him to the members of St. George's church, but he thought it would be contradicting God's will if he did not accept the position. Mr. Craig will carry with him to his new field of work in Montreal the good wishes of the Anglican community of Ottawa. With the unanimous approval of the executive committee the curacy of the church has been offered to and accepted by Rev. J. E. Lindsay of Port Burwell, in the diocese of Huron. Mr. Lindsay is a graduate of McGill and Diocesan College, Montreal.

Rev. C. E. Whittaker will be in Ottawa early in March, and will give an illustrated address in St. George's parish hall on his work among the Esquimaux, on Monday evening, March 2.

St. Augustine's chapel, Anglesea Square, is making progress under the clergy of St. John's church, who conduct the services in turn.

Confirmation classes are now being formed in many of the city churches.

BROTHERHOOD OF ST. ANDREW.

On Monday, February 9th, Rev. J. H. Dixon, of the Cathedral, visited St. Matthew's Chapter and gave a very helpful address bearing on Corporate Communions.

On Sunday, February 8th, Mr. Alder Bliss, Dominion Council member, visited the Chapter in St. Mark's Church, Pakenham, Ont., and found a very active Junior Chapter, working among young men and boys. Some of the members of the Junior Chapter have reached the age that they can go into a Senior Chapter and an effort is being made to form one in the near future.

Through the transfer of Rev. W. W. Craig, of St. George's, to St. Martin's, Montreal, the Brotherhood in Ottawa is losing a very active leader. Mr. Craig was always present at the Assembly meetings and took a great deal of interest in the work throughout the city. He has directed the Brotherhood work in St. George's parish, since the chapter was reorganized about two years ago. While we are sorry to lose Mr. Craig, yet we believe he will have a greater field for work along Brotherhood lines in his new parish.

The Executive Committee are busily engaged in making arrangements for the conference to be held the last week in March. We ask for the earnest prayers of all members of the Brotherhood for God's blessing on this conference.

W. A.

The prayers of all readers are asked for Mrs. George Greene, president of the Ottawa W. A., who lies ill apparently beyond hope of recovery, at St. Luke's Hospital, Ottawa. Months ago, an average woman under the strain of constant pain and tiredness would have succumbed, but Mrs. Greene kept nobly at her duties till mind and body were thoroughly overtaxed. At length nature proved too strong, and buoyed by hope an operation was bravely undergone—but too late! In health her cheeriness and enthusiasm attracted all, few of us can picture her now unconscious to all appeals. The corresponding-secretary, Mrs. Code, being ill at the same time, Mrs. Greene's last act before entering the hospital was the writing of a sympathetic loving little note full of hope for the future. "Greet the board for me, and say I hope next month to be in my old place well and strong. I wonder often why one is laid aside like this when there seems so much to be done. It may be to teach us the great lesson of humility." The board meeting was very sad, many hearts aching for the President, yet Mrs. Tilton's words from the diocesan text, "God is Love," buoyed all with faith. The Rev. Mr. Dickson's (curate of the Cathedral) Chapel address, was from the newly added clause in the members' prayer. "May those of us whom Thou hast called to service hear and obey Thy voice," showing how Mrs. Greene had obeyed. Again the farewell words of the Rev. Mr. Craig, curate of St. George's, who leaves shortly to be rector of St. Martin's, Montreal, brought a feeling of peace. Those who know Van Dyke's story of "The Other Wise Man," will readily see the connection between Mr. Craig's lesson and the life of the president.

The diocesan annual will be held on May 12, 13, 14, 15, and Dean Alman Abbott, of Hamilton, will be the preacher.

The emergency appeal from the Bishop of McKenzie River, on account of the wreck of the steamship *Alvira*, containing supplies for the messengers to the Blonde Eskimos, was responded to with the extra-cent-a-day money, $32.90.

Another life member has been welcomed. Mrs. Hugh Lewis of St. John's, Ottawa.

A Babies' branch of twelve members has been formed at St. Barnabas', Ottawa.

SMITH'S FALLS

The Rev. Canon Kittson, of Ottawa, preached two most able and inspiring sermons to large congregations in this parish, on Sexagesima Sunday, and gave a most interesting talk to the Sunday School in the afternoon. It is of unquestionable benefit to the Church in this diocese that one of its ablest priests is thus free to make occasional visits to parishes outside the city, and it is to be hoped that he may long continue to be in a position to render this effective aid.

RUPERT'S LAND

WINNIPEG

On February 9th an interesting debate took place in St. James' Parish Hall when members of St. Margaret's A.Y.P.A. defended the resolution "that church and stage can co-operate for the uplifting of humanity," against members of St. James' A.Y.P.A. On Monday 16th a lecture was given in the hall by Rev. W. G. Nicholson, on "The mystery of mind," which was enjoyed by a large number of parishioners. St. Peter's A.Y.P.A. gave an entertainment to the public on February 17th and 18th, in aid of the church.

On Thursday, February 19th, the St. Jude's choir of 40 voices, under the direction of their rector, Rev. G. Horrobin, gave an excellent rendering of the cantata Hiawatha's Wedding Feast, at Trinity Hall, which was filled by a delighted audience. The chorus parts were effectively sung and the soloists,

(*Continued on page 16*)

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"A pair of friends, though I was young,
And Matthew seventy-two,"—

IT describes, does it not, a very ideal friendship such as some of us have been happy enough to observe, if not to experience. There is wonderful kinship and sympathy sometimes between a child and his grandfather, between the really young and the really old. The child has not yet entered upon the struggle of life, the old man has emerged from it, and perhaps each is touched with the fragrance of that other world to which both are nearer than are those who are still trudging along the highway of middle life.

* * *

But when "I am seventeen,
And she is forty-nine,"

or more truly thirty-nine, it is a different story, and in spite of some very delightful friendships of this sort, there is often considerable friction between members of the same circle who are divided by the space of a generation,—between the young debutante and her mother, or between the eldest sister of thirty-five and the youngest of eighteen, or between the school girl and the family friend. Friction between "Gexhwister" or friends of a similar age is another thing, and just now we are considering that which is sometimes found between those in early middle age and those just growing or just grown-up.

"How I dislike Cousin Jane; she is so interfering; always talking of how differently *she* was brought up, never allowed to do this or that," or, "I can't open my lips before Miss M—, she is forever telling me that I'm too young to understand this or that; and really I think I know every bit as much about it as she does," or, "How I envy you with no elder sisters to bother you. I have *two*, and you can't think how trying it is,—always wanting to run everything themselves: I simply get no show at all." To this view the mother has become an extra, and the elder sister a bore if not an obstacle, while older people generally are all forgetting the days of their youth and the "good times" and even scrapes which distinguished that most remote period.

Or "How I long for the time when the children were little. One did everything for them; one was so necessary to them. Now they are growing up and so independent, there is nothing for me to do." "I seem to be of no use to anyone: the children don't want me. Jack and Jill are having some young friends to-night, and I think I'll retire upstairs and leave them to enjoy themselves."

* * *

Some of the trouble comes from the middle-aged attitude of pure disapproval towards youth. "When I was young we were trained to different (and better) ways." Very likely; each period has its own standard and we cannot impose the standard of twenty or thirty years ago on the present generation, however much we may wish to. This attitude is apparently a perennial one, and there are frequent indications that people of bygone days lamented the frivolity and license around them just as we do. "The figures one meets walking in the streets with footmen behind them are exactly what Crebillon would have painted lying on a sofa to receive a lover. And in a highwind! men's clothes outright would be modesty in comparison." So wrote a lady of fashion in 1798, but it might be spoken by Cousin Jane in 1914.

"Those who have nothing but tender memories for the slang of their youth see nothing but pertness in the slang of their grandsons. New slang words seem to us presumptuous upstarts expressive of the general brainless presumption of youth."

* * *

This thoroughly disapproving attitude which has no fault to find with the young people, only would like to see them "hatched again and hatched differently," is responsible for a good deal of friction. Equally to be deprecated is the apologetic attitude which seems to accept the position of a middle-aged person without rights or privileges,—which feels it the right order of things to withdraw upstairs "so that the young ones can enjoy their fun unrestrained," and which is "quite sure the dear girls can manage it all the better by themselves."

Truth to tell, perhaps they can, for few things surprise us more as we grow older, than the extraordinary capacity of the young, their many-sided powers, their readiness to take hold of difficult situations, and to sum up the characteristics of the period in a single epigram. At the same time it is partly inexperience which makes them so brave and confident; it is much better for them to do things in co-operation with their elders, nor need we be so modest as not to recognize that there are some things which we might shew them,—at least to avoid mishaps. The middle-aged have their own contribution to make to the training,—let us say discipline if you like—of the rising generation; it will be good for the latter to consider not only Mother and "Dad," but even Elder Sister and Cousin Jane, and the apologetic elders might well cultivate at least a modest self-assurance, and not be too willing to be swept aside and out of sight by the energetic on-rush of young debutantes and collegians and boys and girls starting out in business.

* * *

Each period of life has its failings. "No self-respecting youth can use the slang of his uncle; he pities his uncle for finding any savour in words so old-fashioned," and part of the friction is due to the harshness and hardness of youth, its assumption of a monopoly in knowledge, its contempt for what it imagines old-fashioned or out of date. On the other hand, its eager spirit of buoyant helpfulness and intensity and its exalted idealism often suffer a terrible chill from contact with those who no longer feed the fire of high enthusiasm, whose sense of possibility has become blunted by contact with every day, and who have lost touch with the "destiny of boundless magnificence" which once seemed to beckon even them up the heights of endeavour.

* * *

Every generation, I suppose, has to come into its own by a somewhat different route; the difficulties of one generation are not precisely those of the preceding one, nor are its ambitions exactly the same. This is often felt in religious matters: it is not necessarily pure perversity or arrogance or spiritual self-sufficiency which sometimes holds back a youth from definite adherence to his father's faith; in an oft-quoted passage (the inference from which I do not wish to endorse) from *The Inside of the Cup*, the young Eleanor says to her mother, "We wish for a religious faith like yours, only the same teaching which gave you yours is powerless for us," and with this state of inward ferment we are sometimes apt to be impatient, treating it too entirely as a failure of will, and not realizing that it may be a step in the process by which the young soul is being led from traditional acceptance to personal conviction.

Concerning this very difficult aspect of the question, here are the words of a wise and great teacher of our time: "The belief of our fathers, expressed as they expressed it, may have for us a touch of unreality, and then comes the pain of doubt. Divine truth is forever alive and awaits its development at the hands of every succeeding age. For men are separate personalities, each endowed with some individual character. Each of you is a new species in the spiritual universe, and your mission is not only to *appropriate* but to *transform* the truth, to exhibit a new aspect, to reflect a new ray, and so to transmit it to others with a new, a superadded glory."

* * *

Each period of life, childhood, youth, maturity, old age, has its own gift of ministry, and the ministry of sanctification of age are endowed with a sweetness that is not of this world: but middle age, too, has its own ministry to the generation that is following immediately after it. There is sometimes a peculiar attraction in middle-age for the young men and girls who are growing up or already just grown up. The middle-aged man and woman with something of the vigour of youth, have passed through its experiments and have gathered something of the fruits of experience into themselves; they have lived through their theories and have put them to the test, rejecting some, ruling their lives. perhaps, by others; they are "doing things" and are bearing the brunt of the community's work.

There is something of the fascination of an unknown country about every other human soul, and youth loves to explore,—even to

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penetrate, or try to penetrate, the sphinx-like cloak of reserve and mystery that seems to envelop some of the substantial men of business and women of prominence in social or philanthropic circles. I do not say that this is because the young man or woman is conscious of wanting help; they probably feel capable of managing their own affairs; yet if the person of middle-age is willing to make the sacrifice necessary to admit the young to his friendship, he can probably help him in solving some of the problems of life, and in reaching a truer because a wider outlook.

It is hardly necessary to emphasize the value of this contact. "On the one hand we sometimes find an easy and contemptuous scorn of changes which are regarded in a gruff generalization as new-fangled and mischievous; on the other, a ready and outspoken contempt for the dull old-fashioned days and ways and doctrines and usages and for those who cling to them; and so the older lose the buoyancy and hope which might still be theirs, could they but appreciate the invigorating impulses and aims which belong to the progressive forward life, even in its least balanced and most impetuous hours; and the eager enthusiast misses the former foothold which might easily have been his had he striven to understand and appreciate the ripe and steady experience."

* * *

It is a mistake for the middle-aged, and this applies chiefly to fathers and mothers—particularly mothers—to give up everything for the young. There is possibly no period in life which so much needs its own interests as this middle period, and some "Virginias" who in their mistaken devotion have "sacrificed everything" for the children, have discovered too late that they have lost the children too, and that the now grown-up sons and daughters would have had more understanding and more sympathy, with a mother who was capable of enjoying herself without them, and who had some interests other than those provided by their pursuits and conversation.

* * *

And once more, perhaps nowhere is the influence of Christian personality more strongly felt than when the young realize it in the middle-aged. They are in the thick of the conflict still; life is pressing upon them, too, with its manifold temptations and problems and trials; they, too, are trudging along the dusty highway of every day, or climbing painfully the steep slopes of the Hill Difficulty; the celestial mountains are still far off; but if they are of those who endure as seeing Him Who is invisible, if they live the inward life of faith and devotion, it may be vouchsafed to them to become channels through which the young men and maidens about them will be enabled to realize things unseen.

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In Memoriam

THE REV. WM. HOGAN

THE diocese of Caledonia has met with a great loss in the passing away of Rev. Wm. Hogan, of Masset, Queen Charlotte Islands.

Bishop DuVernet has furnished the following sketch of a most remarkable man:—

On Sunday, February 1st, about the hour of morning service, there passed away in the Mission House at Masset, a man of the most striking character and vigorous personality, well known up and down this coast by prospectors, miners, settlers, and travellers, and often called by way of affectionate regard, "Father Hogan."

The Rev. William Hogan was born in Ireland over sixty years ago. He was educated in Trinity College, Dublin, and while a schoolmaster in that city, heard and obeyed the missionary call to the Far West. He arrived at Metlakatla in June, 1893, and was ordained deacon in the same year, and made a priest of the Church of England the following year by Bishop Ridley.

For five years he taught school at Metlakatla and helped in other Church work, especially at Inverness Cannery during the summer time. In 1898 he went to Masset and together with Mrs. Hogan, who often nursed the sick, did valuable work among the Haidas, for whom he ever afterwards had a warm place in his heart. In August, 1899, he went to Port Simpson, where he took charge of the work amongst the white people (the Methodist Church having charge of the Indian work there). For over ten years he labored in this seaport, and through his warm hearted Irish hospitality, won hosts of friends, now scattered over the world. The men of H.M.S. Igeria used frequently to march in a body to his church and delighted in his vigorous preaching and his whole-souled Imperialism. Also the men of the Dominion Government S.S. Kestrel. Many a ship waited over a few hours on a Sunday to allow the crew to go up to St. Katherine's Church and hear "Father Hogan." His tall massive figure, towering up above others, was a familiar sight on the Port Simpson wharf, and the hearty welcome he would call out in stentorian tones will long linger in the ears of those who experienced the warmth of his hospitality, to say nothing of the grip of his big hand, a fit symbol of his bigger heart.

In December, 1909, he returned to Masset and took up the work

among the settlers in the northern half of Graham Island, as well as looking after the Haidas on the Indian Reserve. He took the keenest interest in the building of a new church in the new town and used to row his boat, often "bucking the tide," Sunday after Sunday to fill his appointments.

He was a man of tremendous physical strength, and tales of his wonderful doings, often most humorous, always with a touch of kindliness of heart, will long be recited around the camp fires of this coast. It is to be regretted that no proper record of his life and doings have been kept. What "Father Pat" was to Southern British Columbia, "Father Hogan" is to Northern British Columbia—a unique personality, a striking character—tremendous phsyical strength combined with a heart of tenderest love. He was every inch a Christian soldier, ever fighting the good fight of faith. For him there is now the victor's crown.

Montreal Diocesan Synod

(*Continued from Page 9*)

ing on as it had during the past half century. They were not moving away from any of the principles that underlay the foundations of their faith, and they were emphasizing as never before the outstanding features of the Church of England; while also recognizing that there was much common ground between them and other communions.

Last year Canon Rexford's report gave rise to a long discussion re the co-operation scheme, the result of which was a notable concession to Churchmen, viz., the withdrawal of Church History from the list of co-operative subjects. This year, after a protracted debate on the new canons, the reports were hurried through, consequently there was no time for further investigation on the part of Synod into the co-operation scheme.

The Jewish Mission

Work Among Jews

Rural Dean Sanders, in the absence of the Rev. D. J. Neugerwirtz, read the latter's report on "Jewish Work." The work was progressing satisfactorily.

There were whole districts with Jews which had been untouched yet by the Mission, and they needed more workers as there were at least 50,000 Jews in Montreal, and he claimed that they had as great a claim on the missionary activities of the Church as people in other parts of the world.

They started their work this year with no money, but in the second week of January two subscriptions of $500 each came in, and already they had promises of $2,000 toward the $4,000 required for this year's work. They had decided also to build their church this spring at a cost of $9,000, and they were going to get the amount, as they had already $5,000 in sight.

The New Apportionment for M. S. C. C.

($20,565.00) was discussed at length.

The Rev. Arthur French in opening the debate said that when the work of the mission field was being discussed at Saskatoon it was decided to take the whole missionary work of the Church thoroughly in hand and spend the sum of $200,000 in carrying it out. He believed the M. S. C. C. was carrying out the work on right lines and that if an appeal was made to the people that the sum mentioned would be given.

He moved to accept the apportionment and respond to the call that had been made. Then let them go back to their parish and get all their members to subscribe.

The Rev. R. V. Overing said the work was to be carried out in the North West, and yet the immigrants were pouring into Montreal, where much missionary work required to be done. They were asked for $16,000 last year and were not able to subscribe it, now it was $20,000, and yet there were curates required for St. Jude's, St. Mary's, St. Clement's, St. Alban's, and other churches, and the parishes in the North West were not doing the same amount of work. He considered it scandalous that the Church's work was not being done in Montreal, and they would not be able to get it done unless they got assistance to do it.

Archdeacon Paterson-Smyth, Rural Dean Dart and the Rev. H. Little also spoke briefly on the question, the latter saying it was placing too much on the diocese to say that they would accept an apportionment of $20,565 when last year it was only $16,000, and even then they came short of the amount.

Bishop Farthing said he would be sorry to see the Synod definitely promise to pay $16,000, whether they were able to collect it or not. If they did this they would have to make it up out of some fund if they were short, and he was not going to let the Synod touch any fund to make up the amount. "It is a huge mistake to accept the apportionment of last year or that recommended for this year and then have to take the money from other funds to make it up.

We can take the amount that they have apportioned to us and try to raise it, but we will not accept as a legal obligation to pay it, and I am not prepared as Bishop to pledge the Synod to pay it.

The following amended clause was then put to the meeting and carried unanimously:—"That the Synod does not accept the apportionment, but that it urges the Church, through its missionary committee, to take steps to bring the full needs of the Church before the people, and urge upon them to make every effort to reach the standard set by the M. S. C. C. for 1914."

Andrews Home

The report of the Andrews Home, given by the Rev. F. E. Baker, shewed that 5,462 immigrants passed through their hands during the year, an increase of 586 over the previous year.

The report of the committee on Church provision for lumber camps was taken as read. The report on the Permanent Endowment Fund, read by the Rev. F. L. Whitley, shewed that $91,000 had been received of the $193,156.95 promised. The report on Statistics was taken as read on the motion of Dean Evans; and a motion adopted, that the Bishop appoint a committee to consider the establishing of a Church Men's Society similar to that of Nova Scotia.

The report of the Sunday School Association of the diocese was given by Canon Rexford, who commented on the different portions of the work, especially making a strong appeal for a better support of "The Children's Day," and the Sunday School paper, "The Empire."

The Bishop appointed Mr. W. L. Bond, K.C., as Church advocate, and after the various votes of thanks already referred to, the session was brought to a close.

One of the most interesting features of the Synod was the meeting on Wednesday evening, the 11th, on behalf of the missionary and Sunday

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School activities of the Church. Despite the excessive cold (22 below zero) over 200 were present. The Lord Bishop presided and the following excellent addresses were given:—

(1) Systematic Giving—Mr. R. W. Allin, of M. S. C. C.

(2) The Sunday School Outlook—Rev. R. A. Hiltz, of the Sunday School Commission.

(3) Social Service and the Sunday School—Mr. John Bradford, of the Y. M. C. A.

(4) Missions in the Corporate Life of the Church—Rev. A. H. Moore, St. Johns, Que.

The Brotherhood of St. Andrew

A ONE day conference has just been held in Brandon, Man., to help the local Chapters to get a little closer together and to develop the work. Rev. G. S. Quainton and Mr. F. A. Williams were the principal speakers at the gathering.

Rev. T. Dewhurst speaks in very high terms of the splendid work that his Senior Chapter is doing. The Chapter is composed of full-blood Dakota Indians, of whom there are twenty-two full members, and they take the greatest interest in carrying out the rules of prayer and service. The Rector says he thanks God every day for the Brotherhood.

Everything appears to be going well with the recently revived Junior Chapter in St. Mark's, Hamilton, Ont. The boys are keen and are already looking forward to the time when they may become active members.

The secretary of St. Paul's Chapter, No. 541, Esquimault, B.C., in writing into the head office recently, reports that everything is going well with the chapter there and they are looking forward to a good year's work.

A Probationary Senior Chapter has been formed in Trinity Church, Aylmer. A strong group of men have the matter in hand and some exceptionally good workers should be developed.

Good work is being done in Trinity Church, St. Thomas, Ont., where an Intermediate and a Junior Chapter have both been formed on probation. The director, Rev. H. P. Westgate, is convinced that there is a great future before his Chapters.

In Arichat, C.B., the Rector has been quietly preparing the ground for some little time and now has formed a Probationary Junior Chapter which do a lot of good work in this town.

Quite a number of interesting news items have come to hand during the past few days and our many readers will be glad to note these signs of activity.

A Probationary Senior Chapter has been formed in St. George's Church, Transcona, Man. The members are looking forward to doing a great deal for the spread of the kingdom in their town.

A Probationary Senior Chapter is expected to be formed in the near future in Ridgetown, Ont. Mr. J. A. Birmingham has recently visited the Church there and expects a development very soon.

Mr. Alder Bliss, Dominion Council Member for Ottawa, recently spent a Sunday in Pakenham, Ont. He found the Junior Chapter there in splendid shape and was greatly pleased with their work. In the near future they expect to take in some younger boys and gradually develop the present members into a Senior Chapter.

An application for a Charter has been received from St. Saviour's Probationary Junior Chapter, Waterloo, Ont. This Chapter has been doing effective work for some little time and now feel that they are ripe for the fuller responsibility of an active Chapter.

The Diocese of Rupert's Land has increased its probationary chapters by four, three of which are junior. All have been formed following visits by the Western secretary, Mr. F. A. Williams. St. Mary's, Portage la Prairie, has formed both Junior and Senior Probationary Chapters, St. Agnes' Carberry, Man., has commenced with a Junior Chapter and St. John's College School, Winnipeg, Man., has now a Junior Chapter again, the old Chapter having been revived on probation.

A YEAR OF EXPANSION

Although the year 1913 has generally been regarded as a year of financial contraction the report of The Manufacturers Life Insurance Company, which appears in another column, seems to indicate on the other hand that it was rather one of steady progress and expansion. The total assets amounted at 31st of December to seventeen and one-half millions. As the rate of interest realized last year on all the ledger assets of the company was over 6½ per cent. it will be readily understood that the company is in a position to give good returns to its fifty thousand policyholders.

Another noticeable feature is the very favorable death rate. Notwithstanding the large increase in the insurance in force and the increased average age of the lives at risk, the death claims falling in were only 44.94 per cent. of the expected in the General Section. In the Abstainers' Section, which this company features particularly, the rate was still lower, being only 40.42 per cent. of the expected. This being the only old-established company in Canada giving special rates and terms to total abstainers, applicants who are in a position to qualify for insurance in this section may look for especially attractive protection.

The total insurance in force is now over eighty millions. Altogether the company is one of the largest and strongest of our Canadian financial institutions.—Advt.

The Church in Canada

(*Continued from Page 12*)

Mr. and Mrs. H. G. Robertson, and Mr. H. C. Skinner, were recipients of loud applause.

Under the auspices of the W.A. a most successful concert was given by parishioners of St. Philips', Norwood, on Monday, February 9th, when some 200 people thoroughly enjoyed themselves.

On Friday last our General Missionary, Rev. W. W. Thomas, gave an inspiring, instructive address on "Belief in the Scriptures," to the St. John's College Church Society.

The Girls' Friendly Society held its annual meeting Wednesday, the 4th inst. In a short address Mrs. J. J. Robinson stated that there are now seven branches in Winnipeg. Over a year ago—to be precise, on Dec. 4, 1912—a residence for girls was opened on River avenue. It is called the Girls' Friendly Lodge, and accommodates thirty boarders, the price of board averaging $5 per week with two beds to a room—and for transients, 75 cents a day. There is an atmosphere of home about the place; and a healthy social and religious life is thus provided for every girl who, on coming to the city to earn her living, chooses to accept such social security. In the basement is a cosy chapel, "the crypt," where family prayers are held and evening services are conducted during the week by the local clergy. The president of the society is Mrs. Lehmann, and the lady superintendent of the lodge is Miss E. A. Tassell. There is an advisory committee, consisting of Messrs. A. M. Nanton, E. L. Drewry, H. W. Trenholme, and J. S. Hough.

The first annual report, presented by Mrs. Lehmann, showed a small balance on the right side—in spite of a rental of $100 per month and a ton of coal per week. Two hundred girls passed through

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the lodge during this first year of its existence. Hitherto membership in the society has not been a condition of admission, but as the minimum fee is only 36 cents a year the membership will no doubt increase rapidly. Parties and picnics, classes in physical culture, sewing and sales of needle work on the part of the girls themselves, a lecture by the Rev. J. J. Robinson and a concert by the Assiniboine Chapter I.O.D.E. contributed to the social life and the upkeep of the establishment. Mrs. Lehmann read a list of things needed for present comfort: Curtains, bedroom mats, pillows, bedroom chairs, oilcloth for stairs, window blinds, washboard, dessert spoons, sewing machine, brooms, serviettes, partition for office, plants for dining tables, repairs to kitchen ceiling and a picture of the Queen. Here are chances for liberal hands, save that of the kitchen ceiling and the partition, both clearly the business of the landlord.

His grace the Archbishop presided at the meeting and short, stirring speeches were made by the warden of St. John's and the rector of All Saints'.

MACGREGOR

Rev. A. Birch has been suffering from a serious illness for some time and the services in his large parish have been conducted by student lay readers from Winnipeg.

CLEARWATER

On February 8th the Primate confirmed a number of candidates here and at the mission of Mather, presented by the incumbent, Rev. J. Holmes, who for two years has energetically striven for all-round improvement in this district and is hoping to have a church at Mather within the year. The visit of the Archbishop was a red letter day and the services were well attended.

STRATHCLAIR

The new church, complete and free from all debt, was consecrated on Sunday, February 15th, by His Grace.

SELKIRK

An entertainment in aid of the W.A. was given here on Thursday, February 19th, by members of St. John's College. As last year, the venture proved successful, financially and otherwise.

BRANDON

A series of meetings were held by the Brotherhood of St. Andrew on February 10th.

The day began with a celebration of the Holy Communion at St. Mary's Church, at which ten minute devotional address was delivered by Rev. G. W. Findlay, rector of Carberry. Breakfast was at St. Mary's Hall, through the courtesy of the W.A. of St. Mary's. At 10.30, the morning session began in the Fraternity Hall. The subjects for discussion were "Prayer (in everyday life)" and "The Spiritual Life." There was a simple open discussion upon both of these subjects.

Lunch was served in the Crypt of St. Matthew's new Church, by the St. Matthew's Women's Auxiliary.

At the afternoon session the discussion was upon the subject of "Service," and followed by the opening of the question box, and an open and informal discussion.

A supper was held in St. George's Parish Hall, following the supper two addresses were given. The first by an out-of-town layman, was upon the subject of "Men and Religion," and the second, by the Rev. C. S. Quainton, upon the subject of "The Christian's Opportunity."

TORONTO

TORONTO

The Rev. Dr. W. S. Rainsford, of New York, a former assistant priest at St. James' Cathedral, preached in Convocation Hall on Sunday morning.

Miss Florence Hamilton, niece of the Bishop of Mid-Japan, who has been appointed by the M.S.C.C. and W.A. as a missionary in that diocese, left Toronto last week. A farewell service was held in St. James' Cathedral.

Rev. H. Softley, who has been confined to his bed for over four months, is nearing the end of his earthly life. The doctor stating only yesterday that he cannot live longer than two weeks at the most, and may pass away any day.

His many church friends will be sorry to hear this for he has always been a zealous worker for Christ and His church.

Bequests of $100 each are made to the rectors of St. Mary's Magdalene, St. George the Martyr, St. Cyprian's, St. Michael's and All Angels' Churches, and to the Sisters of the Church, Walmer road, by the will of the late George William Verral, ex-Alderman, who died December 11, 1913.

The Ruri-decanal Chapter of West York meet on the 10th inst at Christ Church, Deer Park. After a devotional study of Acts I., 14-36, a review of Rev. Frederick Datson's work on Inspiration, was given by Rev. E. J. McKettrick of King, and Rev. P. L. Berman gave a very interesting address on "Judaism, Christianity and Islam." The following resolution was adopted, "The Chapter of the West York Rural Deanery desire to express to Canon Morley, who was for several years our Rural Dean, and to the members of his family, our sincere and heartfelt sympathy with them in their sad bereavement. Mrs. Morley was personally known to many of us, and we recognized in her a faithful churchwoman, an earnest church worker, a devout Christian and a kindly and generous hostess. We are assured though, great as is the loss to Canon Morley and his family, they will have the consolation and comfort of the faith that 'Blessed are the dead who die in the Lord.'"

There were fifteen members and associate members present, who were entertained to luncheon by the Rural Dean and Mrs. Gibson. The next meeting will be held at Thornhill on the 11th and 12th of May.

Right Rev. P. T. Rowe, D.D., Bishop of Alaska, is now in the city. Bishop Rowe is a Canadian and a graduate of Trinity College. That the work in Alaska is no bed of roses may be gathered from the fact that the Bishop must cover 10,000 miles every year to make the journey through his huge diocese. The immensity of the country may be conceived when one considers that from its southerly extremity to the most northerly post of the church is a pilgrimage of 3,000 miles. These vast distances are covered by dog train in winter, and canoe and boat when the ice is gone.

Up at Nome last year, Bishop Rowe met Stefannson and asked him his reasons for advising the Government to keep the missionaries and the white men away from the blonde Eskimo.

"The explorer had some weak excuse about them getting measles," declared the Bishop, "but when I asked him what Eskimos he proposed taking with him on his expedition he confessed that he was getting fourteen of the men from our mission, who had benefitted by the very civilization which he professed to deplore. I was glad to have met him there on the borderland, where he could see the difference between the civilized and uncivilized Eskimo."

Thanks to the efforts of three members of the Episcopal mission in Alaska, the highest peak in North America, that of Mount McKinley, was scaled. "Mount Denahli, as the Indians call it, and which I consider much more appropriate than the name we give it," said the Bishop, "has an altitude of 20,500 feet. You will remember Dr. Cook informed the world that he was the first man to reach the summit. That was not so. Archdeacon Stuck, one of the party from our mission, and an Englishman, by the way, who has written a book on his adventure, took a photograph from a point 10,000 feet up and it is identical with that which Cook showed as having been taken from the peak."

ST. PAUL'S.

Missionary services were held on Sunday and contributions and pledges of contributions for missions for the current year were received.

The amount received was well ahead of last year when the congregation gave $17,000 for missionary purposes.

ST. JUDE'S.

A beautiful hard wood flooring in the chancel and sanctuary has just been presented to this lovely church by Mrs. J. J. Walsh, a member of the congregation. It was dedicated on a recent Sunday by the rector, at the early celebration.

The Palmer Avenue School Mission, which is conducted under the charge of St. Saviour's Church, has made such progress that the campaign for the building of a mission church will be commenced immediately.

ST. AIDAN'S

The vestry of St. Aidan's met on Wednesday last when the report of the Organ Committee was submitted. A new organ has been needed for a long time, as the present one is too small and feeble for the choir of sixty-six voices. The organ to be purchased is a very fine electric one and will cost $7,500.

Under the auspices of the Men's Club of St. Aidan's Church, a grand concert and social was held February 11th, in the parish rooms. A large number were present, and the entertainment given was highly appreciated.

At the special vestry meeting called by the Church on the 11th to confirm the organ committee's report for the purchase of a new organ, it was expected that a letter would be to hand from the Choracello Electric Organ Company of Boston, stating the final terms of purchase. This was not received, however, so the wardens were instructed to go on with the work and act according to their own judgment in the matter.

ST. HILDA'S

St. Hilda's Church basement hall is being rapidly completed, much of the work being done gratis by members of the congregation. Pictures adorn the walls, and the interior is bright and inviting.

ST. MARY THE VIRGIN.

A large congregation gathered for the opening services in the basement of the new Church of St. Mary the Virgin on February 11th, which was conducted by the Bishop, assisted by the rector of the parish, Rev. A. Hart, and the curate, Rev. S. H. Hardy. The Bishop in his address told the congregation that there were three essentials for the future success of their work: "faith, prayer, and work," and he exhorted them to stand together.

The new Church, which it is expected will be completed by next Christmas, will be a handsome structure, costing $70,000. In addition to the main auditorium there will be a small chapel capable of seating 100 people. The various rooms in the basement, accompanied by a kitchen, will do much for the social side of the church. The main building will be capable of seating nearly 1,000 people.

TRINITY COLLEGE.

The course of Saturday afternoon lectures at Trinity College commences February 21st at 3.30 o'clock. Principal Hutton will be the lecturer on that date, his subject being, "Angell-ic Limitations: A Criticism of the Pacifists."

The other lecturers and their subjects are as follows:

Feb. 28th—The Rev. J. B. Fotheringham, M.A., "Othello and King Lear compared."

March 7th—The Rev. A. MacMillan, "Edinburgh in the life and works of Sir Walter Scott."

March 14th—The Rev. A. Haire-Forster, B.A., B.D., "Ireland in the 20th century."

March 21st—The Rev. Canon Sutherland, M.A., "Anthony and Cleopatra."

March 28th—David Duff, M.A., B.D., "The Poetic Art of Robert Browning."

The Trinity College Glee Club is holding its Annual Concert this (Thursday) evening.

GIRLS' FRIENDLY SOCIETY.

The regular monthly meeting of the Local Council of the G.F.S. was held on February 14th at the Lodge. The secretary read the treasurer's report. The Lodge account has a balance of $97.80, but the Central Fund is in arrears to the amount of $22.50, owing to the expenses of the Annual Confer-

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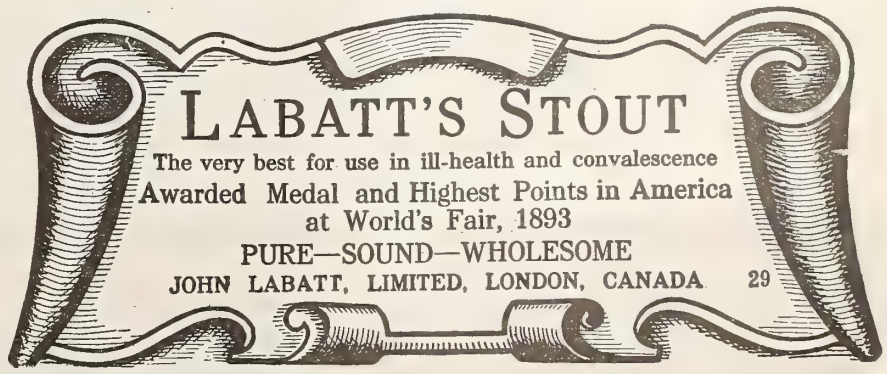
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ences. Each branch will pay an assessment of $1.25 to meet this deficit.

The Commendation Secretary impressed upon the associates the importance of keeping in touch with new members and urged them to send in lists of names and addresses without delay. Strict observation of rules of the Society in regard to suspension, etc., must not be neglected.

Owing to illness, the Organizing Secretary has been unable to do any extension work in the Diocese during February. A vote of thanks was extended to Mrs. S. G. Wood for her assistance at the mass meetings held recently.

Seven new associates have identified themselves in the local work. A new branch has been organized in Parkdale, with Miss Carrick as branch secretary.

The missionary interests of the society will be much increased by an illustrated lecture to be given by Dr. Archer on February 16th, at Church of the Redeemer schoolhouse. The slides will be of the work in India. During Lent the special work of the branches will be sewing for the church hospital in Saskatchewan. Self-denial is to be encouraged among the members and the offerings devoted to mission work.

An interesting paper on "Members Committees," was read by Miss Robinson.

It was the unanimous wish of the G.F.S. associates that the G.F.S. Council co-operate with the Local Council of Women and that a representative be sent to attend their meetings. Such a representation would be of inestimable value.

A committee to attend to arrangements for the 1914 Cafeteria at the Exhibition were appointed with Miss Nordheimer, as convenor; Miss Mabel Morris, as convenor pro tem.

The Triennial Meeting of the G.F.S. will be held at Holiday House, Hamilton, September 18-21, and the president suggested that all associates plan to attend that meeting. The secretary was instructed to send a letter of extreme sympathy to Miss Charles, owing to her illness.

The meeting then adjourned.

MISSION TO THE JEWS

At the monthly intercessory service of the Jewish Mission, Rev. E. Burgess Browne gave us a few thoughts worth meditation. The work amongst the Jews must find a place in our hearts. Our Lord was a Jew, the Jew is in the world, our fellow-man, and it is God's work. We deny the catholicity of the church, if the church of Christ is not for them. Thriving stubbornness in their belief will make them the stronger for Christ when won over. Pray for *them*, that they may recognize Him as their Messiah, and that prejudice against the work may be broken down.

Prayers were said by Rev. P. L. Berman and Rev. E. Burgess Brown.

GEORGINA HOUSE

Most successful was the fifth annual meeting of the Georgina House's Association, held at 106 Beverley Street on the 11th inst. The new wing added to the house was opened for visitors to see through, though the formal opening comes later. This wing is the gift of Sir Edmund Osler, and named after him.

Mr. J. Kammerer, the president of the incorporated body, presided, and very interesting were the reports of the superintendent, the bursar, the furnishing and other committees. There is still quite a balance to be met, but there seems to be such admirable arrangements made to meet the obligations, that not one doleful note was sounded, despite the tightness of the money market.

Mrs. Broughall, the president of the House's association, gave a short history of the movement that led to the building of such a home. A home it is in its truest sense, for the girls have each a separate room, small but carefully furnished, and all that is necessary for comfort. Daintily tinted walls, white enameled furniture, a pretty rug—what more does anyone need? Then there is a library, quiet and reposeful; book cases with books for all tastes, a big grate fire, comfortable easy chairs, inviting one to a quiet hour. A gem of a little chapel, capable of seating fifty, is provided for the spiritual life of the fortunate boarders.

Then the large airy dining-room, so beautifully furnished by Mrs. J. C. Eaton, is another aid to the general comfort. Only the infirmary remains to be furnished and Mrs. Broughall is sure this will be forthcoming before long. There are 97 rooms, exclusive of the chapel and gymnasium; 77 girls are resident, and there is a large waiting list. The speaker said it was not given to every one to have their ideals realized, but in this building, one of hers had come true, and she now hoped that the time would not be far distant when there would be a string of just such homes across Canada.

President Kammerer, Provost Macklem, Mr. Noel Marshall, Dr. Brydges, all spoke in highest praise of Mrs. Broughall's steadfastness of purpose, her big heart of love, and powers of leadership; these were her dominant characteristics, and made for the success of her wonderful undertaking. The house is self-supporting, but, of course, the building must be given, and when free from the mortgage it will go on paying for itself.

The officers for the year are:—President, Mrs. Broughall; Vice-President, Mrs. Kammerer; Secretary, Mrs. G. Larratt Smith; Treasurer, Miss Gertrude Brock. The executve—Mrs. Charles Fleming, Mrs. Driffield, Mrs. McIlwraith, Miss Ethel Baldwin, Miss Gertrude Brock.

OMEMEE

The Church in this village and the whole community mourns the loss of one of her noblest sons, at the early age of forty-four, in the person of Thomas C. Stephenson, who was killed almost instantly by the bursting of some machinery in the mill owned by himself and his brother. A splendid speciman of Christian and physical manhood, Tom, as he was familiarly called, was preeminently the leader in everything that stood for patriotism and public spirit in our midst.

As chairman of the Public Library Board, President of the Rifle Association, member of the School Board, and in many another capacity, his loss will be deeply felt and his place very difficult to fill.

Possessed of a commanding personality, a genial disposition and great equanimity of temperament, he was beloved by all, while his more than ordinary ability brought many readily to him for counsel and advice. But chiefly as a church will the gap in our midst be most severely felt; as People's Warden he has held office for a number of years and steered the parish safely through many periods of financial stress and difficulty. His love for the church was obvious and recognized by all as a prominent force in his life; this was shown by consistent attendance in God's House, where he sang in the choir and officiated as lay reader, and an unobtrusive air of Christian manliness in all his actions.

Truly a great and noble character has passed from among us.

At the Public Service—which was preceded by a short one in the house for the family—a crowded church attested by its

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sorrowful aspect to the loss which the community feels. Archdeacon Warren, an old college friend, came down from Toronto to assist in the last sad rite, and the body was quietly laid to rest on Thursday, Feb. 12, in Emily Cemetery.

Our heart-felt sympathies go out to the wife, brother and sisters of the deceased in their sad and sudden bereavement.

NEWFOUNDLAND

The old "Trinity Benefit Club,' organized by the late Rev. William Bullock in Trinity, seventy-six years ago, held its annual meeting on February 2. It has now one hundred and twenty-eight members, and it paid out over $500 last year in sick benefits and mortality grants to widows and orphans of deceased members.

Manager Rossley very kindly invited the children of the Church of England orphanage to a Matinee at St. John's. At the close each child was presented with a bag of candy and invited to come again.

At the annual distribution of prizes in connection with the Cathedral Sunday School, the Bishop addressed the children and distributed the premiums. Canon White, rector and Mr. Goodland, of the teaching staff also delivered addresses. Confirmation will be administered on Palm Sunday.

The G. F. S. of Trinity held its annual sale and Tea on Monday, Feb. 9th. The candidates will give an entertainment at Easter.

Rev. Geo. Maidment, of Bonne Bay, is having plans prepared for a church to be built at Trout River, within the parish.

The Bishop called on Rev. Mr. Whitemarsh, Methodist minister of Cochrane Street Church, St. John's, and tendered to him his heart felt sympathy in the loss by fire, of his beautiful church.

APPOINTMENT
DIOCESE OF TORONTO

The Rev. Richard W. K. Perry has been appointed by the Bishop to the incumbency of Innisfil, county of Simcoe.

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THE FOUR ENGLISH CARDNALS

Editor, Church Life:

In your issue of Feb. 12, I notice a full page or a four-column appreciation of the four Roman Catholic Bishops who became Cardinals, in connection with a lecture recently delivered by Wilfrid Ward at the Loretto Abbey, Toronto, on the above subject, signed A. R. K.

May I ask, is the Anglican church as constituted today, or any considerable portion of it, prepared to endorse the words which I quote verbatim from this letter?

"Newman's monument are his writings, he made Catholic ideals attractive and showed that they are the true development of religion, and so won for them an assured place in literature. Much remains to be done, but we may well follow in Newman's footsteps in our efforts nowadays to build up the walls of the Spiritual Jerusalem."

"Although Mr. Ward spoke on a Roman Catholic to Roman Catholics, and consequently referred to the Catholic Church of England as the Protestant, established Church, yet his lecture was instructive, and he bore witness to the growth of Catholic principles not only amongst his own co-religionists, but elsewhere throughout England, indeed, he remarked that the opposition to Catholic ideals in England had greatly lessened during the past half century."

This appreciation of the lives of these four Roman Prelates two of whom were noted converts from Anglicanism. This testimony as to their intellectual supremacy, piety and sincerity, and its complete and unreserved vindication of their course in promoting the true development of religion in the growth of Catholic ideals and the explicit advice to follow their footsteps all suggest the query. Which is the more to be respected—The one who jumps the fence clean, or the straddler? The Roman Catholic, who calls himself such, and whom the world calls Catholic, or the one who calls himself English Church Catholic, and whom the world call Protestant.

If this Catholic Anglican is not a Catholic Roman at heart, he is certainly of the material of which the latter are made, and if he repudiates the word Protestant, the step is easy. I do not know whether A. R. K. speaks for *Church Life*, but if he does *Church Life* does not speak for Anglicans generally, for despite the every claim of the ultra-Anglican, legal, moral, ecclesiastical or historical, by general consent the world over, sanctioned by usage and custom of three hundred years, the words Catholic and Protestant have had a distinctive meaning actually affecting the very basis of our constitution. The assertion of the claim for the word Catholic on the part of a section of the Anglican Church is as ridiculous as it is bombastic.

W. F. SHAW, M.D.,
Callander, Ont.

THE FAITHFUL DEPARTED

410 Kennedy St., Winnipeg.
Feb. 10, 1914.

To the Editor, Church Life.

Dear Sir.—Having read Mr. Speechly's letter re the Guild of All Souls, as one connected with the Guild in this city, I beg to join issue with him. After exaggerating the importance of the 39 articles, which do not concern those "four or five thousand Canadian members" of the Guild at all, as they are mostly laymen, he proceeds to distort the meaning of Article 22 and then in a few words on "loyalty" assumes that the 39 Articles are part of the Prayer Book, which, of course, they are not, any more than Hymns Ancient and Modern, which are usually bound up with it by the publishers. As to the meaning of Article 22, does Mr. Speechly maintain that the only way to interpret it is by stupidly refusing to distinguish between catholicism and Romanism and thereby playing into the Pope's hands? At any rate the article which refers specifically to "Romish Doctrine" makes the distinction most markedly. For the article when first drawn up (in 1553) did not mention Romish Doctrine, but the words "doctrina scholasticuum." Here indeed was the condemnation of what was Catholic as well as Roman, but this Protestant triumph lasted only till 1563, when the article was revised and the words "doctrina Romanensium" substituted. The meaning of the words "Romish Doctrine" in the light of history as well as reason is perfectly plain. Probably the article would have been somewhat differently worded, had it been drawn up after and not before the Council of Trent, which itself reformed the Roman doctrine, and Mr. Speechly must remember that much of the superstition which he finds or hears of in the Roman church, although perhaps winked at and encouraged in many quarters, is nevertheless not the official teaching of that communion. But I can see nothing in Father Ross' sermon as reported by Mr. Speechly which is contrary to the official teaching of the Church of England. I would like to add that when I was a small child and my father died, it never occurred to me to stop praying for him, nor did it occur to me to consult anybody as to the wisdom, efficacy or "loyalty" of so doing. And what I did then by instinct, I do now by reason also, and I am not conscious of being disloyal to one single principle of the English Reformation when perpetuating a pious practice of the undivided church. I feel all the more keenly about this matter as I write, for it is just a year today that a very dear brother of mine was called to the activities of the life beyond the veil, and I am as certain of this as I am of any Christian dogma at all, that he is conscious of my prayers for him and to him. It was a common custom of the Jews to pray for their dead and to the Saints, particularly Abraham, but I never heard of our Lord denouncing them for so doing, as he did whenever they were wrong in other matters. May truth prevail against prejudice!

I am, yours sincerely,
P. E. W.

694 ROSSER AVE., WINNIPEG,
Feb. 9, 1914.

To the Editor of Church Life:

In the current issue Dr. Speechly charges those who pray for the faithful departed, and invoke the Saints, with disloyalty to the B. C. P., and article XXII. This article was drawn up by the reformers in 1552-53, and changed slightly in 1563, substituting "Romish Doctrine" for" doctrine of the school authors," e.g., brilliant theologians such as St. Thomas Aguinas, etc. It was aimed at the medieval practice of praying to the Saints for such things as only God can give, and the Council of Trent also condemned the same practice in a decree issued after our own article. The same council also passed decrees condemning the medieval doctrines of Purgatory, etc. Let us notice, too, that only a certain doctrine is condemned, not all doctrine of Purgatory, etc. Was it not believed in the Middle Ages that departed souls passed through material flames and all sorts of torments. Does the Anglican Church teach that the soul goes straight to heaven or hell at death? Do not we pray in the Holy Eucharist "that we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion." "We" those on earth, and "all Thy whole Church" those in the intermediate state." Article XXII condemns the Romish doctrine of "pardons." Are we then to conclude that the doctrine of forgiveness of sins is condemned too? Does not the Church ordain her Priests with the words "Receive the Holy Ghost, whose sins thou dost forgive they are forgiven, and to whose sins thou dost retain they are retained." These words are also to be found in the Roman Pontifical.

Are there not invocations of saints in the "Benedicete, omnia opera," "O ye holy and humble men of heart, bless ye the Lord, praise Him and magnify Him." Yet this is no different from saying "Holy Mary, Mother of God, pray for us sinners," or "St. Peter, pray for us." We simply ask those in Heaven to pray for us in the same way as we ask those on earth. Does not the prayer of a righteous man avail much? If we may ask a righteous man here on earth to pray for us, how much more those so near to God? What low churchman or protestant does not ask a Priest or Minister to pray for him when he is dying? He does so because he believes the Priest to be a good and holy man. Is not that Invocation of Saints ?

The Prayer Book asks "what would St. Augustine have said?" He believed in Invocation. Does the Anglican Church condemn St. Augustine? To pray for the dead, to invoke the Saints is Christian instinct. No, that is not enough, it is common to every human being who is not blinded by prejudice. Tell people they should not go to confession to a Priest,

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and they will find some other way, such as writing to the question boxes of magazines for advice, and, so forth. Take away Holy Unction, and they will resort to Christian Science. Tell them not to invoke the Saints, and they will resort to spiritualism, etc. In short, deny people lawful means and they resort to unlawful means.

Considerable misunderstanding exists about offering the Holy Eucharist for the souls of the faithful in Purgatory and its relation to Article XXXI. This article was drawn up to reject certain errors current in medieval times. It was thought that the Sacrifice on the Cross availed for original sin, that of the Altar for actual sin, and that the more masses said the quicker a soul would get through Purgatory. In fact, the Eucharist was supposed to add to the Cross, a gross error of course. And, as we all know, money was paid for masses, making heaven dependent on the purse. Nowadays, we Catholics regard the Holy Eucharist as the highest act of worship, adoration, prayer, praise, and thanksgiving, and as we believe in the lawfulness of prayers for the dead, we not only remember before God the living but the departed also at the Holy Eucharist. Indeed, to us they are not dead, but living in another state, soul without body. They are in fact, nearer to us than those across the ocean. We believe in the Communion of Saints, and therefore we deem it lawful to speak to them and pray for them as if they were only in another room. With us Catholics, Heaven is not far off. It's right here. We have it in the Blessed Sacrament and the Sacrament of Penance, and in the Holy Eucharist we have the very closest possible fellowship with the departed.

"What are these people trying to do?" We are trying to bring the Kingdom of Heaven down to earth, or rather we are trying to bring earth up to the Kingdom of Heaven, and we are not going to stop until we have done so, cost what it may. We want to purge the Anglican Communion of that cold and cheerless Protestantism with which it is infected, which cannot appeal to men's minds as a religion, and to bring it up to the level of the Catholic Faith and Practice laid down in the Prayer Book, and which we believe to be in accord with Holy Writ. We want all men to know the power of the Precious Blood in the Sacrament of Penance, and the light and joy and peace of the Presence of the Incarnate God in the Sacrament of His Love, where we know Him to be present as our Sacrifice and our Daily Bread. We believe the Catholic Religion to be the religion our Divine Lord commanded the Apostolate to teach all nations. It is the religion for all times, nations, and people. It has done duty for well nigh twenty centuries, and will stand the test of twenty more, and no matter where the place is, Kikuyu or Pekin, London or Rome, or Constantinople, Catholicism is the religion for that place, because it is the only religion that satisfies the whole man, body, mind, and soul. Protestantism in itself does none of these things, it is barely four centuries old and whatever truth it may have is also found in Catholicism in its fulness from whence it came.

I do not belong to the Guild of All Souls, and consider that most of these societies could well be done without. All that they do can easily be done by the individual, and before these people start any more they had better get episcopal authority to do so.

To be against Catholicism, against Confession, against the Real Presence, against any Catholic doctrine, is to be against the Cross, and to be against the Cross is to be on Satan's side, so, Low Churchmen and Protestants, line up with us, and present a united front against the enemy.

B.M.

"LOVE DIVINE"

To the Editor:

Dear Sir,—I was much pleased to see that a reader of your paper was kind enough to take up the question of the picture "Love Divine," and give me, through it, an explanation of same. I am very grateful for it.

M. L. L.

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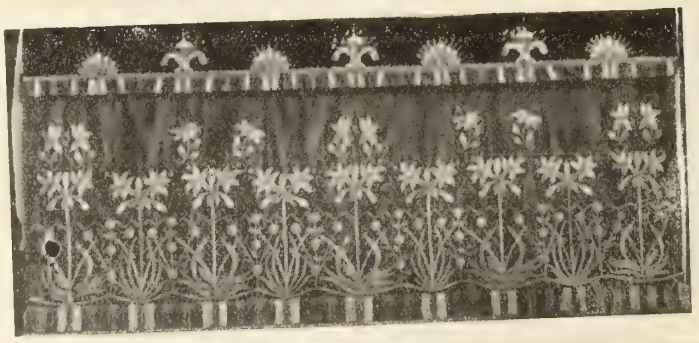

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The Week

A SHORT time ago we heard a member of a parish organization of women workers say reproachfully of a former incumbent of the parish, "His wife was no help to him." Personally, knowing the lady in question to be a most self-sacrificing and sympathetic wife and mother, we were surprised that even parish gossip should voice such an uncharitably incorrect estimate of her character. We intimated as much to the speaker, who replied, "Oh, yes, I know that, but she never visited and she took no active part as an officer in the W. A. or Woman's Guild, or any other organization and did not entertain." This was the grievance, and we believe the grievance in many parishes—the clergyman's wife is not his curate, at the beck and call, as he is supposed to be, of every organization in the parish. The case in question was a flagrant instance of neglected duty and ingratitude on the part of the rector and his wife, especially the latter. Surely the people of the parish had a right to expect the presence, the ardent co-operation of the rector's wife in everything they undertook in the way of entertainment on behalf of the Church! How could they raise enough money to pay the rector's stipend if the rector's wife held aloof from active participation in the various meetings and functions! Did not the people contribute (by the aid of a bazaar or a garden party) nearly $500 towards the rector's total stipend of $1,000! With all worldly wants thus generously provided for it seemed like mere excuse-making on the part of the rector's wife, to find her time fully occupied every day in caring for the domestic needs of her husband and five children, in looking after the home in which she had from necessity to be housekeeper, nursery maid, housemaid and cook.

Clergymen's Wives

* * *

IN far too many parishes the idea prevails that the first duty of the rector's wife is to the parish, in the sense of doing an assistant curate's work. As a matter of fact her first duty to the parish is the same as the first duty of every wife, to see that her husband's home is *home*. The more his home is a harbour or refuge from the anxieties of his parish the more efficient he will be for his work. Unfortunately not only many of the laity forget this, but some of the clergy also, and when the rectory income is insufficient to provide any domestic help, the meek acceptance by the rector of the claim of the parish upon his wife has as the usual result the tragedy of a wife broken down in health. Then there is more commiseration for him, that "his wife is no help to him," from the very people who have contributed to the tragedy. It is simply common justice that if the people of a parish expect the clergyman's wife to take up parish work "officially" to an extent that will interfere with the proper management of her home, they should provide an extra or a sufficient stipend to enable her to secure an efficient substitute for the home duties. And even then the clergyman would be extremely foolish to accept the idea that his wife is his curate; and his wife not less so.

As Curate

* * *

SCIENCE is doing much to convince the wrong-doer that the way of the transgressor is hard. The detectaphone robs the conspirator of that sence of security which once was his when he had satisfied himself that no eavesdropper was lurking behind the curtains or at the keyhole of the door of the room in which he was conspiring with his fellow conspirators. An invisible little disc attached to invisible wires will carry all his treasonable conversation to the ears of a watcher or hearer at the other end of the wires in another part of the building, or to a coil which can be heard later when placed on a dictaphone. It is decidedly humiliating that the value of the dictaphone as a revealer of crime should be brought home to the people of Canada in connection with members of a provincial parliament. We are prone to congratulate ourselves upon the superior quality of the "political purity" on this side of the line that separates the Republic from the Dominion, but it is instances such as that brought to light in Quebec by the aid of the dictaphone that make us realize that a political Hercules would not have a sinecure if turned lose in our political stables. We have reason to be thankful that in the Premier of Quebec the province and the Dominion had one who was not to be deterred by party considerations from doing his duty.

Science v. Crime.

* * *

ANOTHER menace to the security of the criminal is a recently discovered process of identification by "gait." We do not quite understand the process, but it appears according to the discoverer or inventor that no two people walk exactly alike, that, scientifically examined, every "gait," like every finger print, has characteristics or peculiarities which will not be found in the gait of another. In the event of the criminally disposed becoming law-abiding owing to the certainty of detection due to the ever increasing obstacles to continuance as unknown criminals, these recent inventions might be turned to good account for the suppression or subjugation of another class—general nuisances of various kinds. The "gait exposer"—we suppose it is some kind of moving picture—would do more to bring home to the round shouldered, slouching youth the error of his—walking-ways than all the admonition of schoolmaster or parent; while many a dame, if she could but see herself (by aid of the gait exposer) as others see her, would learn—to walk. Even the clergy might welcome the detectaphone or the dictaphone as an aid to homiletics—after they had got over the first shock. Not a few Churchwardens and vestries would gladly incur the expense of installing a dictaphone on the understanding that the dictaphone should preach to the clergyman on the Monday the sermon he had preached to the congregation the day before. The dictaphone and the detectaphone would act as one and the same thing, and at that a blessing even to clergymen as well as to their congregations.

Versus Another Class

* * *

THE sessions of the House of Convocation of the Province of Canterbury last week were not without their humorous side, although those who provided the humour were not woefully guilty. A formal motion to omit the word obey from the marriage service was withdrawn by the Bishop of London as he felt he was unlikely to carry a large majority of the House in favour of it. The Bishops of Winchester and Hereford were strongly in favour of insertion of similar undertakings for both husband and wife, yet they realized it would be obviously inconvenient to have two heads of the family and thought there should be some reference to the leadership of the man in the home. With all due regard to their Lordships, if they were correctly reported, they provided the *reductio ad absurdam* of the demand for the attention to the marriage service by the elimination of the word "obey."

On Episcopal Solution

* * *

WE are told by the daily press that Dr. Seath's scheme for religious instruction in the public schools received cordial support at a remarkable and representative gathering from leading denominations—"Protestant, Roman Catholics and Hebrews"—which met at St. James' Parish House, Toronto, on Friday last. We believe that the proposition made by Dr. Seath, the Superintendent of Education in Ontario, is an honest and sincere attempt to solve a difficult problem under very trying circumstances and full credit should be given Dr. Seath for the effort. The proposal presented by Dr. Seath, we understand, aims at religious and moral training of the young mind to be fully recognized by the Department of Education, but the instruction is not to be given during school hours. The only official connection

Religion in the Public Schools

with the scheme would be the examination. The lesson is to be apportioned by a special committee similar to that which met last week. The religious lesson would consist of certain selected passages from the Bible, and the moral lessons would be taken from what is known as the "Golden Rule Series," which is published in the United States, modified to suit Canadian sentiment. An examination to be set thereon, and bonus marks to be given, which would assist a pupil who may have failed in another subject to pass his or her entrance examination to the High school. This is all good so far as it goes. We believe, however, that no real solution of the problem of religious instruction will be found until true religious freedom is recognized as the proper basis for a national educational system. That is to say that every parent should at least be free to have the religion of his home life made the basis of the religious instruction of the school to which he may send his children. Not necessarily at the expense of the State, but rather by voluntary effort in affiliation with the State system jointly to provide an efficient general education, both secular and religious. When such a scheme is unworkable, some other proposition must be considered, and with this limitation we would accept Dr. Seath's proposition as worthy of full consideration and support. We can see greater difficulties in the way of its adoption than for a modified scheme of voluntary public schools; but let an honest attempt be made to overcome them and much may yet be accomplished by some such scheme. Its defects and limitations will appear in the practical application and working out of the proposal, and with such difficulties to overcome something better may yet be evolved from making the effort.

* * *

Awkward

A GOOD story relating to the Erskine family motto is recalled by the recent death of Lord Erskine, who was a great-grandson of the famous first Lord Erskine, Lord Chancellor of Great Britain. For centuries the family motto had been "Judge not." When the first Lord Erskine became Lord Chancellor, chief of all the judges of the Empire and the Sovereign's legal adviser, the motto was obviously an awkward dictum to appear on the panels of his carriage and elsewhere. His lordship proved himself to be a man of the times and invented a new motto for himself—"Trial by jury"—which has ever since appeared beneath the family arms.

Our Old Country Letter

February 11th, 1914.

WITH the reassembling of Parliament the Ulster problem is again to the front, and it of course continues to be of vital import for the Irish Church. But it must not be forgotten that "Ulster" in this sense connotes also those of our Church and of the Protestant denominations throughout Ireland. These smaller communities and especially isolated individuals have really more to fear from Home Rule than the Northern Province, and it will be very difficult to include protection for them in whatever concessions may be granted to Ulster, without making the split lastingly and openly one of religion rather than of politics. Truly we Church folk should not cease to pray for the "happy issue" which is as yet so hard even to imagine.

There was an interesting ceremony on Saturday last when the new regimental colours of the 2nd Battalion of the North Down Regiment, Ulster Volunteer Force, were dedicated by the Bishop of Down. The regimental flag was presented to the men by the Marchioness of Londonderry, and a Union Jack was added by Lady Dunleath, wife of the Colonel. Over a thousand men of the battalion were present. A correspondent writes: "These volunteers are a remarkably fine, imposing force, and carried through the various military operations with astonishing precision. They showed the results of long continued training and ready zeal." Lord Dunleath was in command; under him were ex-military officers, country gentlemen, medical officers, heads of industries, etc. Three rectors of the district marched in the ranks with the contingents from their parishes. Presbyterian ministers were also to be seen in the ranks. The serious, resolute aspect of the whole body of volunteers was most impressive. The tense bearing, and grim, set faces of these hard-working, quiet men, revealed the depth of the convictions that have welded them together in military organization. The day had been wildly stormy, but it was received as an omen of good import that at the moment for presenting the colours, the rain stopped and the sun shone forth."

Heaven send they may never be drenched with anything worse than rain! The Bishop dedicated them with the words. "We dedicate and set apart these colours to the glory of God, and for the service of our King and country in the name of the Father, and of the So , and of the Holy Ghost. Amen." The battalion sang the National Anthem and gave cheers for the King.

Verily, the whole situation is amazing! For the British Government to shake off loyal Ulster and pander to those of an alien creed who can scarce hide their hatred till opportunity is ripe, is like a man turning his wife out of doors to admit a poisoner. And the wife still tries to trust!

* * *

The three new English Bishops have been chosen, and their appointments approved by the King. They are: For Chelmsford, the Rev. J. Watts-Ditchfield, an experienced London vicar, known not only in his large slum parish, however, but in several other connections, amongst them as the chosen delegate of the Church of England Men's Society to Australia, where he found warm welcome. He is an "evangelical," but not a narrow one. For Sheffield, the Bishop-Suffragan of Lewes, in Sussex, Dr. Burrows, will bring episcopal experience to his new work. The new Bishop of St. Edmundsbury and Ipswich comes from far off Lindesfarne, the "Holy Island" of Saxon Saints. He is little known in the south, but has a good and varied record.

* * *

Apropos of new Bishoprics and the immense trouble it has been to secure them, you will remember my writing how, at the last meeting of the Representative Church Council, the Archbishops were asked to form a committee to enquire what changes are necessary in order to ensure in the relations between Church and State "a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion." The names of the committee have now been announced, and include some of the best known men of the Church, for instance, the Bishops of Oxford, Liverpool and Bristol, and many other leading laymen and clergy. The movement for re-union in Scotland has probably furthered the formation of this committee. I wrote something of that last week.

* * *

The constitution of the parish church of St. Andrew, Aberdeen, as a Cathedral, is shortly to be completed. It has as yet only a small staff of clergy and cannot have a cathedral ideal of services, but it will be a fitting centre for the worship and work of the diocese. This church, like St. Mary's, Glasgow, and St. Paul's, Dundee, is both cathedral and parochial, the rights of the congregation having been safeguarded by the new statutes. The Bishop of Edinburgh appeals this week for aid to complete his cathedral—St. Mary's—in the beautiful Scottish capital.

* * *

No doubt some of your readers have read of our "Garden City" for workers to the north of London. A new church has just been completed for this district and consecrated by the Bishop of London. All sorts of united love and varied efforts have happily finished it, but the first donation to the building fund was from a kitchenmaid, who gave twenty-five shillings—her savings for several months.

* * *

The organized opposition to the Welsh Church Bill continues, and one can only hope will ultimately prove its effect.

* * *

There has just been a wonderfully inspiring and searching "Mission" held at Oxford amongst the University students, which would seem to have borne much fruit.

* * *

Preaching at St. Paul's Cathedral, Canon Alexander deplores the decadence of the modern drama and of public taste. "I suppose," he says, "no thoughtful person can regard with satisfaction the wave of morbid sensationalism which has crept over the national consciousness, creating an art, if we call it so, which is full of the vulgarity from which all true art is always and inevitably free, and which moves in a wholly different world from that which gave us the phrases and situations of *Measure for Measure, Othello,* or *Romeo* and *Juliet.*

"You take up a leading journal and you find a whole column of large print descriptive of the last new play—a play so silly and sordid in plot and persons that you wonder how anybody could have been found to write or to describe it. Or perhaps it is a column of large print on a notorious prize fight, side by side with the records of the miseries of a people in Ireland, or of the sorrows of a church in Wales. You take up the modern novel and it is so obsessed with the glamour or the tragedy of sex that it assumes that nothing else is of interest. You remember that the two chief recreations of primitive and barbarous peoples were dancing and looking at pictures, and the same is true now of a society which, as Tolstoy said, we call civilized because we live in it." But, thank God, there is also the "society" of Jesus Christ.

THE CANADIAN CHURCH CONGRESS

THE Canadian Church Congress will be held in Toronto next year. Looking to the potentialities of such a gathering it will be readily realized that preparations must be taken in hand in good time, and we are glad to know that, although the Congress is still eighteen months away, the central in executive committee have got down to work. In a country of such great distances, the first difficulty is the arranging for a working committee, representative of every diocese. In respect of the Congress to be held in Toronto next year, the precedent set at Halifax is, we understand, being followed. The Bishop of the diocese is Convener of the Committee; representatives thereon have been appointed by the different dioceses. On the Central Committee, at the place where the Congress will be held, will necessarily devolve the detail or drudgery work, the distant members of the Committee keeping in touch with the general work of preparation by means of correspondence. In this way, the final programme will be representative of the ideas and suggestions of the Church in every Diocese. As the general Synod will meet in Vancouver, seven months hence, there will be the necessary opportunity for the official imprimatur of the Church in Canada to be placed upon the programme.

It is not so very long since, that the frequent Church Congress in England was regarded and spoken of deprecatingly in many quarters. There was a tendency to belittle the results that would accrue from an annual "talking gathering." Experience has proved to the satisfaction of those who were openly sophistical, that the Church Congress is a power in the Church and in the land, in England. Its possibilities are even greater in Canada, where, in spite of over twenty years of ecclesiastical Confederation and nearly fifty years of national Confederation, both Church and Nation are in the early formative stage. In the permanent settling of the national character of the future the Church to-day has a large part to play. The natural suggestion is, that in so much as the nation is but an aggregation of units, if the Church be faithful to her work in dealing with the individuals committed to her spiritual or pastoral care, she will just so much add to the strength of, and just so much help to shape the national character.

This is perfectly true as far as it goes, but we must remember that, while the Church may regard the whole community as committed to her spiritual care, the number who come under her direct pastoral care form but a minority of the community at large. The Church Congress affords an opportunity to focus the attention of the community at large upon the Church, upon her efforts and aspirations, as a moulder of national character. The message of the Church through the Congress, if it be high and very true to the divine purpose, will carry conviction to those other than the members of the Church, that as the salt of the earth, it has a mission to the nation; as salt well rubbed into that which is threatened with corruption, will preserve it, so the Church, bringing its divine-given power into contact with all the conditions of social and national life, shall manifest herself as the agency to which all can look, for the greatest help in that which every true patriot must desire, a nation, strong in that righteousness, which alone exalteth a nation.

To aid others to a proper perspective and appreciation of the Church in Canada, it is of the utmost importance that in the selection of those who will speak at the Congress, the greatest care shall be taken to ensure speakers who, while their message is representative of the Church, shall be recognized beyond the Church as authorities upon the subjects on which they speak. Especially should this be so in matters of social and moral reform and civic and national dangers. As it is the voice of the "Church in Canada" that should be heard and the influence of the "Church in Canada" that should be felt,—a danger that should be guarded against is that of over provision of notable speakers from other countries. Inspirationally, the Church could not fail to gain from an address to Congress by such men as the Archbishop of York, or the Bishop of London, but the message of the Canadian Church to the Churchmen and people of Canada is the one that should dominate.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—I notice in reply to a question in your issue of the 5th inst. you say that strictly speaking a church when consecrated is set apart forever for sacred purposes. What is the proper course to pursue, if for any cause a church is sold and used for any secular purpose? Can this be done and the church remain as it were, minus, of course, its furniture—altar, font, pulpit, etc.? Is there really such a thing as de-secration without desecration, and if so, in whom is the power of so acting vested, and where is the authority for it to be found?—Enquirer.

Ans.—A church should not be sold to be used for any secular purpose after it has once been consecrated. The only way to dispose of it is to demolish it. We know of services of consecration for many occasions but none for desecration.

Ques.—Will you kindly inform me what the letters S. S. J. E. stand for? Is the society exclusively for clergy in Holy Orders? Or does it admit lay brothers? What are the obligations of the society? Has it any settlement in Canada?—R. B. L.

Ans.—The letters stand for the Society of St. John the Evangelist. The Superior is the Rev. P. F. Bull, 33 Bowdoin street, Boston, Mass., who will give you full information.

Ques.—Who is the present minister of the Anglican Church in Portland, St. John, New Brunswick? The minister in the year 1847 or 1848 was the Rev. Mr. Harrison.—Cut Knife Subscriber.

Ans.—The present rector is the Rev. R. P. McKim, St. Luke's Rectory.

LENT

GOOD it is to keep the fast
Shadow'd forth in ages past,
Which our own Almighty Lord
Hallow'd by His deed and word.

Welcoming Lent

"WELCOME, dear feast of Lent," exclaimed a saint of old. "Yes, welcome!" our hearts reply. Welcome the days when Christians now caught in the whirlwind of business or pleasure, shall stop long enough to hear and answer the call of the church bell and shall come to present themselves before the Lord. Welcome the days when the churches now so empty during the week, shall be filled with sincere and earnest penitents praying for forgiveness and for cleansing in the precious Blood of the Lamb; welcome, thrice welcome, when these penitents shall answer the gracious call: "Draw near with faith and take this holy Sacrament to your comfort"—and, not only two or three shall kneel to receive the Body and Blood of their Lord, but crowds shall come, eager for the Bread of God which cometh down from heaven and giveth life unto the world.

Oh how we need these days of retreat! How we need to stop on our way and examine ourselves; to search our hearts, to probe our motives, to test the spring of every action, not only of those we know were bad, but also of those we dare to call good. Yea, welcome dear Lent, with thy solemn call to repentance, when we shall draw nearer to our Master and learn anew what it cost Him to redeem the world; when by His suffering we shall measure the awfulness of our sin, and the height and depth of His love. How then shall we dare speak of the little we shall "give up during Lent"? Oh! how pitifully mean and small we are in what we call our love for Him! Shall we not then, this Lent, which may be our last, be truer disciples and follow Him in the path of humility and self-renunciation, and before a sneering world which cannot understand the sublime lesson Lent teaches, take our stand beside the Master and follow Him even to Gethsemane and Calvary?—Zoar in *Living Church.*

Church History from Canadian Archives

No. II.—Bishop Inglis and the French Clergymen

By HENRY KITTSON

BISHOP INGLIS, after a few years of experience in Nova Scotia, found himself at Quebec surrounded by conditions, both social and ecclesiastical, so strange and almost incredible that the evidence from the report of the Bishop to the Archbishop of Canterbury may alone convince the reader that we are presenting a true and unexaggerated account of the state of the Church in Canada at that time.

General Murray and Guy Carleton, the first Governors of Canada, earnestly and anxiously considered the future welfare of a people, deserted by their leaders and now governed by their traditional enemies. These Governors had to face and solve the problem of reconciling the French Canadians, who so greatly differed from their rulers in language, religion and social customs, and to persuade them to become loyal members of the British Empire. Of necessity the language was retained, the free exercise of their religion was permitted, with certain limitations, and their national customs and ideals were left for time to make dim and finally to obliterate. They could not see far enough into the future to mark a period in the history of Canada, when the French could be other than a majority in the colony of Canada. To propitiate the majority, and so confirm them in their loyalty, was the policy adopted by the government, a policy that proved insufficient to wean the French from their ancient customs, and was strongly opposed by the English, who had followed the army into Canada and, increasing in numbers, made claim to political control and social supremacy in the colony. In the face of this opposition the Government proceeded, among other regulations, to engage clergymen of the Church of England, who were familiar with their language and in sympathy with their mode of thought and sentiment.

Three clergymen came from England with the supposed qualifications, and with a Royal Mandamus to the Governor for commissions appointing them to the several parishes of Quebec, Three Rivers, and Montreal. Guy Carleton, although not satisfied with the efficiency of these candidates, was obliged to carry out the mandamus of the king, and provided the use of abandoned chapels of the Jesuits and Franciscans.

Unfortunately, the French Canadians were not prepared to accept the services of these new pastors; and their imperfect knowledge of the English language made their services to the English settlers still more objectionable. Frequent complaints were sent to the Governor; but the many petitions remained unheeded.

These French clergymen were.—Demontmollin, a Swiss minister ordained in the Church of England; he was of very good family and connected by service with the Royal family of England; he married an English lady and entered into his duties at Quebec in 1768, and served during the disturbed years of the American revolution. Veyssiere had been a Franciscan monk of Three Rivers, who, when converted to the Church of England, had the reputation of being conscientious in the change of his religious opinions and received from his Superior this testimonial,—"that he was a man of good behaviour and exact in all his duties." He had been ordained in Canada and came from a family that had dedicated many sons to the priesthood. He was appointed to the parish of Three Rivers and had the use of the Franciscan chapel and monastery, which remain to this day the property of the Church and used for its services; and a part of the monastery is now the rectory of the parish.

Of Delisle the, Rector of Montreal, little is known and that is found in the register of the parish, and in the accounts of the visitation of Bishop Inglis to Montreal. He also was a man of considerable refinement and was authorized by the Government to make use of the Franciscan chapel on every Sunday morning at eleven o'clock.

No serious charges were ever laid against the character of these men, excepting those born of malice and ignorance. The general complaint was that they were inefficient on account of their imperfect knowledge of the English language, and their unfamiliarity with the laws and usages of the English Church—and that the French would not listen to them, and the English could not understand them.

However much we may desire to credit these men with good intentions we cannot overlook the wilful neglect of the Governors nor forget the remissness of the Church rulers in England for this abuse of patronage, continued for over twenty years and bringing the Church into such contempt, from which it has hardly recovered even after all these years.

The report of Bishop Inglis to the Archbishop of Canterbury, copies of which are now in the Canadian Archives, vividly pictures the sad condition of the Church in those early days of her history.

The report of the Bishop to the Archbishop is dated from Halifax, August 27, 1789, the day after his arrival from Quebec, where he had been from the 10th of June to the 17th of August. After describing his visit to Prince Edward's Island, he begins the record of his visitation to Quebec:—

"A new scene presented itself at Quebec. The state of things there was much more complicated, and greater difficulties were to be surmounted. I found myself here in a French colony with an Englsh garrison. The Canadians were to the English as five to one. The former spoke their own language, retained their other manners and customs, enjoyed every privilege, circumstances and appendages of their religion as fully, and seemed to be, as much detached from us as the day before the conquest.

"On the other hand the English, few in number, had no church appropriated to their worship. Divine service was solemnized in the forenoon only at the church belonging to the Recollets: when the Roman Catholics had performed their devotions there, the English had their pews, benches, and seats to set up, for all these were movable, and were actually removed the moment that service was ended: their books were also to be distributed. It is needless to say that all this must be attended with great inconvenience and confusion, not to mention the degrading situation of the congregation thus circumstanced.

"The officiating clergyman, Mr. Montmollin, who had been stationed here upwards of twenty years, was a foreigner, spoke very bad English, could scarcely be understood, although not deficient in abilities, nor chargeable with any immorality, yet his address and manners disqualified him for the station, and he seemed utterly unacquainted with the constitution, usages and regulations of our Church. No churchwardens or vestry had ever been chosen. The English were a number of detached individuals, wholly unorganized, and without any form or order of government.

"Your grace can more easily conceive than I can express my feelings at this state of things,—though prepared for it, I was much chagrined to find it worse than I had apprehended. I communicated my uneasiness to Lord Dorchester, and told him that if he had the right to command the use of the Recollet Church, I would, out of respect for him, officiate in it; but if he had not that right, I could not think of degrading myself so far as to be indebted to a few old friars for the use of a Church. His lordship assured me that he had an undoubted right to the use of the church, and to a small chapel in the Bishop's palace, which was rented by Government, and would hold about 150 people. I then acquiesced; and on the Sunday following Mr. Montmollin read prayers and I preached; in the afternoon Mr. Toosey read prayers and Montmollin preached. This was the first time that evening prayer had been performed in Quebec.

"Mr. Montmollin read the prayers miserably, and I could not understand half of his sermon. Mr. Toosey seldom officiated for Mr. Montmollin, considered him as an intruder, and wished to do everything himself.

"As there were no church wardens, nor vestry, and no fixed or ostensible body to consult, I called the principal gentlemen of the congregation, many of whom were respectable, for their rank, abilities and property, that I might have their advice how to proceed, the utmost caution being necessary on my part. When met, I desired them to speak their sentiments, freely, fully and candidly, and not to confine themselves to obscure hints, which I found were too much the case hitherto; and I would, to the utmost of my power, second their reasonable wishes. This had the desired effect; they appeared sensible of their miserable situation; expressed their dislike of Mr. Montmollin, and wished for an English preacher. They finally requested me to wait upon Lord Dorchester in their name, whether some agreement could not be made with the few Recollets (only three) so that the English might have exclusive right of their church, or some other church that was large enough for their congregation.

"I accordingly stated the case to Lord Dorchester. The answer was that had the church been demanded just after the conquest, it would have been given up without murmur: but after thirty years of possession, it would be considered an act of violence to take it from them. That even now, they would acquiesce were he to issue an order for the purpose, the order would be obeyed; but as the Roman Catholics claimed that Church, which was built by the public, and alleged, they wanted it, it would be improper to use coercive measures.

"On this subject I had some warm altercations with his lordship, both now and afterwards; but it

always ended amicably. He is a most worthy and exemplary man: and it gave me pain to say anything that would hurt him; but I was determined to do my duty: and it is an invariable maxim with me, that when a man was in the line with his duty, and aims at that only, he should fear nothing. Finding that it would be more agreeable to his lordship to have evening prayer in the chapel than in the Recollet Church, I gave instructions accordingly—by giving way in small matters, I would have a better right to insist on matters of moment. . . . . It being now high time to begin my tour to Montreal, ... I set out June 24th, after informing Mr. Montmollin that it was the society's wish, as well as Lord Dorchester's, and the congregation's, that an English preacher might be settled in Quebec. He appeared restive at first, and a good deal chagrined; I spoke in the softest manner, and avoided every expression that might hurt his feelings; and seeing that I was determined, he finally acquiesced.

"I then proceeded to Three Rivers, ninety miles. Here I stayed three days and preached on Sunday. Mr. Veyssiere, the Clergyman of this place, is a poor little creature—he is not more than four feet ten inches high, and speaks English so badly that I could scarcely understand him. He read prayers and preached. I could not know what book he took the lessons from, and did not understand the hundredth part of his sermon. Your grace may judge what edification the people would receive from such a preacher.

"He officiated in his own house to the few who attended; but I sent for the key of the Recollet Church, which stood empty, and had divine service performed there.

"A great dearth prevailed in the province, particularly at Three Rivers. I therefore concluded to give one hundred loaves of bread for the poor—one half to the Protestants, and the other to the Roman Catholics; and I wrote a letter in Latin to Mr. St. Onge, the Grand Vicar of the district, a genteel man, who had been very civil to me, requesting him to distribute their portion among the latter. . . . . I proceeded to Montreal, and was received as at Quebec, with every mark of attention and respect. The congregation was in the same state here with regard to a church, as that of Quebec. . . . Mr. Delisle, the clergyman stationed here, is a sensible well bred man: but speaks English no better than Mr. Montmollin. Here I remained two weeks, and during that time adjusted matters so that the congregation engaged to pay £100 a year to an English preacher. . . and I proposed Mr. Tunstal, who is to be settled there. . . . I preached on confirmation the first Sunday I was here; and on the other Sunday I preached twice and confirmed 170 persons—many of these had been bred Dissenters."

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While in Montreal, the Bishop succeeded in securing from Lord Dorchester the unused and very dilapidated church of the Jesuits, which was repaired by the Government and fitted up for service by the parishioners. In Quebec he was not so successful, as it was discovered that the lot chosen on which to build a church was a part of the Jesuit Estate, claimed by Lord Amherst and, "In fact," to quote the words of the Bishop, "there is not a spot within the walls of Quebec, fit for the site of a church, that does not belong to some religious community." The Bishop then gives a detailed account of the first General Conference, it could hardly be called a Synod, of the Church of England in Canada, attended by all the clergy of the province, numbering eight, including Stuart from Kingston, and Langhorne of Ernestown.

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

Mr. Stanley Boyde, the new Organizing Secretary, has begun his work, and the Society has been enabled to again consider appeals for assistance from needy missions and parishes. The Directors at their last meeting made grants to the following places:

Assiniboia, Toga, Alsask, Ogema, Redcliff, Govan, Averley, Kindersley, St. Mary the Virgin, in the Diocese of Qu'Appelle; Hudson Bay Junc., Waseca, St. Melfort, St. James', Indian Reserve, in the diocese of Saskatchewan; Grand Forks, Peachland, Golden, in the diocese of Kootenay; St. Michael's, Trochu, in diocese of Calgary; St. James', Rivers, Lily, Bowsman in diocese of Rupert's Land, Sandwick, Victoria Charitable Institutions, in diocese of Columbia; Ayr, in diocese of Huron, and Port Dufferin, in diocese of Nova Scotia.

The value of the grants was nearly $300, and comprised 1192 combined Prayer and Hymn Books, 150 Prayer Books, 95 Bibles, 10 Lectern Bibles, 70 Hymn Books, 1 Desk Prayer Book, 6 Hymns with music, a total of 1524 vols.

There is now awaiting consideration a long list of applications from various parts of the Dominion, and it is hope that churchmen will generously assist the Society so that it may be enabled to meet the increasing demands made upon it. One clergyman in a distant mission writes that in all his mission, only eight or nine people have Prayer Books, and that, as he cannot afford to provide them at his own expense, the services suffer and the Church's work is hindered very materially. There are unfortunately many places where conditions similar to the above exist and the Church Bible and Prayer Book Society is the authorized Society of the Church in Canada to meet these needs, so it ought to commend itself to all classes of churchmen, whether they be high or low, as all must recognize that one of the most effective missionary agents is the Church's Book of Common Prayer.

World Conference on Faith and Order

Summary of Progress

1. All communions in the world "which confess our Lord Jesus Christ as God and Saviour" are being "asked to unite with the Episcopal Church in the U. S. A. in arranging for and conducting" a World Conference for the consideration of questions of Faith and Order, as well of those in which we differ as of those in which we are at one.

2. The Episcopal Commission considers its special function as limited to issuing invitations as above. It has invited.—

(1) The Anglican Communion throughout the world.

(2) The important Protestant Communions in the United States, Canada and the West Indies.

(3) The important Protestant Communions in Great Britain and Ireland.

(4) The important Protestant Communions in Australia and New Zealand.

(5) The Old Catholic Churches in Europe.

(6) The Moravian Churches in the United States, England and Europe.

3. The Episcopal Commission is still seeking for the information as to confessions, addresses of officials, etc., needed before other invitations can be sent, but there has been much encouraging correspondence with leading Protestants in Europe, South Africa and elsewhere.

4. Formal invitations have not yet been sent to the Roman or Eastern Churches, but cordial letters have been received from Roman Catholic cardinals, bishops and priests in different parts of the world. The co-operation of the Russian Church has been assured by the Russian Archbishop and Dean in New York, and of the Armenian by an Archbishop in Boston.

5. Thirty-five commissions have been appointed in the United States, Canada, Great Britain, Ireland, Europe, Australia, South America, India, China and Japan, and notice of others is expected daily.

6. The Episcopal Commission will not undertake to determine the scope of the Conference or the methods of preparation. That is for the joint action of commissions, when appointed, which shall be fairly representative of the whole of Christendom, geographically and theologically. Until that is obtained, everything is advisory and tentative. Except the restriction of invitations to those communions which confess our Lord, nothing is yet determined, and no statement, past, present or future, by any commission or any officer thereof is, or will be, final, until approved by Christendom.

7. The Conference is not expected to achieve unity directly. It is hoped that by promoting prayer for a common object, personal acquaintance, appreciative knowledge of the tenets of others, and a clearer sense of proportion, a spirit of comprehension will be substituted for that of controversy, and that so the Conference will open the way for subsequent direct effort for re-union.

8. No communion is definitely committed, by the appointment of a commission, to anything except a friendly interest and a willingness to advise and to criticize as to the preparations and to seek for what is best in its brethren.

9. Obviously, the Conference cannot be held for some, perhaps many, years. Nor will preliminary meetings, unless local, be possible, except rarely. Most of the preparations must be made by correspondence, the difficulties and delays of which can only be met by infinite patience and utter submission to the guidance of God the Holy Ghost.

10. In May, 1913, the Executive Committee of the Episcopal Commission requested such of the other commissions as found it possible to send members to discuss problems and methods. That meeting passed the following:

Resolved, That an advisory committee be constituted, composed of one representative of each of the commissions already appointed, to be chosen by each of said commissions, to co-operate with the Executive Committee of the Commission of the Episcopal Church in promoting any preparation preliminary to the work of convening the World Conference.

That the commissions which may be appointed by other communions may be invited to appoint representatives on the advisory committee.

11. A meeting on November 19th, 1913, of twenty-one members of that Advisory Committee passed the following resolutions:—

(1) That the time has come to begin the consideration of the steps to be taken before the topics for consideration by the Conference can wisely be formulated.

(2) That each member of the Advisory Committee should recommend to the commission of his communion the immediate consideration of how the following questions should be answered:

(a) What should be the nature of

the bodies or groups which are finally to be charged with the duty of formulating topics for the Conference?

(b) What can be done by each commission in the way of preparing a statement of the topics which that commission thinks appropriate for ultimate consideration at the Conference?

3. That the statements prepared by each commission be sent in to the Executive Committee of the Episcopal Commission for tabulation for the information and consideration of the Advisory Committee.

12. It is the writer's understanding that similar partial meetings of the Advisory Committee will be held from time to time and that future, as well as past, suggestions made by such meetings will be submitted to absent members who will consult their own and nearby commissions and suggest omissions, additions or other corrections which will again be submitted to all the Advisory Committee, in person or by letter.

13. Preliminary public discussion of points of difference should be avoided, and will be, if each commission seeks not to establish its own position but to appreciate the positions of its brethren.

14. If those who will be charged with the formulation of questions for the Conference are filled with the Christ love and submit their minds and wills to God the Holy Ghost, many differences will be found to have no real existence, the bitterness of others will disappear, a greater measure of agreement will be found than we now suppose, and we shall all find a deeper, richer life in the one Body of the one Lord.

"THE FAITHFUL FAILURE"

"Christ offers the Holy Food to those who want strength to fight, and there is no place at the Holy Table for a person who is content to be one of 'the feeble folk.' 'A Feeble Failure' is welcomed at that table, no matter how often he fails; but he must be one who is striving to know right from wrong, and who has an honest intention to do the right. He must be able to say with Mr. Feeblemind, "This I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go." . . . Let us look things in the face. If we are of those who feel that a duty is something which had better be done if not too inconvenient, let us learn to realize that a duty always matters, has got to be done, and can be done."—L. H. M. Soulsby, in *Thoughts Before Holy Communion.*

Synod of Ontario

(By Our Own Correspondent)

Kingston, Feb. 17, 1914.

THE 49th session of the Synod opened to-day. Matins in the Cathedral at 9.30; an hour later Holy Communion was celebrated, the Bishop celebrant. The Coadjutor Bishop, Bishop Bidwell, acted as Gospeller and Archdeacon Carey, Epistler. At noon Synod met for the transaction of business in St. George's Hall. The usual clumsy method of calling the roll occupied most of the time till the hour of adjournment. Why cannot we adopt the common sense expedient of requiring members to register, as do most deliberative bodies which have any sense of the value of time, to business men at any rate? If a correspondent may criticise the actions of our august assemblies, he may be permitted to express his wonder, shared by many whose opinion is worth considering, why the powers that be cannot learn one of the reasons why busy men are so negligent of Synod duty. It is this; they are summoned to transact certain definite business which alone, under authority of its act of incorporation, the Synod is empowered to take in hand. This legitimate work, which if properly arranged and systematically conducted might be finished in a day and a half or two days, is spun out for the greater part of a week, and at that interrupted at almost every turn to permit addresses, receptions of distinguished visitors, whose acknowledgment of the honour done them is not always as brief as it is sincere; visits from deputations of more or less useful and aggressive associations (the suffragettes have not yet had their turn); pleasant little social gatherings for the entertainment of members, and what not. All admittedly good things in their way, but would they not be better if first the work of the session were attended to uninterruptedly and in a full house, leaving these adventitious blessings to follow, when those who appreciate them might enjoy them at their leisure. Surely this course would be more expedient than our practice of frittering away many hours over stupid routine, relieved by innocent recreation, however instructive, whilst the "King's business" (which does not "require" this kind of "haste") is hurriedly rushed through or impatiently thrust aside as unfinished. This all by way of digression.

The chair was taken by the Bishop of the Diocese, though it was hardly expected he would be strong enough to undergo the fatigue, after his recent illness, which necessitated the appointment of a coadjutor. He announced his attention not to address any charge this year and that Bishop Bidwell would discharge that duty. He also intimated that he would undertake the episcopal visitation of the south-western portion of the diocese for this year. It is to be hoped that in his passion for strenuous work the Bishop will not overtax his energies. The most vigorous constitution has its limitations.

Bishop Bidwell's Charge

Bishop Bidwell's primary charge was the first order at the afternoon session. I send you a verbatim report of it. It may be too lengthy for publication in its entirety. The reference to local diocesan affairs may not greatly interest the Church at large; for the rest, I will not take the responsibility of condensing it. To my mind the statements regarding our relations to domestic missions are most admirable, so too his handling of the recent precipitate efforts with a view to reunion and the still more serious problem of the defence of the very fundamentals of Christianity which our fearless thinkers, so loved and applauded by the great, enlightened, intellectual, refined (please help me to a few adjectives, or advance the above to the superlative degree) minds of our day, are quite prepared to throw overboard with a merry heart. (See last Sunday's University sermon.) By the way, what have the brave, "fearless thinkers" to be afraid of? Not surely the fear of men, for the natural man is with them all along. They have not the fear of God before their eyes, and those who still cling with some degree of comfort and assurance to the faith do not appear to breathe forth any very terrible threatenings and slaughter against them. About the safest man to-day, as men count safety, is the setter forth of dangerous conceits. He can be hurt by no persecution. That old bogy the "heresy hunter" has become a joke. Heresy has not to be hunted down to-day. It rejoices to place itself in the limelight. One does need, however, a little moral courage, and sometimes even physical courage, to maintain a modest orthodoxy. This is another digression, but your correspondent *would* like to know what the "fearless thinker" *and talker* has to be afraid of.

(To be continued.)

The Indian Mission of Masset, Graham Islands

WHEN Admiral Prevost asked an Indian chief, who had drawn up his war canoe beside the Admiral's anchored vessel, to remove a covering which concealed some object in our end of the canoe. The lifted covering revealed a heap of gory heads of the chief's Indian enemies.

One can scarcely believe that Mr. Henry Edenshaw of Masset is the son of that Haida chief, but such is the case, and more over, Henry Edenshaw himself, thirty years ago, was running about the shores of Masset Harbor, a small bare legged, and bare headed Indian boy, clothed only in a red blanket. Today, not only this man, but every resident of that Indian town, is a law abiding citizen, with deep seated Christian convictions and all the civilized refinements.

Thirty-eight years ago, the Rev. Mr. Collison (now Archdeacon), landed there with his wife, and her baby boy, and started to teach and live the Christ life before these people who were at that time only fierce savages. His and his successors work has yielded a marvelous harvest. To give a better understanding of the conditions there, listen to a description of the home of the above mentioned Henry Edenshaw, a chief of the Haida tribe at Masset.

The house is large and comfortable. He has a family of eight, and yet was able to give each of five guests a separate sleeping room. The drawing room was furnished with good mission furniture, an oak sectional bookcase filled with good books, such as Dickens works, Shakespeare, Tennyson, etc., and a number of religious books. A fine phonograph was also in this room. When invited into the dining room for evening dinner, everything was found to be in as good taste as is usually found in a good white home. At one end of the table sat the host, by long odds the best-dressed man present, although there were a Bishop, a Canon, a Bishop's chaplain, a Harbormaster and a Postmaster of the most important post office in Northern B. C. present. He could converse in good English and is said to be a good platform speaker, at the other end of the table sat the hostess, who could not talk English, and who had never been off Graham Island, but who was dressed in a most becoming and modern way and took her part as hostess in a most creditable manner. An Indian male servant acted as waiter, and during the four course dinner which was provided, he properly looked after the wants of all. And, as before said, thirty years ago these people were only wild, heathen Indians.

The only church in the place is the Church of England, and every native in the place is an enthusiastic churchman and woman. This church which holds three hundred, is well filled at every service, and not less than fifty are present at any celebration of the Sacrament of the Lord's supper. There are at least three of their number who are well able to take charge of the service and preach. They have a choir of fifteen male voices which would be a credit to any church.

When one sees what is in Masset today and remembers what it was like a few short years ago, one exclaims "Behold what God hath wrought."

There exists no where a better and more encouraging illustration of the power of the gospel to change the lives of men and communities than the Haida Indians at Masset. This work is under the supervision of the Rt. Rev. Bishop Duvernet, Lord Bishop of Caledonia.

"Is the task severe? Then persevere."

"The heart is at rest when the day has been begun with God, and God's words have given it a temper and law."

Wedding Rites of the Greek Church

AN interesting event took place in Quebec last month, when a Greek priest married a couple, both of whom were Greeks, in St. Matthew's Church, the rector of the parish and other clergy, as well as a large number of Greeks, being present.

As the Greeks in Quebec have no church of their own, arrangements have been made whereby they use St. Matthew's Church for any special occasion. Already there have been a baptism, a burial and also a celebration of the Liturgy held for the Greeks in this church.

On the present occasion, the Rev. Aghapios Cholam, of Montreal, came down to perform the ceremony. He is pastor of St. Nicholas, Montreal, which is the Syrian Greek orthodox cathedral of Canada, over which the Greek Archimandrite (a priest of superior rank) presides.

Upon his arrival in Quebec to perform the ceremony, Father Cholam in the first place visited the couple and communicated them with the Reserved Sacrament which he had brought with him for this purpose from Montreal. The Greeks make no special outward acts of veneration towards the Blessed Sacrament, although they fully believe in the Real Presence of our Lord beneath the sacramental veils of bread and wine.

A specially prepared leavened loaf is used for the Sacrament and when it is reserved it is dipped into the chalice and then allowed to become dry. In this way it is carried for great distances and may be used for communion a long time afterwards.

The wedding party, accompanied by almost a hundred of their friends, arrived at the church in the afternoon and it was almost two hours later before the ceremony was over. The Greeks had decorated the Church with quantities of flowers and white ribbons. On the main altar stood a lighted seven-branched candlestick, but the altar used for the ceremony was a temporary one placed in the middle of the nave. This was covered with an altar-cloth and on it stood the cross, candlesticks, and book.

The orthodox marriage service consists of the betrothal and the coronation, that is, we should say, the engagement (which with them is a religious rite) and the marriage itself. At the Betrothal, the rings are put on, a golden one for the man and a silver one for the woman, and then they are changed. The words used are, "The servant of God, N. is betrothed to the handmaid of God, N." in the Name of the Trinity, and prayers are said for a blessing on the bridal pair.

At the Coronation, the couple holding lighted tapers are led into the Church by the priest with the censer. As they enter the 128th Psalm is sung, the same psalm as is used in our prayer book. Then comes the priest's word of instruction concerning the mystery of marriage, then he asks the groom if he wills and intends to take this woman, and if he has ever vowed himself to another. Then the bride is similarly interrogated. Then follows a long Litany. Then two beautiful long prayers in which reference is made to the divine institution of marriage and to numerous instances of exemplary married life from the old and new testament history and in which Christ's Presence is invoked to bless the marriage, to grant every blessing to the man and woman and to grant them a crown of glory. Prayer is then made that they may be united and crowned in one flesh. At this point the priest took two crowns that had been previously prepared and laid on the altar, and put them on the heads of the bride and groom, saying, "the servant of God, N. is crowned for the handmaid of God, N." in the Name of the Trinity, and similarly for the bride. He then blessed them. After this he took a cup of wine, called "the common cup," and having prayed God "to bless this common cup for the community of marriage unto them that are conjoined," he gave it to them both to drink. Then he led them around the altar in a circle, reciting as he went anthems and putting the crowns on and off. Then, after more prayers, the friends came out and congratulated the couple and the "dismissal" of the priest followed.

The use of the crowns is illustrated by the verse of Scripture, often used in the service, "O Lord, crown them with glory and honour," and by the prayer that God would "accept their crowns unsullied and undefiled in the kingdom of God."

The Epistle from Ephesians v. 20 and the Gospel from St. John II 1-11 are used after the ceremony of the crowning in the service, but these evidently are not the liturgical epistle and Gospel. Ordinarily the marriage with the Greeks takes place at the conclusion of the celebration of the Divine Liturgy and thus bears witness to the intimate connection that has always existed between the Holy Eucharist and the marriage service and which, if we followed the rubric in our prayer book, would still be kept up amongst our own people.

A. R. K.

The Brotherhood of St. Andrew

Western Ontario Conference

THE Western Ontario Conference of the Brotherhood of St. Andrew, held in All Saints' Church, Windsor, on the 13th, 14th, and 15th inst., was a decided success. The attendance of delegates and workers was not very large but an excellent tone prevailed. From the opening service when Rev W. L. Torrance, of Detroit, preached on the Parable of the Sower, and presented it as a challenge to action, until the splendid men's mass meeting on Sunday afternoon, when, to a church filled with men, Mr. N. Ferrar Davidson and Rev. L. E. Skey delivered masterly addresses upon "Men and Religion," everyone present was inspired by the practical and spiritual messages. The first subject was "Why I Am a Brotherhood Man," which was dealt with as follows: Ideals, Rev. H. W. Snell, of Ayr; Practices, Mr. R. J. Buchanan, of London; and Results, Mr. J. A. Birmingham, of Toronto. Their separate conferences of seniors and juniors discussed the success and failure of a chapter. Rev. Stanley McDonnell, of Tyrconnell and Mr. H. C. Light, of London, were the speakers amongst the seniors; and Rev. D. J. Cornish, of Forest, and Mr. Allan Andrews, of Detroit, led the juniors. A fine congregation assembled on Saturday evening to hear two addresses on "Some Modern Problems Confornting the Church." Rev. Dr. Waller, of London, spoke on Indifference, and Rev. H. C. Attwater, of Detroit, dealt with Immigration. They were two stirring and helpful addresses.

All the churches of the neighborhood had special brotherhood sermons on the Sunday. The local committees had every possible arrangement made and all feel sure that the work of the Brotherhood will receive a decided impetus in this section as a result of the conference.

YOUR WILL

The appointment of an executor is as important a matter as the correct drafting of your will.

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Relaxation

OH, what a blessed thing it is
To rest from labour's call,
Relax the weary frame and let
The reins of Duty fall.

How many think the world will cease
Its merry round to roll,
How many fancy time will stop
If they cease paying toll!

The world appeared long years ago
When none of us were born,
The days will pass replete with toil
When we of power are shorn!

The best of us are poor enough,
And wanting will be found,
When fearful blasts of Final Trump
Through Universe resound.

Then give your mind to better thoughts
And to yourself be true,
Work hard with conscientious zeal,
Make all look up to you.

Yet rest is what you owe yourself
More than to slave for those,
Who fail to grasp the truth and charm
Of one in seven's repose.

Fear not, O anxious mind, to rest,
Lean on the words of One
Who calls, and weary souls refresh
With Hope when Duty's done!

FANE SEWELL.

9 February, 1914.

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ALGOMA

The "Association Quarterly" issued by the friends of Algoma Diocese praying and working in England, has been transformed into a larger creation much to the editor's credit.

The January number has twelve pages apart from the cover on the front of which is a typical Algoma scene of Lake and forest. The Bishop's letter is full of gratitude to the Association and calls for "earnest, well trained, able-bodied, self-scarificing, young clergymen, unmarried, if possible, to take up the rough pioneer work in outlying arduous spheres of labour."

The Bishop speaks of splendid instances of such devotion, quoting one in particular. But "the spirit of the world finds its way even into the ranks of the clergy: and men seek their own advantage even when they are offering their service to God."

In a letter to the Rev. F. Hall, Organizing Secretary, the Archbishop of Canterbury says, "I know how real are the needs of the Diocese of Algoma," and His Grace wishes God speed to all such endeavour as that of the Association when wisely made.

The new map of the Diocese is a great improvement, thanks to Mr. A. C. Martin, our enthusiastic treasurer.

In an article on "The Hallowing of Money," the writer takes his text from Wycliffe:

"No man holding knighthood to God, wrappeth himself with worldly needs," and condemns the waste of time and energy and power in writing letters and traveling up and down seeking money. Bishops would be spared this if it were realised that money "is wanted in order that we may give it," and in its offering it is indeed "an outward and spiritual sign of an inward and spiritual love and devotion to Christ."

The Algoma Association was founded in England in 1889: the *Quarterly* is supplement to the *Algoma Missionary News*. Membership in the Association is open to all who will work and pray for Algoma. The subscription is one shilling a year. The Central Secretary is Miss Eda Green, 1a Sheffield Terrace, Kensington, W., England, the authoress of "By Lake and Forest" and other missionary books, and editor of the *Algoma Quarterly*.

SAULT STE. MARIE

Some of our clergy went over to the American Sault to meet the Right Reverend the Bishop of Alaska—sometime priest of Algoma "diocese"—Bishop Rowe was in charge of Garden River, Thessalon, and a few other places such as St. Joseph's Island, which require a man each today. The Bishop related his first meeting with the Rev. B. P. Fuller, now Principal of the Shingwauk Home. It was on St. Joseph's Island that the boy Benjamin Fuller showed him "the trail." It was a courteous act on the part of the new rector of St. James' Church, Sault Ste. Marie, Michigan, to give our clergy the privilege of meeting the Bishop.

ST. LUKE'S PRO-CATHEDRAL.

The rector, Rev. Canon Brooke, M.A., has varied his usual Lenten letter by an excellent and instructive idea—simply adding to the special services and notices the rubrics concerning Holy Baptism, Holy Communion, giving notice to the parish priest of the sick; the rubric forbidding the burial service over the unbaptized, excommunicated, and suicides, and other "Rules of the Church." The average man is so familiar with his Prayer Book that he forgets to read the small print and the rector's plan will be most likely to make many think.

FORT WILLIAM

In the parish magazine, the rector of St. Paul's, Rev. H. G. King, bids farewell to his good people after enjoying their "loyalty and affection during the past six years." His letter goes on to say that Vancouver's call was irresistible and British Columbia has always been his "Mecca." He feels that the time is opportune for leaving and prays many blessings on those who have been so much to him, commending them "to the good God who has never failed you."

The Revs. Canon Burt and Hedley have volunteered to assist the Rev. R. C. Bartels in the Confirmation Classes pro tem.

ST. LUKE THE EVANGELIST.

The Rev. Canon Burt speaks in the parish magazine very regretfully of the departure of his "dear friend the rector of St. Paul's."

The Rev. G. C. F. Stephenson, M.A., of Schrieber, by Lantern and Lecture, is creating more interest in the society known as "S.P.C.K.," the Society for the Promotion of Christian Knowledge.

ST. THOMAS' CHURCH.

The rector is making an earnest effort to improve the attendance at Sunday morning and Wednesday evening services. He appeals on the ground that Sunday labour has practically ceased and men are free—and, a strong ground of appeal, "The example of parents is largely copied by the children—who are getting to believe that *Sunday practically begins at Evensong!*"

SCHREIBER

The Church Building Fund goes ahead and in actual cash in the bank there is $1,962.28, and roughly speaking about $500.00 promised. The people of Schreiber are working up the scheme well, they are so deadly in earnest that their enthusiasm is a lively infection.

In Sunday School work every effort is being made to gain a good equipment and Mrs. Stephenson's "heart to heart" missionary talks with blackboard, and to every child a missionary letter, are bound to be fruitful in results.

KORAH

CHRIST CHURCH.

The W.A. of Christ Church had a most successful concert on February 19th, in the basement of the church. The programme was largely assisted by friends from the city who enjoyed their ride and the pleasure of helping. A supper was given by hospitable women at the close of a very full programme.

In spite of her little ones at home, Mrs. Hunter is the much beloved President of the W.A., and no member for absence dare advance the excuse of "too busy" to such a busy woman and leader.

CALEDONIA

In the Church at Masset on the evening of the day of the funeral of the late Mr. Hogan, the ordination of the Rev. Heber Greene took place, when he was advanced from deacon to the priesthood. The rite was performed by Bishop DuVernet, the Rev. Canon Rix and the Rev. W. E. Collison, participating in the laying on of hands.

Mr. Greene has charge of Graham Centre and the surrounding district on the island and has won the good will of the people. Owing to the death of Mr. Hogan, Masset has been put under the supervision of Mr. Greene until someone can be appointed to that mission, which is hoped to be the case in a short time. In the meantime Mr. Greene, with the assistance of Mr. Henry Edenshaw and Mr. Albert Adams, two well educated and highly respected natives of Masset, will carry on the work.

HURON

GALT

A number of Russians, Greeks and others belonging to the Orthodox Greek Church, residents of Galt, and having no church or priest of their own here, have been told to attend the services of the Anglican Church. A few weeks since a young Russian was killed in one of our factories, and on application, the rector, Canon Ridley, courteously gave them the use of the church for the funeral service. A Greek priest from Toronto officiated. Such kindly Christian acts speak for themselves and need no comment.

On Monday evening, the 16th inst., a very large gathering, numbering nearly 200 young people, assembled in the Parish Hall under the auspices of the A.Y.P.A. In response to an invitation a large delegation from Preston and Hespeler attended. After a very excellent programme, followed with refreshments, etc., all heartily joined in social intercourse. It was a most delightful evening and thoroughly appreciated by all, especially by the visitors from the adjacent parishes. Union gatherings of this kind are helpful in many ways and calculated to strengthen the church throughout the Deanery.

LONDON

At a crowded meeting of London Ministerial Alliance, in February, Rev. S. E. McKegney, rector of St. David's Church, London, Ont., delivered an address on "Some Phases of the Home Rule Question." Mr. McKegney was for years an officer of the Church of Ireland Young Men's Institute in Belfast, Ireland, and has an intimate knowledge of Irish affairs. He has received many invitations, not only from Anglican congregations, but from other Christian bodies, to speak on this burning question. Congregations who wish to hear the question fully and capably presented would do well to communicate with Mr. McKegney.

CLINTON

The new rector of St. Paul's Church, Rev. Jerrald C. Potts, M.A., who succeeds Rev. C. E. Jenkins, preached his first sermons in Clinton on Sunday. Good congregations greeted the new rector on both occasions. The congregation tendered him a reception on Monday evening in the parish hall. The rector is accompanied by his father, Dr. Potts, an English army soldier, who has seen many years of active service.

BRANTFORD

About 75 young people of St. James' Church, Paris, were recently entertained by the young people of Grace Church and a most enjoyable evening was spent.

The congregation of Grace Church presented the Rev. J. L. Potts with a purse of gold on the evening of his farewell service in the church. Mr. Potts goes to Clinton.

SANDWICH

The Quarterly Meeting of the Deanery of Essex was held in St. John's Church, Sandwich, on Thursday and Friday last. Divine service was held on Thursday evening at 8.30, the special preacher being the Rev. J. M. Horton, rector of Kingsville.

On Friday morning, at 10 o'clock, Holy Communion was celebrated by the Rev. D. H. Hind, rector of St. John's, assisted by Rev. W. H. Battersby of St. Mary's Church, Walkerville.

The Chapter then opened for business with Rev. W. H. Snelgrove, who was recently elected Rural Dean, in the chair. Those present were Revs. Rural Dean Snelgrove, D. H. Hind, W. H. Battersby, A. B. Farney, H. Dobson Peacock, J. M. Horton, A. B. Kinder, H. Miller and Percy N. Harding.

After the Minutes were read and confirmed, the resignation of Rev. W. H. Battersby, who has been the efficient Secretary-Treasurer of the Deanery for the past nine years, was read and accepted with regret. The Rev. Percy N. Harding was elected to fill the vacant office.

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WALKERTON

The beautiful red brick edifice, known as St. Thomas' Church, Walkerton, which was built at a cost of $12,000 and which was opened and dedicated for worship about three years ago, has been entirely freed from debt, and on Sunday morning last was duly consecrated by Bishop Reeves, of Toronto, who officiated in the place of the Bishop of Huron, who was ill. During the service, which was a most solemn and impressive one, the Bishop took occasion to say that the church for its size was the best laid out and most beautiful religious edifice he had met anywhere in Ontario. The consecration of the church means that the building can never be used for other than religious purposes, nor can it be sold for or converted into any secular use. Rev. R. Perdue, who was the prime mover in the building of the new church, has the the satisfaction of seeing the edifice erected and finally consecrated during his pastorate here. Excellent music was rendered by the choir and others. On Tuesday a social evening was held in the basement of the church, when speeches were delivered by Revs. Wilson, Walker and McLennan, and Mr. G. H. D. Martyn, accompanied by an interesting musical programme.

MONTREAL

There is universal sympathy throughout the diocese with the Bishop in the severe illness of Mrs. Farthing, who is, I am happy to say, improving somewhat. She has always proved such a noble lady and hostess during Synod week—a real helpmeet to the Bishop—that her illness affected the Synod in a very real way and made everyone intensely sympathetic with the Bishop.

Rev. A. P. Shatford was absent from Synod owing to an attack of grippe. He managed to get down to vote and we were all glad to see him.

Dr. Symonds is delivering two sermons at the Cathedral over the Kikuyu controversy. He is taking very largely the line of the English "Spectator"—lamenting the supposed exclusiveness of Anglicanism and desiring the admission to her altar of all devout persons without assurance whatever as to the faith they hold.

A branch has been formed in the city of the Canadian Church Union on the line of the C.C.U. in the West—Chancellor Davidson was elected President; Rev. Canon Almond, Vice-President, and Rev. R. Y. Overing (14 Darling St.), Secretary, at its first meeting. Among those present were Revs. A. French, Rural Dean Robinson, Dean Evans, Rev. K. N. Little, Rev. F. W. Gedye, and others. A larger meeting will be called in the near future and constructive work upon conservative lines entered upon.

At the annual session of the Synod of the Diocese of Montreal, held recently, the elections for the Executive Committee, Diocesan Court, and representatives to other bodies resulted as follows:

Executive Committee—Clerical—The Very Rev. Dean Evans, Rev. A. French, Ven. Archdeacon. Paterson Smyth, Ven. Archdeacon Naylor, Revs. Rural Dean Robinson, Canon Carmichael, Rural Dean Lewis, H. E. Horsey, Canon Rexford, Rural Dean Judge, Archdeacon Longhurst, Rural Dean Sanders, Canon Almond, Dr. Symonds, Rural Dean Jeakins, A. P. Shatford, A. H. Moore, Dr. Charters, Rural Dean Ascah, Rural Dean Seaman.

Lay—Dr. L. H. Davidson, J. G. Brock, Dr. Lansing Lewis, W. S. Campbell, A. P. Willis, Prof. Armstrong, R. H. Buchanan, H. J. Mudge, Hon. Senator Owen, Edgar Judge, E. Goff Penny, A. P. Tippet, A. B. Haycock, W. H. Robinson, Lt. Col. Hibbard, E. C. Pratt, Dr. T. P. Butler, A. Hamilton Gault, Enoch Buzzell, J. M. Fish.

Diocesan Court — Ven. Archdeacon Paterson Smyth, Very Rev. Dean Evans, Rev. Arthur French, Rev. Canon Rexford, Ven. Archdeacon Naylor, Ven. Archdeacon Longhurst, Revs. Dr. Symonds, Rural Dean Robinson, Henry Plaisted, A. P. Shatford, Dr. Charters, A. H. Moore, Rural Dean Judge, Rural Dean Sanders, Canon Renaud.

General Synod—Clerical—Very Rev. Dean Evans, Rev. Arthur French, Rev. Prof. Abbott Smith, Ven. Archdeacon Naylor, Ven. Archdeacon Paterson-Smyth, Rev. Canon Rexford, H. E. Horsey, H. M. Little, Substitutes Revs. Dr. Symonds, A. H. Moore, Canon Almond, Rural Dean Lewis.

Lay—Mr. J. G. Brock, Dr. Lansing Lewis, Dr. L. H. Davidson, Senator Owen, Messrs. W. S. Campbell, R. H. Buchanan, E. Goff Penny, A. P. Tippet.

Substitutes—Messrs. H. J. Mudge, A. P. Willis, Prof. Frank D. Adams, Edgar Judge.

Provincial Synod — Clerical — Very Rev. Dean Evans, Rev. A. French, Prof. G. Abbott Smith, Ven. Archdeacon Naylor, Ven. Archdeacon Paterson-Smyth, Revs. Canon Rexford, Canon Carmichael, Canon Almond, H. M. Little, H. E. Horsey, Rural Dean Robinson. Substitutes, Revs. Rural Dean Lewis, A. H. Moore, Dr. Symonds, J. J. Willis, Canon Smith, J. E. Fee.

Lay—Dr. L. H. Davidson, Mr. J. G. Brock, Dr. Lansing Lewis, Messrs. W. S. Campbell, E. Goff Penny, A. P. Tippet, Lt. Col. Hibbard, Hon. Senator Owen, Dr. T. P. Butler, Mr. Edgar Judge, Mr. H. J. Mudge.

Substitutes—Messrs. W. H. Robinson, E. R. Smith, F. W. Molson.

General Mission Board—Clerical — Very Rev. Dean Evans, Rev. Canon Rexford. Substitutes, Ven. Archdeacon Paterson-Smyth, Rev. A. P. Shatford. Lay, Mr. J. G. Brock, Mr. R. H. Buchanan. Substitutes, Dr. L. H. Davidson, Mr. A. P. Tippet.

Sunday School Commission—Clerical—Rev. H. E. Horsey, Rev. A. P. Shatford. Substitutes, Rev. A. H. Moore, Rev. Canon Almond. Lay, Mr. R. H. Buchanan, Prof. H. F. Armstrong. Substitutes, Dr. L. H. Davidson, Mr. H. J. Mudge.

NIAGARA

The M.S.C.C. apportionment for the year 1913 for this diocese was $10,450. The sum of $12,265 was raised and sent to the Treasurer. There were monies also forwarded for purposes outside the apportionment. The Diocesan apportionment, i.e., the apportionment for certain objects inside the diocese was $9,000. The amount received by the Diocesan Treasurer was $9,570.

A large sum was paid in by subscribers to the capital of the W. F. O. fund in addition to the subscriptions of the clergy.

HAMILTON

ST. JAMES' CHURCH.

Preparations are now completed for the erection of a new brick church here. The frame building has been removed to another site. The contract will be let in the spring.

The Rev. D. Owen, Holy Trinity Church, Toronto, gave the addreses at the Quiet Day at Christ Church, for the clergy of the city and neighbourhood on Shrove Tuesday.

The Bishop confirmed 24 persons at St. Philip's Church, on Sunday morning last.

An interesting meeting was held in St. George's Schoolroom on Monday evening, February 23rd, in connection with the Girls' Auxiliary, the Girls' Friendly Society and the Daughters of the King. Miss Waller, Japan, gave an interesting and instructive address on the life and customs of the Japanese girl. The Girls' Branch of the Cathedral gave a sketch on the life of a Chinese girl, and the Rev. J. G. Waller, Japan, gave an illustrated address on his work in the Diocese of Mid-Japan.

ST. CATHARINES

The Bishop held a Quiet Day for the clergy of the Deaneries of Lincoln and Welland on Monday last at St. George's Church. There was a large attendance of clergy.

NOVA SCOTIA

IN MEMORIAM

The Ven. David Smith, Archdeacon of Cape Breton, was born at Pickering, in the West Riding of Yorkshire, England, and educated for the ministry at St. Augustine's, Canterbury, where he took prizes in all subjects. He was a man of deep scholarship, and more than ordinary intellectual power, a sound churchman of the type of Liddon and Pusey, yet liberal and broad-minded, beloved and revered by all denominations, always interested in everything tending to the moral and spiritual upbuilding of the town, where for upwards of forty years he made his home, for some years a trustee of the Sydney public schools, and a member of the board of commissioners up to the day of his death, he always deplored the absence of definite religious instruction in the education of the young. On account of advancing years and failing strength the Archdeacon had spoken of shortly having to retire from active work. It must have been a great gratification to him, to have been able to fulfil not only all his parochial duties to the last, but also his work as examiner in Hebrew at King's College, and as examiner for the Cape Breton S. S. Association. His and Mrs. Smith's unbounded hospitality has met with frequent recognition from men and women who since scattered in diverse lands have written to say how much the warm welcome and pleasant evenings in the ever-open Rectory had been to them when they came as strangers to Sydney.

In the words of a hymn he loved may his be:

"Some humble door among Thy many mansions,
"Some sheltering shade where sin and striving cease,
"And flows forever through heaven's green expansions,
"The river of Thy peace."

ONTARIO

PICTON

CHURCH OF ST. MARY MAGDALENE

On Wednesday, February 11, a Congregational Tea and Re-union was held in the Parish House, upwards of 225 people sat down to a sumptuous repast. About 400 invitations were issued, but owing to the inclement weather, many were prevented from attending. After the tables were cleared a programme was submitted, Mr. R. E. Wright (Churchwarden), acting as chairman, who, in his opening remarks, congratulated the members upon all that had been accomplished, and exhorted them to be loyal and persevering so as to complete all that is being attempted. The speaker of the evening was the Rev. R. C. Blagrave B.D., Rector of Christ Church, Belleville, who, in a felicitous and attractive manner dealt with the subject of an Idea, its influence and bearing upon the man and the community.

The following resolution was passed, moved by Mr. J. D. Shannon (churchwarden), and seconded by Mr. A. E. Wilson, "That we, the congregation of St. Mary Magdalene, at Picton, desire to place ourselves on record and to express our confidence in, and appreciation of, our newly appointed Rector (The Rev. T. Louis Barber, L.D.) and to convey to him and his good wife, our most hearty thanks for their very earnest and unselfish efforts to promote the best interests of the church in this parish since their advent amongst us. They have always been earnest and unceasing in their efforts to further the interests of the congregation and to advance the work of our church. We trust they may be long spared to carry on the work which they have so ably begun. The Rector briefly replied and made the following statement of facts. No. of families Jan. 1, 1913, 156; No. of families Jan. 1, 1914, 200. Increase, 44 families. No. of communicants Jan. 1, 1913, 255; No. of communicants Jan. 1, 1914, 337. Increase 82.

Lost by removals and deaths, 20 families. The musical portion of the programme was well rendered. The meeting closed with the Benediction.

KINGSTON

Dean Starr of Kingston has been quite ill for several days, and is now in New York, undergoing treatment. It was stated yesterday that his illness was not of a serius nature and that he would likely return home the latter part of the week.

The news of the illness of Dean Starr was received with sincere regret by members of the Ontario Synod. He was greatly missed from his accustomed place on the platform.

A resolution was passed, on motion of Rev. Thomas Leech, Wolfe Island, expressing sympathy to the Dean in his illness, and expressing the hope that he would soon be restored to good health.

OTTAWA

OTTAWA

During Lent, the rector of All Saints' Church, Rev. A. W. Mackay, will give three lectures on English Church History, which will be illustrated by lantern slides. The subjects will be "The Church of England Before the Reformation," "The Church of England During the Reformation," and "The

Church of England After the Reformation." The first of these lectures will be given on Wednesday, March 4th. The slides which will be used to illustrate the lectures have been obtained from London, England.

On Friday, March 6th, Rev. A. W. Mackay will preach at a special men's service, to be held in Quebec City.

Dr. Boyle of Trinity College, Toronto, conducted the services in St. George's Church on Sunday.

A special meeting of the vestry of St. Luke's was held on Thursday last to consider the question of buying a new site for a church.

OTTAWA W. A.

On Sunday, February 15th, at 11 a.m., the soul of Caroline Greene entered its eternal home.

Mrs. Greene was born at Bath, England, but came to Canada as an infant. Her life of good deeds has been mainly centered in Ottawa, as she lived here since her marriage in 1886. Fifteen years ago to the day and month, Mr. George Greene, predeceased his wife.

Of brilliant brain and enthusiastic temperament, Mrs. Greene threw her energies into many societies. All who came into contact with her felt the charm of her bright, kindly manner, and ready sympathy. The Perley Home for Incurables, and the Home for Friendless Women have lost a much loved friend. While her keen sense of humour was always appreciated in the Home Reading Union, her clear sightedness was invaluable to the Local Council of Women. She was also the Organizer of the Chinese Sunday School. But perhaps the Women's Auxiliary will miss her most of all. President of the parochial Cathedral branch, Mrs. Greene held also the post of diocesan Dorcas Secretary since the division of the Ontario diocese, and an indefatigable secretary she made. When Mrs. Tilton resigned the diocesan presidentship, two years ago, Mrs. Greene was elected. No better choice could have been made! She was known well throughout the diocese for she went wherever duty called, with no thought of self. A friend of rich and poor, clergy and laity.

On February 17th all that was mortal of Caroline Greene was laid to rest. Nearly all the city clergy were present in their robes, and the beloved Archbishop read the lesson. Beautiful floral tributes came from far and near, while the altar was covered by gifts from many Women's and Girls' branches.

With such a personality one might truly say, "though dead, yet she liveth."

CARP

The annual meeting of the W. A. was held on Shrove Tuesday. There was a celebration of the Holy Eucharist, with sermon, in the morning, and in the afternoon the election of officers.

CRYSLER

A branch of the A.Y.P.A. in connection with St. John's Church, was organized here recently. Eleven members were received. The following officers were appointed: Patron, Rev. P. G. Rollit; President, Miss Crysler; Vice-President, Mrs. Rollit; Cor. Sec. Miss S. Fleming; Treasurer, Wm. Armstrong; Rec. Sec., H. Empey; Organist, Miss Wright; Publicity, Mrs. John Armstrong.

A lantern lecture on the "History of the Early Church" was given by the Rev. G. Archer, Rector of Winchester, which was highly appreciated. On Feb. 11, a very successful social was held.

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QU'APPELLE

Eight or ten additional clergy are expected to enter the diocese in the spring of the present year.

Forthy-three church sites have been purchased in the diocese during the past twelve months.

It is expected that the formal opening of St. Chad's College by the Primate will take place on Tuesday, June 2nd, and the meeting of Synod will immediately follow.

The Reverend Canon Hill, R.D., has been officially appointed chaplain to the R. N. W. M. P. in Regina.

The following missions are ready for clergymen, providing the means of support is forthcoming: Ituna, Kelliher, Shaunavon, North Portal, Yellow Grass, Wawota, Piapot, White Bear, Semans, Southey, Alsask, Riceton, Ada, Woodrow, Limerick, Coleville, S. Swift Current, Tyvan, Esterhazy, Mission District Northwest of Swift Current, White Beach.

The Bishop held Confirmation services at Estevan, Ogema, and Moosomin on the 15th, 16th and 24th inst.

The Rev. Archibald Calder, LL.B., has just entered upon his work as rector of the pro-Cathedral parish of St. Peter's, Qu'Appelle.

RAILWAY MISSION

The clergy of the Railway Mission under the leadership of the Rev. and Hon. E. R. Lindsay, M.A., continue their self-denying and faithful labours in some of the new and difficult missions of the diocese.

Services are now being provided in 14 centres and 42 out stations.

Since January, 1913, new churches have been built at Wawota, Hanley, Aneroid, Hazenmore, Ermine and Sheho, and vicarage shacks at Rosetown, Simpson and Vanguard.

ALAMEDA

When the rector, the Rev. A. E. Snow, came here, two years ago, Alameda's congregation was five—now our church is built and paid for. The new church is 24 feet by 30 feet; covered with sheet steel siding and sheet steel shingles and is therefore fire proof. The inside finishing is beaver boarding, kalsomined in shade effect. This is set off by the moulding into panels, which gives it a nice finish. The oak beams complete the decorations, giving it the appearance of an old country church. The building is seated with chairs and kneelers, given by the Women's Auxiliary. The altar furnishings are very tasteful, setting it off as the centre of church worship, this is the gift of the Qu'Appelle Association—not a dollar was paid out for labour, all of it being given free.

Oxbow, likewise, has made good progress, the debts accumulated in the past have been wiped off and congregations and communicants considerably increased.

The Lord Bishop of Qu'Appelle held a Confirmation here on Saturday, administering the Sacred Rite to seven persons, two being over 60 years of age. Previous to the Confirmation he administered Holy Baptism to an adult over 30 years of age.

REGINA

The new College Buildings, with the Bishop Burn Memorial Chapel, are now rapidly approaching completion, and will form a striking block of buildings on a fine site opposite the Parliament Buildings of the Province of Saskatchewan. The total cost of the present scheme is about $140,000, of which the Bishop has received in donations and promises about $100,000. The formal opening of the new College will take place in June next, when the Lieutenant-Governor of the Province and the Primate of Canada have promised to attend. The Bishop of Qu'Appelle earnestly desires that the new College may be opened free of debt, and is appealing to Churchmen in the diocese and to friends in England to raise the remaining $40,000 required.

QUEBEC

QUEBEC

The Bishop of the Diocese has made the following announcement in the "Diocesan Gazette":

THE BISHOP'S VISITATION.

In response to a request made through the various Ruridecanal Chapters that the Clergy of the Diocese should have some opportunity of meeting together for Conference in the alternate years when there is no regular Session of the Diocesan Synod, the Bishop has decided to again follow the custom, which obtained in the earlier years of his Episcopate, and to summon the Clergy this year to a visitation at Bishop's College, Lennoxville, on Tuesday, June 23rd.

Besides the Bishop's charge to the clergy there will be a Conference on various subjects pertaining to the life of the Church, and this will be followed by a Quiet Day for the clergy conducted, at the Bishop's request, by the Rev. C. E. Sharp, Rector of St. Thomas' Church, Toronto. The arrangement of the Conference Programme has been placed by the Bishop in the hands of a committee, consisting of the Archdeacon (The Convener), the Dean of Quebec, and the several Rural Deans of the Diocese.

The prayers of all the faithful are asked that through this gathering there may be a fresh outpouring of God's Holy Spirit upon the Church in our Diocese.

LA TUQUE

Rev. W. L. Archer, of La Tuque, is leaving the diocese to take up work in he Diocese of Niagara, amongst the men engaged in the building of the Welland Canal. Sincere regret will be felt upon his leaving. Mr. Archer has laid the foundation of an important work in a new district of the province and leaves his parish with a well-furnished church, a rectory, and a good day school, which the town has erected. The best wishes of many in the diocese will be extended to Mr. Archer for every blessing and success in his new work.

PORT NEUF

Services are now being held in the new town of Donnacona, under the direction of the parish priest of Port Neuf. The "raison d' etre" of this new town is the presence of a large paper mill.

RUPERT'S LAND

NEEPAWA

On February 10th a prize-giving entertainment was held in St. James' Church basement for the Sunday School. In spite of extreme cold weather and much prevalent sickness, there was a large attendance. A splendid tea was served by the mothers and music and lantern views followed. After the prizes were announced the

(Continued on page 19.)

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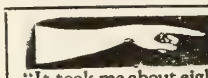
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Women's Work and Social Service

THE terrible solemnity of the Ash Wednesday services may have again stirred within some of us the spirit of revolt, for the tremendous assertion of the moral law, which forms part of the service for this day only in the year, is sometimes mistakenly regarded as imprecatory, as if *we,* in assenting to it, were calling down the Divine judgment upon our fellows; whereas it is affirmative in character, a declaration that in the nature of things certain consequences are involved in certain actions.

* * *

One of the chief notes of Ash Wednesday and of Lent is the note of social sin, social penitence, social service—witness especially the message of the first lesson, and "the fast which the Lord hath chosen."

"To loose the bands of wickedness, to let the oppressed go free and that thou break every yoke, to deal thy bread to the hungry and bring the poor that are cast out to thine house; when thou seest the naked that thou cover them."

And in harmony with this, the sins of the Deuteronomic declaration are social sins—sins of invading and destroying other men's homes, sins of injuring and defrauding those who are helpless and handicapped for the struggle of life, sins not only of the individual but of the community in which the individual must bear his share of responsibility, of penitence, of resolution.

* * *

In the story of Lord Macaulay's very precocious childhood we are told of a little plot of ground in the garden marked as his own by a border of oyster shells. The maid one day threw these away as rubbish; he ran straight to the drawing-room, where his mother was entertaining guests, and said with the solemn intensity of childhood: "Cursed be Sally, for it is written, cursed be he that removeth his neighbour's landmark."

"His neighbour's landmark," the boundary mark of possession; that which sets a limit, which safeguards or protects property and more valuable things still. And sometimes it is very lightly removed.

* * *

Landmarks are of many kinds. There is the standard which the boy or girl brings from home into the larger world of college or business life. "Mother wouldn't like it." "I promised Dad not to." That may be its outward form, its expression, corresponding to the little boy's row of oyster shells. The home standard has been pure and simple, our boy is young and inexperienced, and now he is surrounded by a bewildering multitude of standards and complexity of aims; everyone doing that which is right in his own eyes, and many a fine, clever young fellow to whom the old standards mean nothing, who has never been governed by them, or who has discarded them in favour of something more stylish. It is very bewildering and the thought of "what they do at home" has something of the sanctity and security of an angelic guard. To question and criticize this landmark, or to pour out upon it the cold douche of ridicule, is a cruel removal of something that was able to fulfil the office of protection for that which is more than meat. Customary habits of reading the Bible, of prayer, traditional ways of keeping Sunday, going to church, refraining from certain kinds of amusement—perhaps it is all more instinctive than personal; perhaps it is only a habit, only an inherited custom; perhaps it is not a matter of definite choice or conviction; all the same these are landmarks under the shelter of which the old customary habits may gain strength to shape themselves into something better. Don't remove these landmarks by suggesting that Sunday observance is out of date, that "no one in our set goes to church," and that when the Blessed One said "the Sabbath was made for man," He meant His words to be a sanction for doing anything we please.

* * *

Then there is one's faith in another person. "I don't like that friend of Dick's, but Dick is tremendously set on him. Perhaps he is really a better fellow than he seems to me. Do you think I had better leave it to work itself out?"

Well, it is a serious matter to disturb a boy's faith in his friend. It may be a duty to do so; sometimes it is the lesser of two evils, but one's feeling of mistrust may not be well founded. One needs to be very sure of one's ground before disturbing a belief of this sort, or interfering with the friendship that rests upon it.

"It must be simply awful to be one of Mr. X's sons. My father would never do such a thing as Mr. X did." . . . "My Dad promised; he would never deceive me."

That faith surely in the integrity of father or mother is one of the safest and surest of landmarks, and it is not likely to be removed, except by the action of the parent himself. This terrible process is thus wonderfully described: "When all was over, Archie came forth into a changed world. The judge had pursued the wretched criminal with a monstrous relishing gaiety, horrible to be conceived." Life had lost its value; all the old beautiful memories of the past and its romance faded; "he dismissed them with a cry of pain. The heavens were dark above him, the grass in the fields an offence." His own father had removed the landmark—the boy's belief in his father's essential justice and "decency."

* * *

Then there is the happy faith in human nature of those who believe the best of everyone, and whose faith has a sort of creative power of calling out the best to meet and as it were to justify it.

"I do like that dear little woman; I only wish she were not so friendly with the T's; she is far too nice for them. I can't believe that she would really like Mrs. T. if she knew her better, and yet she is so frank and friendly that perhaps she will help Mrs. T. to be a little different."

It is a good rule, I think, not to sow suspicion in another mind. Hard facts may—sometimes must be imparted. But very few of us are willing, even if we are able, to go beyond a vague suggestion. "I could tell you something that would alter your opinion"; "Well, my experience of her, unhappily, has been very different from yours"; "If you knew what I know."

It is the removal of a landmark—that happy faith in the kindness and integrity of others which is far better left undisturbed; which more often than not justifies itself, and which certainly helps those in whom it trusts to be what they are believed to be.

* * *

A common way of removing the landmark is by ridicule. "Il ne faut pas meltre un ridicule où il n'y en a point; ç'est se gâter le gout, c'est corrompre son jugement et celui des autres." So La Bruyère, in other words. "The art of spoiling is within reach of the dullest faculty, and there is a damaging tendency in the burlesquing spirit which ranges to and fro, seeing no reason why it should not appropriate every sacred, heroic and pathetic theme." Not only individual jesting, but agencies like comic supplements, moving picture shows and comic operas are busily engaged in the removal of landmarks, by turning into ridicule subjects like courtship and marriage, the general relations between men and women, the misfortunes of others and so on. There is ample material for what is really and legitimately amusing; witness the delicious and perennial fountains supplied by our beloved *Mr. Punch* and you will realize that fun loses none of its point by being free from vulgarity, from unkindness, from irreverence. But the sense of awe and mystery, the sense of pity and sympathy, the sense of fellowship with suffering, the sense of admiring response to heroic action—all may be and are immeasurably weakened by the spirit of burlesque, when it takes as its prey that whose mystery or nobility or pathos ought to place it permanently out of the range of ridicule.

* * *

There are biographies which would be better unwritten, or at least greatly curtailed, for a somewhat similar reason. Perhaps the whole truth is never able to be revealed concerning any human being, but when we have been helped or cheered or stimulated by A's writings, or by B's music, or by C's pictures, or by D's heroic adventures, why may we not cherish our admiration and gratitude undisturbed by revelations of domestic quarrels, of raging tempers, of dyspeptic gloom, or whatever it may be. God entrusted to them a message, and they have delivered it through the medium of the gift which He bestowed on them for the purpose. Why should our landmark be removed by a needless unveiling of the sins and weaknesses which they shared with ourselves.

* * *

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* * *

Many a man has borne suspicion, dislike, criticism and misunderstanding in order to preserve his "neighbour's landmark" of faith in another's integrity. After the Indian Mutiny, Lord Canning, the Governor-General of India, was fiercely attacked and abused both in England and India, for interference with the conduct of trials after the Mutiny. In conversation with Sir Frederick Halliday, Governor of Bengal (to whom we owe the record of the incident) Lord Canning, in confidence, shewed him certain records of cruelties committed in the name of justice by these courts. When asked whether he would not justify himself—as he could fully and completely do—by publishing these records, this was his reply, as he locked the papers away in a drawer of his desk: "I would rather submit to any obloquy than publish to the world what would so disgrace my countrymen. It is sufficient that I have prevented it for the future."

Blessed is he that removeth not his neighbour's landmark, though it were to his own hindrance.

HONOUR BRIGHT.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

UNION WITH THE GREEK CHURCH

Smith's Falls, Ont., Feb. 12, 1914.

Editor, Church Life:

Dear Sir:—Might I be allowed space in your splendid paper to discuss what I think will soon be a question of vital importance to the Church of England, namely, the possibility of a union between the Church of England and the Greek Orthodox Church. It is my humble opinion that such a union based upon principles satisfactory to both churches, would be of great benefit to both, certainly of much more benefit than a certain other union now being advocated by some of our churchmen.

Moreover, I believe the Greek Church would be perfectly willing to enter such a union. No other church shows such good feeling towards us. In Ottawa, where there is no priest of their church, the people are, I believe, advised to go to an Anglican priest for their baptisms, marriages and funeral services.

The advantages are obvious. By uniting our forces in the mission field we could accomplish a great deal more than we are accomplishing at present. If the two churches were united, we could present a bolder front against any possible encroachments of Rome. Another good feature would be the beginning of a union of the future which would comprise the whole Christian world—a truly Catholic Church.

Let us compare some of the distinguishing features of both churches. Some of their doctrines in which we concur are the right of laymen to partake of the chalice, the right of priests to marry, the rule that priests must be ordained by bishops, the division of the clergy into three orders, Bishops, Priests and Deacons, and many other minor matters.

The Greek Church allows the paying of homage to the Blessed Virgin Mary. But we must remember that such is the practice of a number of highly respected Churchmen, and also that the Church allows considerable latitude in doctrine. Let us not forget that when the articles of Religion of the church were drawn up, Protestantism was in a much more radical state than at present. It is now inclined to tolerate some of those practices which the Articles condemned. In short, I do not think it would be difficult to effect a Union in which all would be in peace and concord.

In conclusion allow me to commend this matter to the earnest consideration of your readers as one which will, I think, affect the future of the Church in a marked degree.

CATHOLICOS.

THE SEPTUAGESIMA EPISTLE

To the Editor:

Dear Sir:—Is it not better to believe that the Apostle meant what he wrote when he states that loss of soul is possible "lest that by any means I myself should be a castaway" (280 kinds rejected) than to read the words with a rooted prepossession against their obvious and natural meaning as your correspondent "Charity" does? Should not our favorite private beliefs be made to square with the declarations of Scripture rather than the latter be made to fit in with our pet ideas? It is by approaching religion with minds made up in advance that most of the distortions and perversions of Christianity have been generated. Doubtless the doctrine of assurance is to be allowed some weight on the ground of Scriptural warrant, which, however, must be balanced by several passages appearing to tell against it (e.g., Heb. vi. 4, 5, and x. 26; St. Matt. xxiv. 13, etc.). Whether, as "Charity" avers, this assurance comes at Conversion, "as the direct revelation of God," is a matter I would prefer neither to affirm nor deny, *that* is rather beyond discussion. But as a matter of fact, the doctrine of indefectible grace upon which his assurance rests is the creation of John Calvin, and not the teaching of the New Testament. When we break away from the perilous isolation of disjointed texts. It has probably done more mischief than any other perversion or misrepresenttation, by inducing sloth and easy-going neglect of the means of grace. It would be as destructive of the sense of moral responsibility as the old fatalism which tells us we are the sport of forces too strong for us and can control, neither our conduct nor our destiny. What does "Charity" think of the Parable of the Unmerciful Servant? The debtor once forgiven refuses to exercise a like forgiveness toward one who owed him a trifling sum and the old debt rolls back upon him, the pardon is rescinded. What does this mean, but that if the believer once forgiven fails to walk in the light (1 John 1-7) ceases to abide in communion with Christ, he falls back into that state which is of itself a state of condemnation. It is as though a shipwrecked man were drawn out of the raging sea and set upon the shore, and afterwards were to cast himself again into the boiling surf. Then his former deliverance would be undone. It is no wonder that St. Paul warns against the possible danger of ultimate failure to persevere in grace. "Charity" has forgotten the element of human freedom of will and responsibility. God's promises pre-suppose our faithful co-operation with His grace. We must do our part.

ALBERT GEO. SMITH.

Mattawa, Ont.

THE ECCLESIASTICAL FRANCHISE FOR WOMEN

To the Editor:

As a churchwoman my whole heart yearns over this burning question of the day, i.e., "The Ecclesiastical Franchise for Women," or, in simple language, the recognition of *women* on an equality with man as regards church matters.

Surely our Anglican communion would do well to recall the earliest days of Christianity when we read in Acts 1: 14, "These all continued with one accord in prayer and supplication *with the women and Mary, the mother of Jesus.*" The Christian society, fresh from the Master's hand consisted of men and *women* on an equal footing, both taking part in the election of two men, one afterwards to be chosen as an apostle.

i. *Women* were amongst the truest followers of Christ on earth, they are still loyal and loving servants of His church.

ii. God chose a *woman in her virginity* to be the human instrument of Christ's birth.

iii. Service and sacrifice surely are sounder claims for the voting qualifications than the fact of being a ratepayer.

iv. *Female* assistance is a necessity in most parishes, serious responsibilities are laid on women by the clergy.

v. If we eliminate personal service and financial help received from church women, scarcely a parish could prosper.

vi. *Sex* in itself should not be a barrier to a Society in which there is "neither bond nor free, neither *male nor female, for all are one in Christ Jesus.*"

BEATRICE H. STEPHENSON.

Shreiber.

THE GUILD OF ALL SOULS

Winnipeg, Feb. 14, 1914

To the Editor, Church Life:

Having been a member of the above Guild for a number of years, I would like to correct some of the conclusions regarding it as set forth in the letter of Dr. Speechly, which appeared in your issue of February 5. His conception of the Guild as a "semi-religious, semi-sanitary organization, relating to funerals" does not by any means adequately represent its objects, which are mainly the practice of Intercessory Prayer on behalf of the dying and the faithful departed, and the provision of furniture for burials according to the use of the Catholic Church, so as to set forth the doctrine of the Communion of Saints and the Resurrection of the Body. Questions of sanitation more properly belong to members of your correspondent's profession, with which the Guild does not presume to interfere.

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The conclusion at which he arrives from the sermon preached at the Requiem of the Guild last November, that members of the Guild believe in the Invocation of Saints and Purgatory, is perfectly true, but it by no means follows that therefore they "utterly repudiate Article xxii of our Prayer Book." This article does not deny the truth of the doctrine of Purgatory, etc., as held by the Church from the earliest times, and therefore binding on all members of the Catholic Church, whether English, Roman, or Greek, but the "Romish Doctrine" on these subjects, by which is meant the mediaeval superstitions and abuses which had grown up around the true doctrine, and which were repudiated alike by the English communion in Article xxii, and later by the Roman communion in the decrees of the Council of Trent. This is made clear in the writings of such men as Bishops Forbes, Gibson and Churton, Dr. Pusey and many others who could be quoted did space permit, and the argument that those who believe in Invocation of Saints and Purgatory are disloyal to the Prayer Book falls to the ground.

Dr. Speechly has evidently been misinformed as to the number of Canadian members of the Guild, for they are comparatively few in number, the total membership of the Guild, in England and elsewhere, being about 8,000, and all these belong to the Church of England, that being a condition of membership.

In conclusion, I should like to refer to the letter of the Rev. G. A. Wells, which you published a few weeks ago, deprecating the multiplying of Guilds and Societies in the Church. It is true that under ideal conditions these should not be necessary, but so long as our clergy abstain from teaching the people committed to their charge what are the doctrines officially held by the church, there is justification for their existence in order to emphasisize doctrines which might otherwise be in danger of being altogether forgotten or wrongly interpreted, as is evidenced by the letter of Dr. Speechly.

Yours truly,
A. C. Frith.

THE FAITHFUL DEPARTED

Editor, Church Life:

Dear Sir:—The letters in this (19 Feb.) week's issue on the subject of the Faithful Departed raise one of the most important questions of the Christian faith, and demonstrate the great value of your Journal if for nothing else than the ventilating of difficult points, and the free and open discussion of the same unto the edifying of the body.

May I take a hand in the discussion? I see much to agree with, and much to differ with. Both of your correspondents evidently hold the same views, and I should think would call themselves High Churchmen.

And first of all I would ask permission for a moment to cast aside all denominationalism. This is a Catholic question, above the party strife of Romanism or Anglicanism. We will leave the canons of the Roman Pontifical, and the XXXIX Articles alone. The question is the condition of the departed, of which the Apostle says he would not that we should be ignorant.

Before entering into controversial matters, I would say your correspondents and I are agreed on the following points:

1. The power given to the Priest to pronounce absolution.
2. The use of Unction for the sick on the lines laid down by St. James, as a ministry of healing.
3. That the Holy Eucharist is the highest act of worship, adoration, prayer, praise and thanksgiving, and the centre and spring of all the other acts of worship of the Church.
4. The communion of Saints, and the real Presence of the Incarnate God in the Sacrament and Sacrifice of the Altar.
5. With B. M. in his opinion that the Societies in question are in fact superfluous, the Church, the Body of Christ, being the only divinely appointed society.

Now for where I differ. All pagan religions with few exceptions past and present, have some idea of life after death, and there can be little doubt that this persistent feature has at the root traces of Divine Revelation, perverted, however, by the efforts of the human intellect to penetrate into hidden mysteries. The "Happy Hunting Grounds" of the Red Indian, is a fair sample of all these pagan theories. The idea of the resurrection is absent from all.

Now, have not we begun to fall into the same error as the pagans? Alas! the majority of the noncomformist bodies teach and hold that at death the souls of the departed go to glory, or—doom, the resurrection of the body is explained away, and they imagine the saints to be now in heaven in perfection. Many Anglicans think similarly. Few indeed hold correct doctrine.

The truth is, the spirits of the departed cannot be made perfect in the disembodied state. They are at rest, and we are taught to believe they enjoy intense happiness, which is increased by our acts in offering the Holy Eucharist, but they have no activity. It is quite impossible for human spirits to take more than a passive part in the communion of saints for the reason that without their bodies they are incapable of performing any of the functions of life. It is not revealed whether they are aware of what is going on upon earth at all. We do know they can be disturbed from their rest, just as Samuel was disturbed, and therefore it is right to pray *for* them that they may be kept in rest and peace, but to think that we should pray *to* them is wrong, for they are incapable of hearing, their ears are deaf in the tomb. God alone can hear prayer. And if they could hear, they could not do what we ask of them, their tongues are dumb in the tomb so that they cannot pray for us, they cannot offer the Holy Eurcharist for us, they cannot intercede. All their human faculties are in abeyance till the resurrection. Time and space they

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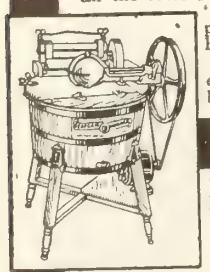

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are oblivious to. Yet Christian men think the Blessed Virgin can hear the petitions of a hundred millions of petitioners all at once, and attend to all their wants, and that the other saints have similar powers, when the truth is these attributes belong to God alone.

There is no authority for supposing that the spirit of a righteous man, however near to God the spirit may be, can either hear a prayer or comply with the request to pray for us. When the disciples asked the Lord to teach them to pray, He did not tell them to say "Holy Mary, Mother of God, pray for us," He said, "Our Father which art in heaven," and if we can ask God direct for our needs, what right have we to ask a fellow creature to ask for us, especially as the scriptures teach us that there is but one mediator between God and man—the God-Man, Jesus.

The Benedicite is no more authority for the invocation of Saints than it is authority for invoking the frosts and cold or the winds or the beasts and cattle.

How can we ask those in heaven to pray for us when there are no people there? I maintain the departed spirits are not men, at most they are portions of mutilated humanity, spirits without their necessary complement, i.e., bodies, and they cannot be perfected without us who are part of the corporate Body of Christ of which they are also a part, and further they wait for the resurrection of the body, and must remain inactive till that event.

The true hope of the Church is the appearing of the Lord, the raising of the dead and the change of the living. For this the whole creation groans; for this we wait, and if we are faithful, for this we pray, not only for our own sakes, but also for the sake of those departed ones who, being out of the body, have not the same power of prayer as we have, and we, therefore must pray for them. They wait and long for the time when they shall again receive their bodies and be enabled to enter into the worship of God, and serve Him for ever.

When weighed in this balance, how far from the true paths do we find ourselves? To what an alarming extent have the baptized apostatized from apostolic doctrine? On every hand paganism is mingled with our Holy religion, all are looking for death instead of looking for the glorious change without death. Many believe in a kind of happy hunting ground immediately after death without any resurrection. The coming of the Lord is relegated to the limbo of long exploded errors and they say "Where is the promise of His coming?"

I really believe, if the Lord were to come right now there would be many who would say, "Lord have we not preached in Thy name," etc., and He would reply, "I never knew you," and they would be very much surprised, but I would not.

CREDO.

19 Feb., 1914.

CONFIRMATION AND BAPTISMAL CERTIFICATES

Sir:—I have been asked to draw the attention of your readers to the very valuable certificates both of Baptism and of Confirmation contained in the Prayer Cards that are now issued in three grades by the Sunday School Commission of the Church of England in Canada, 137 Confederation Life Building, Toronto. After a number of meetings, the committee decided finally to publish them in the form in which they are now to be obtained—the first grade being for the use of little children and containing on the back an excellent form of certificate of Baptism to be signed by the clergyman. The third form, for older girls and boys, contains also a certificate of Confirmation, which could also be filled in by the parish clergyman. As some of the Confirmation Cards published in England are not quite suitable for use in the Church in Canada, and as some of our Bishops have not published Confirmation Cards of their own, quite a number of the clergy may be glad to know that these certificates are purchasable, the Prayer Cards for little children with the Baptismal certificate being 15c a dozen, and those for scholars in the teens with the Confirmation certificate 25c a dozen, or $1.75 a hundred.

DYSON HAGUE.

Parkdale, Feb. 12, 14.

ACKNOWLEDGMENT

Sir—I beg to acknowledge the following sums for a church and mission house at Carmacks, Yukon Diocese, in memory of Bishop Bompas:

Previously acknowledged	$160.21
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Contributions may be sent to me, Rev. T. G. A. Wright, 95 Maple St., London, Ont.

A CORRECTION

Teignmouth, Devon, England.
6th February.

To the Editor, Church Life:

Dear Sir:—I have read with much interest your report of the celebration of the Fiftieth Anniversary of Huron Divinity College, of which my husband, the late Dean Boomer, was for many years the principal.

May I ask you to be so good as to permit me to correct one little mistake which was inadvertently made in the description of the dedication of the beautiful and unique little chapel built by the principal and students?

Amongst the special gifts mentioned I note that the Lectern presented in memory of the Dean, is recorded as if from myself alone. It should have been "from his widow and family," who alike naturally desired to share in the tribute of affection for which the happy occasion gave us the opportunity.

Thanking you for your courtesy,

HARRIET A. BOOMER.

THE CANADIAN CHURCH UNION

To the Editor:

Sir:—In response to the letter of A. M. T. which appeared in your issue of the 5th, and also in reply to other enquirers in your columns, I should be obliged for a little space in which to exlpain briefly the aims and objects of the Canadian church union. The Union may now claim to be safely on its feet, and promises to be of genuine assistance to all earnest church people throughout the Dominion. We have received during the past two months from many places both east and west, letters of encouragement from clergy and laity, eager that branches should be formed in their neighborhood as soon as possible. These letters reveal a widely felt need of an organization whose aims are plainly and simply stated:

1. NAME OF SOCIETY—The Society shall be called "*The Canadian Church Union* for the Maintenance and Defence of the Catholic Faith and Practice as Laid Down in the Book of Common Prayer."

Its objects shall be as follows:

(a) To give members of the church opportunities of meeting for mutual encouragement, information and instruction in church matters.

(b) To help them the better to realize the church as The Divine Society with the Holy Communion and the Three Creeds as its bond of fellowship.

(c) To maintain the status and character of the Church of England in Canada as an integral part of the one Catholic Church, and to protect its Doctrine, Discipline and Ceremonial and all its rights and liberties, both against laxity and indifference within, and against hindrance and aggression from without.

2. CONDITIONS OF MEMBERSHIP—No persons shall be eligible for admission into the Union unless they be Communicants of the Church of England according to the following rubric of the Book of Common Prayer: "And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one"; or unless such persons be communicants of a Church in communion with the Church of England.

Although founded in Vancouver by clergy and laity of the diocese of New Westminster, it is intended to spread its influence and work in every part of Canada where people can be found in sympathy with its objects, and willing to work for its cause.

Immediate steps are being taken to form branches at Quebec, Montreal, Toronto, Victoria, B. C., and in some smaller places in other dioceses. We therefore hope that as the aims of the Union get better known and understood, that a large number of our people will find it a help to them in taking a charitable but decided stand against the laxity of Church discipline and disloyalty to Prayer Book standards which are being manifested in many parts of Canada at the present time. Knowing as we do, that every priest of the Canadian Church has solemnly promised to adhere to the doctrine and practice laid down in the Book of Common Prayer, it is a source of grief to many and a hindrance to the true work of the church in places where it is sorely needed, to find such things as the Sacramental teaching of the Church catechism and of the Baptismal and Communion offices, calmly laid aside by those who at their ordination so pledged themselves. Besides, the plain direct statements with regard to the threefold ministry of Bishops, Priests and Deacons, are being treated as if they were not binding on the hearts and consciences of those, who of their own accord chose to enter the ministry by the Prayer Book method.

Nothing is further from our wishes than to stir up party strife and divisions; we stand for unity in its true sense, viz.: unity amongst ourselves by whole hearted and honest acceptance of our common standards of faith and practice. I submit to your readers as Canadian Church people that this is true unity, and greatly to be desired to the sham kind which consists of bartering away our precious heritage as contained in the Book of Common Prayer, for the sake of a colorless kind of cooperation with those who have always denied the Sacramental teaching and unministerial priesthood of our church.

We are shortly issuing a printed folder containing the constitutions of the C. C. U. in a handy form. This will contain the list of officers of the diocese of New Westminster branch, and we trust other branches as they are formed will adopt this method of "passing on" to others our true aims and objects in order that they in their turn may be moved to do likewise. We have put aside a quantity of these for distribution outside our own diocese, and I shall be pleased to mail copies to all who may require them, while the supply lasts.

Yours faithfully,

Z. H. BURNHAM,

Secretary, Canadian Church Union.
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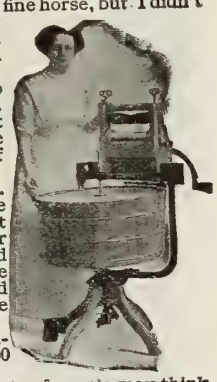

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

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And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally
W. H. MORRIS, Manager, 1900 Washer Co.
357 Yonge St., Toronto, Ont.

Criticism

AN artist may paint a picture, a musician may compose a symphony, a poet may write a lyric—the picture, the symphony, the lyric, will be all more or less criticized, if given to the world—but each artist in his own heart knows, that if his work have true worth it will live—despite the critics. The trouble about this latter class of individuals though, is, that they are not always able to attain or grasp the artist's point of view, but, when they do, severe scrutiny is converted to comprehension, and clever but cruel criticisms give place to words of commendation for the beauty and idealism that lies hidden in the masterpiece,—hence, a few, love a "Leonardo de Vinci"—not because it was a stolen one—delight in Bach, and take the trouble to fathom the depths of Browning's truths. The average man does not understand these things, and if in simplicity he says:—"I can't see why you rave about Bach, I'd rather hear music with some tune to it," or "I never could understand Browning, there's Kipling now, a fellow knows what he's talking about"—one may not admire his lack of culture, but one does admire his honesty. But, if on the other hand, he launches forth into an ignorant tirade of silly criticism, simply because he is jealous of what he cannot comprehend in another's superior and more refined judgment, one can only try to keep back the exasperating smile of pity. Thus far we have touched only on creations of master human minds, because, perhaps, humanity has some right to criticize, to say what it likes about them and what it dislikes. But what about creations of the Divine master-mind, especially the most mysterious and wonderful work of all created works, *human life* "Man, himself, is a great deep, whose very hairs Thou numberest, O Lord . . . . And yet are the hairs of his head easier to be numbered, than are his feelings, and the beatings of his heart," so said a great saint, who in his life here must have been very much criticized and talked about indeed. Because some people cannot understand the lives and motives of others, they arrogate to themselves the right to criticize them, to *talk* about them, and to feign an interest in their affairs that only rises from a vulgar and morbid curiosity, whereas those who have acquired some little culture of the soul, and are climbing the ascent from where alone they can attain and grasp something of the great artist's point of view, comprehend them and love them for the beauty and idealism they behold in their hidden lives. To this latter class cruel criticisms are impossible. Perhaps it was only the flash of an eye, the clasp of a hand, the inflection or tremor of a voice, that revealed "a spirit's true endowments." Oh it is so stupid to say, "Why doesn't he do so and so," and "if I were he, I would do such and such a thing." People talked in just that interesting fashion two thousand years ago when One sat at meat with publicans and sinners, and when a woman washed His feet with her tears and anointed them with precious ointment. But, did not their cruel criticisms, made in their utter ignorance and jealous rage of what they were unable to comprehend, wound His tender and loving Heart? Ah, yes, but His soul was strong and patient in His supreme and sublime knowledge of the Eternal Purpose. Does it not seem altogether reasonable then, that some one of these misunderstood and talked about people have sensitive and loving hearts and that unkind remarks leave wounds and scars, that were it not for their strong and steadfast souls, patient in the knowledge of a purpose that they only whisper when in communion with God, life itself would not be worth living. After all it's easier to criticize than to comprehend, for criticism means *talk*, and comprehension enforces *silence*, and the world always takes the easy way.

MABEL.

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

M. S. C. C. FOR 1914

The estimates for work abroad approved at the recent meeting of the Board of Management of M.S. C.C. in Saskatoon for the year 1914 were:

The Diocese in Mid-Japan	$26,147
The Diocese in Honan	21,160
The District in Kangra	11,559
	$58,866
Grant in aid of the W.A.	*6,000
Total	$64,866

or a transfer for the benefit of the work in Canada of $4,590.00.

*Reduced to $4,000 by the General Board of the W.A.

The needs for work in Canada, which the Board felt that it could not take the responsibility of reducing, are as follows.—

Algoma	$ 9,785
Athabasca	10,000
Caledonia	9,000
Edmonton	5,000
Keewatin	5,500
Kootenay	4,000
Mackenzie River	7,000
Moosonee	5,000
Qu'Appelle	15,000
Saskatchewan	16,300
Yukon	7,000
Church Camp Mission	1,500
Immigration Chaplains	1,000
Co. Coast Mission	2,000
Jewish Missions	10,794
	$108,879

The apportionments required to meet these responsibilities together with the needs of the work abroad, and the charges for literature, education, deputation and administration are:—

Diocese	Appor't 1914	Jewish Work
Algoma	$ 4,627	$ 244
Athabasca	385	20
Caledonia	1,028	54
Calgary	1,476	78
Columbia	1,968	104
Fredericton	6,427	339
Huron	23,370	1,232
Keewatin	642	34
Kootenay	3,213	169
Mackenzie River	257	13
Montreal	20,565	2,294
Moosonee	771	41
New Westminster	3,827	202
Niagara	12,853	1,000
Nova Scotia	12,853	677
Ontario	10,282	542
Ottawa	12,596	500
Qu'Appelle	5,783	305
Quebec	10,455	551
Rupert's Land	7,712	406
Saskatchewan	3,213	169
Toronto	45,510	1,800
Yukon	385	20
Miscellaneous	703	..
	$190,901	$10,794

IN MANY PARISHES JUST SO

We heard of a splendid rebuke that was administered to a very wealthy Churchman by an earnest, plain spoken sidesman of a small church. The wealthy "Churchman" was one of those paradoxes—a churchman who did not "believe in Missions." This was known to the vicar who, however, did not despair of converting the "paradox" whose tremendous and rapidly gained wealth was notorious not only in the little parish where he was wont to spend a few weeks at Christmas, Easter and during the summer, but in the great metropolis. Special missionary addresses had been delivered on the first two Sundays after the Epiphany and a great deal of earnest work had been done by the vicar and some lay helpers in quickening interest in missions. It was the night when the special offerings for missions were to be made, and it was with a feeling of intense gratification and elation that one of the sidesmen, a very enthusiastic missionary worker, noticed that in one of the pews to which he would carry the collection plate sat the "millionaire" and his family. As the sidesman approached the pew and proffered the plate the millionaire simply shook his head and neither offered anything himself nor took the plate to pass on to the other occupants of the pew. The sidesman stood his ground and by a gesture politely intimated that he wished the plate to be taken from him and passed on. The wealthy worshipper bent his head and very audibly whispered, "Take it away, I won't give you anything. I don't believe in missions." "You don't

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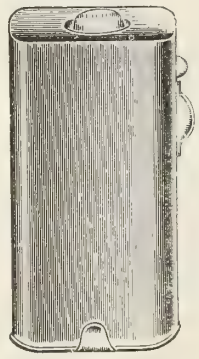
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This new system which is called the Numeral Method, is sold in Canada by the Numeral Method Music Co. of Canada, and as they are desirous of at once making it known in every locality, they are making the following special free trial and half-price offer to our readers.

You are not asked to send any money until you have tried and are satisfied with the new method. The Numeral Company is willing to send it to you on one week's free trial, and you will not have to pay them one cent unless you desire to keep it. There are no express charges to be paid, as everything will be sent by mail. Simply write a letter or post card to the Numeral Method Music Co. of Canada, 125D Curry Hall, Windsor, Ontario, saying "Please send me the Numeral Method on seven days' free trial." If you are satisfied after trying it, the Method and fifty different pieces of sheet music will cost you only $5, although the regular price of these is $10. You should not delay writing, as the Numeral Company will not continue this special half-price offer indefinitely. Later on, the Method and fifty pieces of music will be sold at the regular price.

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what, sir?" the sidesman audibly whispered back. "I don't believe in missions and will not put any thing on the plate" was the response in a still more audible whisper. "Oh, very well, sir," replied the sidesman, still holding the plate up, "take something out of it: the money is for the heathen."

THE BISHOP OF LONDON ON NON-BELIEVERS IN MISSIONS

"The man who says 'I don't believe in foreign missions' uncrowns his King. He says that Christ is not King of the world. If a man imagines or thinks that there is one tribe or one nation not meant to be Christion, or not fit to be Christian, throughout the world, he uncrowns Christ as King of the World. Many men whom we call our friends say lightly, without meaning it, 'I do not believe in foreign missions.' They know not what they do. If we do it, we are uncrowning our Lord as King of the World."

ASIA-JAPAN

BUDDHIST AND CHRISTIAN SECTS

Statistics shew that in Japan there are 13 denominations and 57 sects of Buddhism. Of these the most powerful one is that of Shin Shiu. There are 71,769 temples and 53,081 priests. This number includes only residing priests. Counting all those engaged in preaching and teaching there are 73,047. There are also other kinds of priests and nuns who have done duties of either preaching or teaching. These number 54,001. These classes of priests and nuns make up in all 180,129. Besides these there are about 10,000 students preparing for the priesthood. The home department of the Japanese Government has been gathering statistics of Christians for many years, and the last report of the number of believers of the different churches is as follows: Roman Catholic, 63,081; Greek Catholic, 14,749; Nippon Kirisuto, 18,441; Kumiai, 16,115; Sei Ko Kwai, 15,090; Methodists, 11,763; Baptists, 4,191; other small denominations, 12,246; total, 155,676.

PREACHING ISLAM TO THE JAPANESE

The *Review of Religions*, published in India reports:

"Mr. Hatano, one of the first three Japanese converts to Mohammedanism, has started a monthly, Al-Islam, for spreading the new faith among his countrymen. In the second number of Al-Islam, Mr. Hatano says: 'We have a capital field for extending Islamic light among Japanese soldiers, who, in their hundreds and thousands, have acquired a strong literary taste and fondness for the Gunjin, edited by the editor of this journal for the last two years.' It is gratifying not a little that a certain number of Gunjin's military readers have evinced a desire to study the tenets of Islam in right earnest." The same paper also tells of a Mr. T. Miyasaki, who believes himself to be a latter-day prophet, superior to Buddha or Jesus, who has written a book entitled "My New Gospel." This gentleman, after a long conversation with Professor Barakat Ullah, editor of the Islamic Fraternity of Tokyo, sounded out this note of warning: "Christianity is very dangerous in Japan, so I heartily beg you to drive it out of our Land of the Rising Sun at the point of the sword of Islamic power." While such an exhortation is puerile, it indicates the elements of Mohammedanism which are prominent in the new movement. It should further be remembered that the first periodical issued in the Far East for the benefit of Chinese Moslems was likewise published in Japan by enlightened Mohammedans from China studying in Tokyo."

CIVIC HELP FOR THE CHRISTIAN INTERNATIONAL HOSPITAL AT TOKYO

A strong and united effort is being made in the United States to enable the Church's Hospital of St. Luke in Tokyo to become a great Christian International Hospital. During the General Convention last October services and meetings on behalf of this plan were held and on the joint decision of the two houses a resolution put forward by Bishop Brent heartily endorsing the effort, was unanimously adopted. Dr. Teusler, who has had to return to his work in Tokyo, received word just before he left that in all probabiltiy the Tokyo Board of Aldermen would appropriate $50,000 for the purposes of the hospital and that the treasury of the Imperial Household would probably give another $50,000. These amounts would be in addition to the $25,000 already promised by Baron Goto on behalf of the Japanese Government. Baron Sakatani, Mayor of Tokyo, has given assurance that if St. Luke's eventually acquires the land upon which it now holds an option, an electric tram-line will be built to it.

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The Church in Canada

(*Continued from Page 12*)

rector presented Mr. Thomas Pryde, on behalf of the teachers and scholars, with a valuable clock in recognition of his several years' tenure of the office of Superintendent. Mr. Pryde has done a great deal for St. James' Sunday School and he is much loved by the children. The prize-giving will probably be an annual event, additional to the Xmas tree.

On January 28th there was born to Rev. and Mrs. R. C. Pitts, at the Rectory, Neepawa, a son.

The chosen subjects for the Lenten season services, are:

Week nights—"The 40-day periods of the Bible."

Sunday mornings—"Sacrifices and and Victims."

Sunday evenings—"Citizens—of the Kingdom of God."

TORONTO

TORONTO

The Bishop preached at St. Thomas' on Sunday evening.

The Diocesan Mission Board has recently received a legacy of $250 from the executors of the late Thomas G. Kells, of Millbrook.

A. Y. P. A.

The third annual rally of the Anglican Young People's Association was held on the 19th inst., at the Church of the Ascension School House, under the auspices of the Toronto A.Y.P.A. President's Association. Some five hundred people attended the rally and listened intently to the different addresses.

The opening prayer was offered by Rev. J. F. Rounthwaite and the chairman, Mr. Herbert Bright introduced the different speakers. The address of welcome was given by Rev. J. E. Gibson, rector of the Church of the Ascension. Archdeacon Ingles, representing the Bishop of Toronto, spoke on Lenten Worship. Addresses were given by Mr. Clarence A. Bell, honorary president of the A.Y.P.A., and by Mr. A. W. Langmuir, president of the Dominion A.Y.P.A. Rev. E. A. McIntyre, rector of St. Aidan's Church, spoke on "A.Y.P.A. Ideals."

Mrs. White, who has done good work in the Huron Diocese, was present and told of some of the work done in London, where she resides, in connection with the A.Y.P.A. movement. All present were impressed with the addresses given and gave the officers and committee reason to be more than satisfied with the future of the Association.

St. Mary's.

The annual tea and entertainment of the Middle and Upper Grades of St. Mary's, Dovercourt, Sunday School, was held in the basement of the new church on Friday, February 20th. A pleasing feature of the entertainment was the presentation of an illuminated address by the Rev. Anthony Hart, on behalf of the teachers and officers, to Mr. G. B. Kirkpatrick. It was in January of 1889 that Mr. Kirkpatrick became Superintendent of St. Mary's Sunday School, since which time he has continued uninterrupted in that position until September of last year when he was forced by ill health to resign. The presentation followed upon Mr. Kirkpatrick's resignation as a mark of appreciation and esteem on the completion of nearly a quarter of a century of loyal and devoted service. The tea and entertainment proved to be a great success, one of the very best, if not the best, and most largely attended of any such functions held by St. Mary's Church.

St. Stephen's.

On Monday evening, the 16th. inst., a very interesting and instructive lecture on Kipling, was given by Peter MacDonald, Esq., K.C., of Woodstock. There was a very large attendance of members; which was very gratifying both to the committee of the club and the speaker of the evening.

St. Andrew's.

Miss Jennie Parker, organist of St. Andrew's Church, West Toronto, has been presented with a handsome wrist watch by members of the church. The presentation was made by the rector, Rev. A. A. Bryant.

YORK MILLS

The York Mills Branch of the A.Y.P.A. held a very successful Oyster Supper and Concert at the Public School Hall at York Mills. The supper was very good and the concert excellently rendered by members of the society, assisted ably by outside talent, procured for the occasion. Music, recitations, and a speech by the rector of the parish, Rev. R. Ashcroft, made up the programme.

NEWFOUNDLAND

In response to the invitation of the Diocesan Council, Mrs. Davidson, wife of Governor Davidson, has consented to become Patroness of the Girls' Friendly Society in Newfoundland.

A Bazaar will be held after Easter towards the debt on the C. L. B. Armoury, St. John's.

The annual report of the G. F. S. Diocesan Council shows 62 associates, 262 members, 228 candidates, and 6 branches in the colony.

The members of "H" Company, C. L. B. of Trinity East, presented their commanding officer, Dr. FitzGerald, with an address of appreciation and a case of pipes.

The Bishop is holding a series of instruction classes for the three city purishes, in the Synod Hall, St. John's.

At a meeting of the Lord's Day Alliance, held in St. John's on Sunday, 8th Feb., Bishop Jones presided.

Eighty-four Sunday School and individual contributions towards the orphanage, recently acknowledged by the Hon. Secretary, totaled $458.

FIRST PROVINCIAL SYNOD OF B.C.

An event of historical importance among the church people of British Columbia took place when the first Provincial Synod convened at Victoria on Wednesday last. This body was made up of the various diocese of British Columbia. The work of the Church has been moving steadily forward from year to year, laying a solid foundation for a future of great promise. A number of important matters pertaining to the progress of the Church were up for consideration.

"THE IMPETUS"

The Dominion Executive of the A.Y.P.A. has now issued an official paper in the interests of the organization. The unique title of "The Impetus" has been chosen, and the first number goes out as an eight-page edition. The editors are to be congratulated upon the excellence and arrangement of its various articles.

Take always, not the popular side, but that which is high, and noble, and acceptable to God. Go forth "in the Name of the Lord," and you will find all the blessings for which you crave, and many to which you have not dared to aspire.—*A. H. Mackonochie.*

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The Week

THE various organizations and conferences relating to the activities of the Church which make up no inconsiderable portion of the work of the parish in the year, are no doubt stimulating and tend to increase enthusiasm and effort along the lines of the various organizations. The work is, as a rule, taken hold of earnestly and pursued with vigour. With some it is social and moral reform, with others a philanthropic effort; with others again it is some other channel of effort for strengthening the Church. Estimable as are all these opportunities and fruitful, as doubtless many of them are, they yet fall far short of the great opportunity of Lent. If the same strength of purpose, the same earnestness and continuity of effort devoted to these other opportunities were devoted to the personal life, to prayer, there would be a power in the Church that would draw men and women to it as in the early days.

Lenten Power

IN many churches the singing of "Eternal Father, strong to save" is limited to the occasions when a member of the congregation or some friend is on the sea. While it is most natural and fitting that the grand hymn of prayer should be asked for by those who have friends in peril on the sea and that the hymn should be sung in response to such requests, its more frequent use would also be natural and fitting. In these days of emigration by the tens of thousands there must be few churches among whose congregations are not at least one or two with friends or acquaintances on or about to put out to sea. And apart from the personal acquaintances, there are those many thousands, not merely passengers, but the seamen in constant peril on the sea. As members of the great sea-mistress Empire it behooves us to remember faithfully and prayerfully those to whom, under God, we owe so much.

"Eternal Father"

A CUSTOM that is growing and that has nothing to commend it is the insertion in the public press of "in memoriam" notices by members of a family on the anniversary of the death of one of their near and dear ones. It is most natural that "father, mother and sister" recall and give some special thought to the day "Tom" passed to his rest. But why proclaim this to the public at so much per insertion. It is not necessary to remind other people every year that we have not forgotten our days of sorrow. Of course there is a considerable amount of real and right kind of comfort to be obtained from perpetuating in the right way the memory of one whom we knew and loved on earth within the hallowed precincts of the family circle. An offering to God in some article for use in His house, or in some work of charity—there are many opportunities for perpetuating outside the limits of the family a memory we cherish, but simply to tell a few thousand people who never knew us or our dead, by means of a paid for advertisement, that we are cherishing a memory, is not one of them. We do not doubt that as a rule there is genuine sincerity of affection, but it finds a very undesirable and unwholesome method of manifestation when it runs to yearly public proclamation. One cannot help feeling sorry for such people, especially when the offence is intensified, as is often the case, by the insertion of some "lines" or "verses" which are not only mawkish but generally coarsely materialistic and an outrage on all literary task. From the similarity of many of the "verses" that we have seen, and from experiences that have been mentioned to us, we believe there is a certain class of ghouls who fatten on the sorrows of sections of the community. A member of a family dies, the ordinary death and funeral notice is inserted in the papers. This is seen by the firm of ghouls and very shortly the family receive either a letter, offensively familiar in its proffered sympathy, or a visit from the local representative of the ghouls, the object of letter or representative being to make money out of the sorrow of the family. Sample "in memoriam" verses are offered at "reasonable rates." The business of the ghouls being confined to the less cultivated classes, assurance is given that such things are the custom or fashion. We do not believe in redress of every pestilential condition by legislation but we would welcome an ordinance that at least made it lawful to deal to a ghoul verse seller treatment as summary as that meted out to a dog who enters a garden to scratch up plants or chase chickens—ejection by the speediest and not necessarily the least forcible way possible.

The "In Memoriam" Habit

THE State of California is making provision for the creation of the office of "State defender" in criminal trials. The "State defender" will at the expense of the State, do for the prisoner what the State prosecutor does for the State. Theoretically in Canada, as in other parts of the Empire, the Crown provides counsel for a prisoner charged with a serious offence if he be unable to afford to do so himself. In practice this merely means that if a judge, when a case is called, finds that the prisoner is without counsel, he will ask some member of the bar present in court to undertake the case for the prisoner. Sometimes a judge will considerately postpone the case for an hour or a day so that the barrister who thus undertakes the case gratuitously may have some opportunity to confer with his client. How uneven then are the chances for the prisoner when during the period, running sometimes into months, that he has been in gaol awaiting his trial and denied the privilege (surely the right) of preparing for his trial, all the forces of the Crown have been at work gathering evidence for the Crown against the prisoner. While theoretically a man is innocent until he is proved guilty and the object of the Crown is to see the law administered, this is little more than a farce when a man is compelled to spend perhaps six or seven weeks in gaol before his is tried for the offence and his liberty and his income are taken from him. A "Crown defender" whose duty it would be to ensure a thorough legal defence for every prisoner, especially for those charged with more serious offences, would remove one of the incongruities from British jurisprudence and would give more force to the saying that British justice is alike for rich and poor. It is now sometimes. It should be always.

The Crown for as well as v. Prisoner

THE good roads movement is one that concerns Churchmen, not only in their individual citizenship, but in their Churchmanship. The breakdown of the Church in many country districts throughout Canada, the older dioceses, is one of the most painful facts in the Church history of the country. There are doubtless several contributory causes, but prominent among them we should be disposed to place bad roads on the one hand, and lack of extension initiative on the other. The long distances and bad roads are conditions that confront other communions as well as the Church and these conditions tend to make Church people, if not of very strong calibre, accept the nearest place of worship as the one to be attended, by their children at least. Possibly the same holds good in respect of non-Church people who live near a church of the Church of England; but this is no compensation for the sheep lost from the fold. And the non-Church people are far more alive, as a rule, in country districts to the advantages of carrying the services of their communion to their people than is the Church. A parish containing one church of the Church of England will have two or three or more missions or outposts of the Methodists. With good roads the exception for most of the year the scattered

Good Roads and the Church

country parish with only one Anglican place of worship and several judiciously placed dissenting places of worship, is almost bound to repeat the sad story of the breakdown of the Church in country districts.

Our Old Country Letter

February 18th, 1913.

I SUPPOSE that your very wise interdict on "Kikuyu" controversy is over now that the Bishop of Zanzibar is in England, and the Archbishop of Canterbury, after full information and ripe reflection, has pronounced that there are, in his opinion, no grounds whatever for any formal trial of the nature demanded. He does intend, however, for the guidance of the whole Church in the important issues involved, to have them thoroughly gone into, some months hence, when it will be possible, by the large and representative Committee of Bishops nominated for such like emergencies by the last Lambeth Conference. Their rulings the Archbishop intends to abide by.

* * *

Writing of the new Bishoprics, the *Guardian* says: "If the nice adjustment of men to dioceses in the new Episcopal appointments has produced some surprises, it at least furnishes a testimony to the extraordinary pains taken by the Prime Minister in the exercise of his ecclesiastical patronage. Next to Mr. Gladstone, no First Minister of the Crown in what may be called modern times has been so meticulously careful to appoint to the episcopal bench the men who, in his judgment, are best fitted for the work. We may not always agree entirely with his selections, but there can be no question of the sincerity with which they are made and the trouble that is taken to arrive at them."

* * *

Writing in "The Nineteenth Century," Bishop Tradsham, of North Queensland, points out a possible danger to the Church in Wales, which has apparently not hitherto been thought of. Arguing from the experience of Australia—which has lately been much surprised to discover that it is so closely united, after all said and done, with the Church of England, that it does not really enjoy the freedom which had been accredited to it—he observes that, should the four Welsh dioceses be disestablished they might find themselves pampered, at some unforeseen point, with the still Established Church of England "in such a way as to render self-development difficult, if not impossible." . . . "The Church in Australia, which is in much the same position that the Church in Wales would be in were the Disestablishment Bill passed, has lately discovered that it cannot touch the Prayer Book or otherwise act upon its own initiative under peril of producing another 'Wee Free' case."

Demonstrations against the Bill continue with almost unabated vigour and have certainly produced a strong cumulative effect on many minds.

* * *

A Thanksgiving Service was lately held in the chapel of the S. P. G. House, Westminster, for the recovery and safe return, after his very serious illness in Delhi, of Bishop Montgomery, the society's revered chief. The address was given by the Archbishop of Canterbury, who described the missionary Bishop as his friend of 50 years' standing, since they were schoolboys together. It will be remembered that Bishop Montgomery started off several months ago to India on one of his inspiring tours of personal investigation and sympathetic touch with his workers. Many results were expected. But soon became the absolute "thus far and no further" of serious illness. The Archbishop refused to consider, however, that the effort had been thus made barren of result—far otherwise.

* * *

One of the most useful and interesting of our Women's Settlements for Church Work, to which I think I have before alluded, is that of the "College of Grey Ladies"—the name having reference to their simple uniform. It is a much freer organization than what we mean by a "sisterhood" proper, and yet has the helpfulness and the furtherance of devotion of community life, with its quiet regularity and busy work. The ladies have their headquarters at their college, with its kindly "Head" and its episcopal warden. But they work in detachments, or singly, as needed, in many parishes and at varying distances, under the parochial clergy. They have just been observing their "coming of age." "Foundation Day" is an annual happy festival, but special thanksgiving marked this twenty-first birthday of the college, which was founded on the Feast of the Purification, 1893.

* * *

The aspect of affairs in Ulster is as yet unaltered. The "Church Family Newspaper" has an interesting paragraph headed "The Bishop of Down and the King." "A united Prayer meeting of Ulster men and women was held in Belfast at the time of the assembling of Parliament. Sir William Crawford, a Presbyterian, presided. The Bishop of Down and Connor—Dr. D'Arcy—spoke of the deep conviction, the unshaken resolve, of Ulster. He declared that politics in the ordinary sense of the word had passed out of sight, and he asked the audience to pray that the catastrophe of Home Rule might be delivered from civil war."

"I ask your prayers for the King," went on the Bishop. "Since the power of the Lords was so limited, a terrible burden of responsibility has been thrown upon him. Whatever people may say or wish to think, his position is not what it was before. Pray for him in his thoughts and decisions on this great subject."

* * *

I mentioned the heart-stirring mission which has just been conducted by the Bishop of Oxford in that University. "The word mission," says a correspondent, "is often associated with religious campaigns of a somewhat emotional and excitable kind. At the moment it is all very inspiring, but when there has been time to cool down, men are very apt to sink back. . . . The Bishop of Oxford (Gore) is the last man to be blind to such dangers, and his object from the first was not so much to stir men up as to attract, if possible, those who were not sure about the foundations of Christianity and give them a chance of having the Christian position expounded in the fairest and broadest way . . . . To such men the mission has undoubtedly been a great source of help and inspiration. . . . Throughout the week the attendance in St. Mary's"—well over one thousand—"hardly varied. This is a striking testimony both to the interest of Oxford undergraduates in religion, and to the Bishop's power of holding them. An audience of a thousand undergraduates must be a difficult one to face, but for the whole week the Bishop's addresses never varied from the very high standard which he had set on the first night, in a wonderful address on the nature of God." Remembering the influential future of numbers of these young men, one feels the importance of such work.

WE have to train ourselves in the common, everyday life to habits of perseverance. We must learn to finish as well as to begin any work, however trifling, which has been entrusted to us. We must go on till, like Christ, we, in our measure and degree, can say, "It is finished."
—*Bishop Wilkinson.*

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Has a priest of the Anglo-Catholic Church the power to refuse to hear a confession on the grounds that confessions are not heard in that church, and to send the applicant to some other church and some other priest?—Anglican.

Ans.—Private confession is regarded by our Church neither as compulsory nor essential, but she invites her members to make use of it (exhortation in Communion service) and her priests are of course commissioned to give not only counsel, but absolution and assurance of forgiveness. Thus it would seem that any member of the Church has a right to make use of this privilege, if he desires to, under the conditions indicated by the Prayer Book. It would likewise seem to be a serious matter for a priest to refuse "the benefit of absolution" and "ghostly counsel and advice" to one troubled with an unquiet conscience.

Ques.—Is there such a thing in our Church as "the priest's hood," strictly speaking? That is to say, is there a hood that may be worn by a priest who has no degree, and if so is there any authority for such a custom?—Inquirer.

Ans.—Hoods, strictly speaking, are worn only by graduates. Non-graduates are authorized to wear only "a black tippet, not of silk" (canon 58). But nearly all the theological colleges have a "hood" for those who have completed their divinity course. Some of them have "licentiates'" degrees, with corresponding hoods. These latter usually are not all silk, to differentiate them from those for bachelors, masters and doctors degrees. Anyone can wear a black stiff tippet, if he cares to.

Ques.—Will you be good enough to inform me if a lay reader, who is a "commissioner of marriage licenses," is justified in using the full Church marriage service and in the Episcopal Church, that I am told he has done. At present there is no ordained clergyman in charge. I would like to have your opinion as to whether a marriage so made is legal, or will the pair have to be re-married by a properly ordained clergyman?—Legal.

Ans.—Such a marriage is not legal. No lay reader or layman has any right whatever to perform a marriage service unless he be a Justice of the Peace and thus qualified to perform a *civil* marriage.

THE TEMPTATION OF THE MAN CHRIST

"PERFECT God and perfect man." Whatever may have been the effect of that mysterious union upon the Divine is not for us to consider, but what is of immediate concern is that we apprehend that the Incarnation means the perfected human nature in the man Christ; that, while perfect God and perfect man, He lived the life of man, He met the personal problems, perplexities and trials incidental to the life of man, as a man. The trials, the problems, the temptations that beset Him in His personal life are the trials, the problems, the temptations that beset other men, i.e., men have to confront sorrow, pain, physical and mental, misunderstanding, abuse, persecution, dangers to welfare of body or life, to social standing, to property, to comfort and to what may be termed, worldly peace. The details and manner and occasion of manifestation will vary in every life, but every life, in its own sphere is subject to some or all of the problems, trials, and temptations that beset the life of the man Christ. If that were all, if the identity of the human nature of Jesus Christ with our own human nature, went no further than an identity of problem and trial, His life as a call to us would not be one of power. "Take up thy cross and follow me" would be cruel mockery, if the identity did not extend beyond problem and trial to possibilities of solution thereof. If not as perfect man, but in His power as perfect God, Christ had solved for Himself the problems, dangers, trials and temptations that beset His personal life, then would there be little comfort or inspiration for us in the knowledge of the identity in problems, dangers, trials and temptations. On the contrary, there would be the crushing, hope-killing thought that while He went with us so far, He sought an avenue of solution not open to us.

The completion of the identity, the identity of problem and solution, is, however, settled for us by Christ at the very beginning of His teaching life, and right through it to the last moment of agony on Calvary. We are prone to lose sight of the variety and continuity of Christ's temptations, owing to the attention that has been concentrated on what we refer to as the Temptation. The lesson of the whole life of the man Christ, the completion of the identity of His life with ours, looms large in that temptation in the wilderness, to which our minds are especially devoted at this season. Perfect God and perfect man; "In the first temptation was the strong solicitation to make for His own comfort and preservation as man by the exercise of His power as the Messiah. From the human point of view, the argument in favour of assent was powerful to intensity. On the verge of physical collapse, to withstand the temptation might mean death. What a failure His Messianic calling would appear should He die there in the wilderness at the very beginning of His public ministry. His powers as the Son of God—as perfect God—if exercised, would remove hunger, pain, and possible death, and all the problems, trials and temptations which were His as man in that hour. But the only power He exercised was that of perfect man, a turning to, a dependance upon God. The human conflict in its entirety—that, and not less than that, was to be His life as the man Christ. Without equivocation or reservation, he accepted absolutely the entire human condition and its dependence upon God the Father. Not by fear of death, pain, ambition, misunderstanding or ambition was the life of the perfect man Jesus Christ to be ruled or swayed, but by intimations of God's will.

Some one has laid it down that there is an essential relationship between that which will develop a thing to its best and the thing itself. The light, the sun, will bring out, will develop the myriad beauties of the diamond, but the diamond flashing forth its beauties in the sun light is the same diamond, dull and cold, in the dark corner. The sun was essential to the development of its beauty. There is an essential relationship; the diamond is dependent upon the sun for its best. It is the apprehension of this essential relationship between the Divine and the human, between God and man, of man's dependence upon God, that is necessary if we would apprehend the power of the life, of the human life of the man Christ and of the potentialities of our own life. This apprehension is only possible by the submission of our life, as the human life of the perfect man Christ was submitted, to that to which it is essentially related, and upon which it is dependent for its development to its best—the will of God. For the man Christ to meet and overcome temptation, to be able to say "Thy will be done," the preparation of prayer and fasting was required. For us, for our same human nature the temptations are not less real, varied and insistent. Assuredly our need of preparation is not less. Let our Lent be the struggle of imperfect man after the example of the perfect man, strengthened by the consciousness of the possibilities of human nature when guided by the will of God.

Review of Books

What is the Gospel?—By Rev. J. C. Simpson, Canon and Precentor of St. Paul's, London, England; Longman's, 2s. 6d.

This earnest and thoughtful volume on a theme of perennial interest forms part of the Longman's Library Series for 1914 and is written primarily for Churchmen. The main position maintained is that modern criticism of the New Testament leaves evangelical Christianity in all essentials unimpaired. The book greatly emphasizes the salvation of the individual in the One Body and the value therefore of Sacramental Churchmanship.

The book is intended for those who are really seeking truth and who are seriously asking themselves the question, How can I be a Christian in the modern world? The answer to the question in the title, "What is the Gospel?" shews that the Gospel involves an event, an action, a fact, which can only come into human knowledge by being proclaimed. Therefore St. Paul says, How can they hear without a preacher?

The subject of Christian theology is the Person of Christ: but a person only becomes himself in what he does, so that his personality may be summed up in his history. So the Gospel is the proclamation of what Christ has done, or is doing, for us. The author shews that the weakness of modernism lies in its failure to perceive the bridge connecting the "historic Jesus" with the "Christ of experience." It is the Cross that welds them into a living unity.

Preachers could not do better than use this book in the preparation of their sermons, in view of Passiontide. The book is particularly fitted to be useful to students in our theological colleges by imbuing them with a due sense of the fundamental importance of the Atonement in the Christian's scheme. It shews effectively that the Christian institutions of Baptism and Holy Communion have always been so closely associated with the death of Christ as to derive their significance from it. The Cross is the symbol of Christianity and proclaims that the Christian religion finds its true centre of unity in the Death of Christ.

Canon Simpson has here done a service to the whole Christian world by declaring, in words that ring with truth and glow with love, that the Gospel is the message of fellowship with God through Christ verified; that the Death of Christ is an event in time which has its significance in Eternity, and that it is the historical sacrament of an abiding reality. The Cross is the goal of the "Jesus of the Gospels," and the starting point of the "Christ of experience."

This work—What is the Gospel?—is of great value alike for purposes of doctrine, devotion and apologetic, and its publication could not have been more seasonable. It is a strong book, the work of a richly furnished, candid and powerful mind which lives in close touch with fundamentals.

Some Alternatives to Jesus Christ—By J. L. Johnston, M.A.; Longman's, 2s. 6d.

This volume of the Layman's Library is a study in comparative religion and gives a short sketch, historical and doctrinal, of Buddhism, Hinduism, Hellenism, etc. It shews us Christianity in contact with these religions and seeks to estimate their value. The book is very suggestive and valuable for its facts and contrasts. It summarizes the marks of Christian

devotion to Christ, *e.g.*, that Christianity is always uncompromising in its claim to uniqueness and finality, that the moral force of the call of Christ lies in the Church's being a saving organism, that the Christian ideas and practice of charity are unique, that Christianity is the only religion of hope.

The Life in Grace—By Rev. W. J. Carey; Longman's, 90 cents.

This small book has been recommended for Lenten reading this year by the Bishop of London, and accordingly, for many people, will require no further recommendation. It is, however, more doctrinal than devotional in character, though it is not lacking in spiritual force. The author is one of the priests of Pusey House, and he writes frankly from the "catholic" point of view. He emphasizes the sacramental side as the chief "life in grace," but not to the exclusion of other means. He prefers to speak of "Seven Sacraments" though he recognizes that five are not on exactly the same plane as the two sacraments ordained by Christ. For these sacramental ordinances he pleads a higher view, especially those of marriage and penance. The book, however, is written in a broad and charitable spirit and is, as the Bishop of London describes it, "a *real* book."

Church History from Canadian Archives

No. III.—Bishop Inglis and the Gallicans

By HENRY KITTSON

BISHOP INGLIS was a man of strong personality and endowed with an influence that was magnetic and far reaching. His career amidst the contentions of the American colonists was marked by an intense loyalty to his British connections, and a readiness to consider the public and private interests of the people.

On his arrival at Quebec he found himself surrounded by conditions that would have dismayed a less capable leader; but he easily discovered strong footholds and took advantage of every opportunity to carry out his plans for the benefit of the Church, without antagonizing the prejudices of interested parties. He was cordially received within the social relationship of the province, and seemed as much at home with the citizens of French origin as he was among the members of the English colony. Although he had lively altercations and expressed a difference of opinion, accompanied with some heat, at Government House, nevertheless the Bishop usually gained his object, and did not leave the presence of Lord Dorchester without resuming friendly relationships. In his dealing with the French speaking clergymen he was able to secure their resignation without leaving any shadow of doubt concerning the moral character of these good but useless men; and, although he was very positive as to the necessity of their retirement, he evidently carried away with him their respect and personal esteem, for they appended their names to an address presented to the Bishop on his departure.

The Bishop's most remarkable achievement was in winning the confidence and the gratitude of the French inhabitants and the clergy of Canada, especially among those who may be designated as members of the Gallican party in the Church of Rome. He was received by them and enjoyed their hospitality with all the honours due to a Bishop of the Catholic Church. On his arrival at Quebec, Three Rivers and Montreal, they greeted him and paid him the further compliment of calling upon him formally; and when visiting the convents by invitation, the Nuns vied with each other in showing the highest respect, and every attention possible, presenting formal addresses and requesting his blessing and prayers for their institutions, and offering their humble prayers on behalf of his labours.

The result of this mutual confidence and familiar intercourse may appear startling and impossible to some of our readers; but we can only refer them to the Journal of the Bishop and the formal report of his visit to Canada sent to the Archbishop of Canterbury, copies of which are in the Archives of the Dominion Government and in the Provincial Library at Halifax. It is a strange, but interesting story, still unknown to the Canadian historian, and revealing a condition of things in Canada at that period of its church history, that leaves a mixed feeling of pleasure and wonder, added to a deep sense of disappointment and sorrow.

It may be stated here by way of explanation that the contest between the Jesuits and the Gallicans continued at this time almost as intensely as in the days of the French regime. When the Jesuits went so far as to interfere with the jurisdiction of the courts of Justice and the King ordered the state officials to favour the Recollets and Sulpicians and so counteract the influence of the society. While Quebec, with its narrow minded Bishop, around whom still lingered the spirit of Laval, and the dominating influence of the Jesuit Society, was the centre of the ultramontane party; Montreal, with the liberal members of the Seminary of St. Sulpice and the Coadjutor Bishop, who had been deprived of his salary and liberty, and exiled to the little parish of Pointe-aux-Trembles, was the home of the Gallicans, who believed in the national idea of Church government and desired to establish it firmly in Canada. This will explain, to a certain extent, why Bishop Hubert did not show any regard for the Anglican Bishop, but ignored him, while the Coadjutor, Bailly, called upon him on several occasions, and entertained him overnight on his way to Montreal. This also was the reason why the Grand Vicar St. Onge showed the Bishop much kindness during his stay in Three Rivers; and further on we will observe with pleasure how greatly interested the Roman priests were in the Bishop's visit and the benefits they expected would accrue from it to the welfare of their Church.

While in Quebec Bishop Inglis received a letter from a layman by the name of Dempster, a member of the Legislature, stating that a majority of the priests of Canada were far from being content with the relationship existing between themselves and their Bishop; and asking Bishop Inglis to use his influence with the governor for the establishing of an English speaking Bishop of the Church of Rome in the Upper Province,—that the settlers were visited by the Bishop only once in fifteen years, and that he differed from them in language, as well as in ideas and customs.

At the same time, a priest named Alexander Macdonnell, who eventually was appointed the first Roman Catholic Bishop of Upper Canada, requested an interview with Inglis and discussed with him the unchanged character of the French hierarchy which was anti-British and strongly prejudiced against every thing like enlightenment and education. There had been some correspondence before this interview, when the Bishop suggested:—"a memorial to Lord Dorchester from the English-speaking priests of Upper Canada, as so many respectable clergymen have been injured and disgusted, that the movement might possibly succeed. The injury done to you is so flagrant, and there is the strong desire for relief from the French Hierarchy."

The Bishop reported this correspondence and interview to the Archbishop of Canterbury as follows:—

"Received a letter from Alexander Macdonell, whose proposal is interesting and curious. Mr. Macdonell is a competent and unbiased witness to show that I had formed a right judgment of the bigotry and ignorance which prevailed among the Canadians. Could the English Roman Catholics and the English Churchmen unite to establish a college? Could two Roman Catholic Bishops be appointed of British birth and with English ideals?"

The Bishop also wrote to Lord Dorchester, *in confidence*, saying:—That he had recived a letter from a prominent Roman Catholic churchman, lamenting the ignorance of his people, the separation kept up between the French and the English,—that liberal minded Roman Catholics are discouraged and injured, this was particularly the case of Mr. Bailly the Coadjutor—a man of great merit—though supported by his Lordship, yet insulted and deprived of his salary; also there are Sulpicians in the same position,—that Bishop Hubert is a man of narrow principles, entirely influenced by his secretary and Grand Vicar, both hot-headed men, the Bishop himself being often, *non compos mentis*,—that Hubert and his followers will oppose every attempt to enlighten the Canadians and to bring about a *rapprochement* between the French and English,—that the author of the letter speaks from his own knowledge of facts." The remedies proposed in this letter are, 1. To divide the Roman Bishopric of Quebec; 2. To place Bailly in one of them; 3. To appoint a native of Great Britain in the other; 4. To retire Bishop Hubert by the authority of the governor, an authority which he had exercised in the case of another Bishop." Bishop Inglis adds:—"I scarcely dare hazard an opinion concerning this plan. I am assured that a large majority are disgusted with the indiscreet and violent measures that are pursued by their leaders and wish for a division." He refers to Dorchester's firmness in appointing Bailly as Coadjutor, in spite of the opposition of Hubert and his officials. The whole question is left to the judgment of the Governor, but the Bishop urges strongly the establishment of a college.

(*To be continued*)

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Unrest in Art

By E. WYLY GRIER, R.C.A.

THE arts of peace are far from being in a quiescent condition. Behind the ramparts patrolled by armed warriors, behind the gun-parks and the arsenals, in the heart of the great European cities, the painters, the sculptors and the musicians are all at loggerheads.

In the old days of the artistic zenith of Florence, when Michel Angelo was wrangling with the Pope, when Cellini was participating in tavern brawls, when Leonardo was designing armoured vessels and reconstructing the Roman catapult, these and other indivivdual artists had their bickerings and jealousies amongst themselves. But they had not yet developed rival "schools." Less peaceful even than the battalions of Germany and France which, armed to the teeth, glare at each other across the border in silent hate, the "schools" maintain a condition of active animosity. Secessions from the parent Academy are followed by secessions from the seceders. The verities of to-day are the sapless platitudes of tomorrow. Standards have gone by the board. The old masters are about as much revered by the art student of today as the prophets are revered by the student of literature. Sentimentalism is succeeded by realism, realism by literalism, literalism by mysticism, mysticism by symbolism and symbolism by the welter of neurotic and morbid manifestations which is included in the Post Impressionist Movement.

That guileless and mild individual, the lover of art, in roaming Europe to satisfy his craving for aesthetic beauty, finds himself in a seething cauldron. Even politics would be more soothing, and the litigious controversies of the Bar would, by contrast, be a positive rest-cure. The public, bewildered by the turmoil, knows not what to believe. It reflects, with a sigh, upon those simple days when Moore's melodies were music and Frith's pictures were art.

We come from a really modern opera as from a bull fight; and from a really modern picture gallery as from the operating table. In emerging from a "modernist" picture "show" you ask your companion if your hat is on straight, and whether your tie is at the back of your neck.

The artists are a temperamental genus. It is hard to say in which of the arts this quality is most evident. "Touchiness" and a thin skin are not often accompaniments of real greatness, and are most noticeable in those artists who are haunted (very properly) by suspicions of their own mediocrity. But the exercise of an art which is dependent for its success on very delicate sensibilities and highly strung receptive faculties does not conduce to the development of a thick skin. Irritabilities, however, are seldom shown by real greatness; probably because it includes some appreciation of the eternal verities, a sense of proportion; and, consequently, there is a reduction or elimination of the ego; and the recognition of the talent as an impersonal possession or trust. But artistic vagaries should be viewed with leniency by the more work-a-day public. The creator of a fine poem or a noble picture may be condoned for imperfections of manner. These faults—in the light of the artists' achievements—should be looked upon as more interesting than reprehensible. What matters the taciturnity of Michel Angelo? Who regards the aloofness of Chopin, the inebrieties of Gluck, the drug-habits of Coleridge or De Quincy? Weakness of moral fibre, however, seldom fails to show itself in the work. In numberless cases it snuffs out the worker before his time. Blaikie Murdoch's "Renaissance of the Nineties" reads like a casualty list. All his artists, poets and *literati* are either dead or in the lunatic asylum. And if this was true of the Nineties, what shall we say of the new century? It seems to me that no answer is possible except that the religious unrest, the political unrest and the labour unrest have their counterpart in the unpleasant realism and the blasphemies of the poet, who should be a seer, and the screaming incoherencies of the artist, who should be a cheering companion.

If we Canadians would avoid being drawn into the vortex of European militarism, surely it is equally important that we should not be entangled in the embroilments of its art. If we do not develop a national art as a conscious evolution let us at least be ourselves for the sake of peace. At the risk of being tiresome and of boring my readers by reiteration of the same theme, by playing the same tune (albeit, in this instance, in a minor key), I urge the workers in all the arts, in our country, to pursue what seems to be in large measure their present course, to derive their inspiration from their own environment, express themselves through the medium of their own temperament and find their Kingdom of Heaven "within."

Synod of Ontario

(By Our Own Correspondent)

(Continued.)

Synod Office, Kingston.

THE first business of importance was the presentation of the Treasurer's report. Mr. Carson gave an exhaustive summary, and made full and satisfactory replies to the detailed criticism which is always accorded to all matters affecting our finances. These details would be of little interest, unless to those familiar with all the ins and outs. The gross income from investments, after deducting expenses of management, etc., amounts to very nearly 5½ per cent. A dividend of 5 per cent. was paid, leaving a general credit balance of $500. The consolidated fund, which embraces most of the trust funds of the Diocese, now amounts to nearly half a million. Mr. Carson, whose zealous administration for a number of years, has contributed very much to bring about the present healthy condition, hopes to announce an even larger dividend during the coming year. While dealing with the "budget," it may be well to speak here of other matters affecting the funds which were brought to light later on. One was the See- house debt. That there should be a mortgage against the property of $10,000 after all these years is not a pleasant reflection: nor does it speak well that a floating debt of some $1,400 should stand against it. However, when the committee brought in its report, emphasizing these unwelcome facts, it was felt that it was high time to *do something* and do it now. The report was referred back with instructions that the committee must provide a remedy or take the consequences. Under such compulsion the committee felt justified in recommending somewhat drastic measures, and challenged the Synod to adopt them, or in its turn to take the consequences. And as this session meant business, during the few hours when it *did* sit for the discharge of its legitimate functions, the amended report was adopted, after a short and sharp debate, although it was hinted that the committee may have gone a little outside its sphere of influence, in taking some of the other funds under its benign providence. The scheme amounts to this. That the Synod should create a special fund of say $50,000. That an agent (Rev. J. de P. Wright was named) should be employed to canvas the Diocese. That the first charge upon this fund should be the See-house debt, and that the superannuation fund and W. and O. fund should receive assistance from it as the Synod might hereafter determine.

Another step forward, rendered possible by the prevailing buoyancy, was an increase in the amount of pensions to the widows and orphans of deceased clergymen. The widow will now receive $300 instead of $200, with a proportional increase in the grants to orphans. This fund was till recently in rather a precarious condition, and for years was able to keep faith with its beneficiaries only by the aid of large overdrafts, extra calls upon the clergy and urgent appeals for temporary relief. If the state of the funds is a reliable thermometer for testing fervency of Spirit, as John Wesley did not scruple to affirm (or was it the more practical Charles?) the Church has reason, if not quite to *congratulate* herself, at least to thank God that He has moved her to confess her neglect and make some effort at amendment.

One very

Important Change

in administration was brought about by the adoption of a resolution proposed by Rural Dean Bedford-Jones for the repeal of Canon X, on standing committees. Hitherto the work of the Synod has been entrusted to about a score of committees which met semi-annually and reported to the Executive, which in its turn reported more or less perfunctorily to the Synod, the several committees again reporting reports to the Synod. The awkwardness and inconvenience attendant upon this round-about, over systematized system of circumlocution, was brought out in several amusing speeches, illustrating the woes of distracted chairmen and the general loss of efficiency. Henceforth there is to be but one Executive with enlarged membership and wider powers. This committee shall meet quarterly and when summoned in case of emergency. All committee work shall be entrusted to it, except such as, from the nature of the case, can be handled only by a committee specially appointed for the purpose. This plan has been successfully applied in other dioceses in this Canadian Church and promises to lead to excellent results.

The following resolution moved by Rev. R. C. Blagrave, seconded by Rural Dean Creeggan, was carried unanimously, and a copy of it was ordered to be sent to the Secretary of State and to each member of Par-

liament whose constituency was within the limits of the Diocese:

"That whereas there is a resolution before the Parliament of Canada for the purpose of considering the whole question of divorce proceedings in this country, be it resolved that this Synod, in line with the belief of the Catholic Church of the ages, is unalterably opposed to the whole principle of divorce, and do accordingly urge and pray that great care be taken not to widen or popularize a practice which undoubtedly undermines the integrity of the social order, but rather to discourage by every means anything that may tend to cheapen divorce or weaken the marriage tie."

I have not attempted to follow any chronological, or for the matter of that, any kind of logical order in this chronicle, unless it be logical for the chronicle to share the elasticity (as regards sequence of events) which characterizes the Synod itself. This, therefore, is as good a place as any to refer to

The Synod Service.

Of course the Celebration and corporate communion at the opening of the session is *The Service,* but unfortunately it is not possible, or perhaps it would be better to say *convenient,* for the majority of the clergy and lay representatives to be present, when the practical business does not begin till much later. By the evening of Tuesday, however, we have a full attendance. The Synod service is always dignified and orderly. The clergy are expected to appear in their robes and the Cathedral choir is assisted by those of the clergy who are musical suspects, if not experts, "mediocriter docti." A familiar service is sung and no attempt made to exploit "local talent," and give an exhibition for the visiting brethren to gaze upon and admire (or otherwise), rather than to join in, without rebuke, and enjoy. The Precentor, Dr. Roberts, sang the Service well, and it is not every precentor who can stick to his notes without quavering. The lessons were read by the Rev. W. E. Kidd, vicar of Napanee, and Rural Dean Patton of Prescott. The sermon, preached by the Bishop of Montreal, formerly Dean of Ontario. Your correspondent was unable to hear, and for this the acoustics of the Cathedral are to blame. Good reports, however, have appeared in the press, and to these I must refer your readers. It is, therefore, no reflection upon the preacher if I give voice to a suggestion that comes from different quarters that it would be a distinct advantage, by way of saving the short space of time at the Synod's disposal, if the Bishop's official charge could, under ordinary circumstances, be delivered at the Synod Service, instead of a sermon. It seems the natural time for it and the Cathedral the proper place. If I am not mistaken this order is observed at least in one Canadian Diocese. The evening of the second day of Synod is reserved for the Annual Diocesan

Missionary Meeting.

This year the addresses were delivered by the Rev. A. P. Shatford of St. James', Montreal, and Mr. N. F. Davidson, well known in Brotherhood of St. Andrew circles, and outside them. The Synod Hall was crammed to suffocation. Bishop Mills spoke of Mr. Shatford's address as the most impressive and effective that he had ever heard. It was a marked departure from the ordinary run of missionary speech. The meeting was resolved into a court for the trial of the cause of missions. The Bishop sat as judge, the audience as jury; whilst the speaker assumed the part of counsel. The examining and cross-examining of witnesses gave ample scope for bringing home the crime of neglect and non-support with which the Church was charged, and little difficulty was experienced in securing a verdict. Mr. Davidson had a hard task to follow with a conventional address, and was labouring under the further difficulty of having been led to believe that he was to talk to men only, at a banquet. To turn a post-prandial speech into quite another channel at a moment's notice, would have discouraged any but a master of his subject.

A missionary address was also delivered during the afternoon session on Wednesday by Dr. Zwemer, of Cairo, who apologized for taking up time at a business meeting in order to press upon the members of Synod the claims of a cause, however important, which was not at the moment under discussion. He began by paying a tribute to the work of the Church of England in the struggle against Islam, from the days of Bishop Heber down to the present. That influence had been a revelation to him and was too little recognized in all quarters, and ignored in some.

A report was received from a representative of Trinity College and further aid asked for from the Synod and Diocese. An address on

Sunday School Organization

was given by Dr. Hiltz, the Field Secretary of the Sunday School Commission. While not boasting great things, he was confident that at least a good beginning had been made and foundations laid for prosecuting this most important branch of the Church's work on some consistent and reasonable principles. The Church had begun to take the work seriously. This impression was strengthened by the report of the Sunday School committee. In the matter of organization the Deanery of Leeds leads the way (the pun is quite unconscious and pardonable); semi-annual conferences are held in connection with the R. D. Chapter meetings, and a thorough organization of all departments is well under way. It is hoped that a Teachers' Training School will be opened at Port Hope during the summer, at which his diocese will be represented. A high place was taken by our teachers and scholars at the Whitsun and Advent examinations. Increased offerings are reported. Children's day collections, $382. An exhibit of free literature for Sunday School uses, as supplied by the Commission, was open to view on the platform.

There was a rather heated discussion over a resolution to appoint delegates to the Council of

The Dominion Alliance.

It was felt that this action would commit the Synod to the extravagances of the "Alliance," and further the impression is too widespread that it is a mere play-thing of the politicians, while it proposes to itself this rather dangerous game of playing with *them.* On the other hand, it was pointed out that any refusal on the part of the Synod to co-operate would be interpreted by the public, and *to* the public, as meaning that the Church of England in Ontario was opposed to temperance and in league with the "traffic." However, that is too old an accusation to do any more harm in the future than in the past, and one appointment of a delegate would not secure us against these imputations. The Church cannot enter into any schemes in which her controlling influence could not make itself felt; certainly she cannot do so under false pretences. In the end the matter was allowed to drop.

I must not forget to mention that a resolution was passed to guarantee a stipend of $4,000 and expenses for the coadjutor Bishop, irrespective of the amount realized by the Episcopal Endowment Fund, which nearly reaches that sum. We must not, however, take this as an evidence of abounding generosity. No doubt it shows good intention and full appreciation of the new Bishop, but we must remember that the real generosity was on the part of the old Bishop who surrendered his whole stipend to his coadjutor; otherwise no pension for him could have been made without diverting the income of the Kingston Rectory to a purpose for which it was never intended, under the terms of the amended Canon on the appointment of a coadjutor to the contrary notwithstanding.

Two Very Important Canons

had to be dropped on account of the thinness of the house on Thursday afternoon, when but few of the lay element were present. One was intended to restrain parishes and missions from acquiring unsuitable sites, and from running into extravagant expenses for Churches and other buildings—often lamentable failures for reasons other than their costliness. Our people do not always rise to the idea that Church property in the parish is property of the Church at large, for which the parishioners are tenants for the time being and have the enjoyment of it. This does not include the privilege of inflicting monstrosities upon the Church to last from generation to generation. There is a Canon which requires that all plans shall be submitted to the Bishop for approval, but it has long been a dead letter and anyhow no machinery is supplied for enforcing it.

The Quebec Scheme.

The other, a still more serious affair, that a Canon for the introduction of what is commonly called the Quebec scheme for the payment of the Diocesan missionaries. The draft of the proposed Canon had been very carefully prepared and had received the the imprimatur of the Executive Committee. The idea is too familiar to need much explanation. Its main purpose is to put an end to all direct dealings between the clergyman and his people in the matter of his stipend, and incidentally to secure to the missionary a fixed stipend regularly paid. The details as set forth in the draft are somewhat complicated, and perhaps not sufficient provision is made for securing the regular payment of the quota which the parish binds itself to contribute to the funds at the disposal of the Board, and this is at the root of the whole matter. The experience of other Dioceses, where the plan has been tried with various modifications, is that its success depe ds upon the rigid enforcement of the "penal clauses." As the chairman puts it, "No payee, no preachee." Years ago the principle was adopted by the Synod, but when the Canon came up for its second reading, it was found that the printed copies had been inadvertantly destroyed which made debate impossible, and the following year the matter was lost sight of. It is a great pity that another year should now be lost if we are ever to have the good fruits which are hoped for and which Quebec enjoys as the result of the scheme to which that Diocese has given its name.

One report, earlier in the session,

was productive of much discussion —that on the

State of the Church.

It is hard to make statistics interesting, but one item dealing with the apparent discrepancy between the census returns and those furnished by the clergy as to Church population, came in for a good deal of comment. I suppose most of our Synods have been exercised over the same subject. It seldom fails to cause deep searchings of heart; and many attempts have been made to account for the large numbers credited to us who seem to have escaped the notice of the clergy. I do not know that on this occasion any great advance was made upon explanations that are usually forthcoming. It is a customary conclusion that after all is said, the fact remains, and the clergy must be slack in their duty towards the lost sheep—they could find them if they tried. One delegate whose secular duties include the supervision of the rolls in his district, complained that he had never been applied to for a list of those who professed and called themselves churchmen, so that the missing ones might be identified. To this several parsons replied that they had frequently tried the expedient themselves and with the aid of committees, but that the statistics presented to them were absolutely useless for their purpose. In some cases the people were classed in religion as either Protestants or Catholics, so as to determine how they should be assessed for school rates. In a few cases the clergy reported more parishioners than the census credited them with. No doubt there is much truth in the claim that many dissenters who find themselves behind prison bars, do not wish to bring discredit upon their sect, and so put themselves down as Church of England, and that is all we ever hear of their churchmanship. There is something too in the fact that an instruction is printed upon the forms placed in the hands of the clergy which restricts them to reporting only those upon whom the Church has some claim. This is a condition which allows a great deal of latitude to private judgments. A clergyman naturally wishes to make his numbers as large as possible, but may be restrained by conscientious scruples from enumerating many whom an equally conscientious brother would feel bound to put upon his list. And so it goes pro and con, and the Committee on the State of the Church is forced to draw conclusions and make comparisons between a set of statistics on the one hand, which are proved to be wildly inaccurate and misleading; and clergy returns on the other, compiled by men who have no love for the task of "numbering Israel," and, when they bring themselves to it, are in doubt as to the basis upon which they ought to go. Nevertheless, an unpleasant feeling remains that there must be some clergymen who are sadly indifferent to their duty as fishers of men, and the debate may remind us all, clergy and laity alike, that each one is his brother's keeper.

I must hurry over the reports of the Mission Board and the Domestic and Foreign Mission Committee. It may suffice to say of the former, that it discloses a total of "Mission Givings" for the year of $17,023.05, an excess over the previous year of $348.44. There is a balance to the good of $1,600. And for the next year the estimates demand that the sum of $21,000 be raised, which means a further advance of $2,300 on the sum asked for in 1913.—*Perge Modo.*

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In Garden and Field

The Influence of Gardening—The Gift of Patience—Rosemary, "That's for Remembrance"

By E. T. COOK, F.R.H.S.

SPRING is in the still chilly air already. The fashion shops tell us of the passing away of winter and we hail with joy the chirp of the sparrow and even the slush of streets. Glittering snows and brilliant skies with a sun going down into a sea of glowing crimson are well for a season, but our hearts yearn for a change. The old saying that one can have too much of a good thing is as true of our winter as most things in this life. I hope shortly to write about some churches and rambles I enjoyed on a brief visit to the Old Country, where the merry village bells rang out their welcome to the House of God, and the robin peeped in at the open window to show its pretty little head and red stained breast. But whilst I am preparing these notes, the garden may well engage our thoughts in these early days of March. The first thing is to prepare early and obtain a good seed list from one of the well known firms in the Dominion. Then, if any help is desired, write to the editor, who will forward communication to me. A little personal help is more useful than sheafs of treatises. Now, why will gardening always hold its own?

The Influence of Gardening

This is not far to seek. Nature, the mother of gardens, holds in her bountiful hands the inexhaustible gift of life, and horticulture is one of her chosen handmaidens to distribute her many blessings. In many branches of natural history destruction is bound to precede exact knowledge. The entomologist pins his beetle to the board; the ornithologist shoots his bird to make sure of the species; the gardener, on the contrary, cherishes the germ. His aim is not destruction but growth and progress in the pursuit of practical knowledge, and the result of his work is living beauty. We have heard an erstwhile famous soldier, now an eminent horticulturist, declare that he had never found any pursuit so engrossing or so pleasurable as the culture and ordering of his garden. We have known delicate boys and girls, upon whom doctoring seemed to be thrown away, recover health and strength in attending the gardens set aside for them to work in. We have been acquainted with veterans of both sexes who, to the last days of a green old age, have taken the liveliest delight in garden work and lore, and we may be sure that no pursuit will give better returns in health and well being for thought and work and money expended than horticulture in all its varied aspects.

The Gift of Patience

But to enjoy gardening in its fulness there must be patience. It is not recognized as it might be that gardening is the most powerful counterpoise within our reach to the exhausting struggle for existence, which is now a component part of our national life. How different gardening is from the fussy impatience which must have its good things or their counterpart at once—brooking no delay. "Life is too short" says such an one to linger over details, let the thing be done and the sooner the better. Money shall be no object as long as all is in order by so-and-so, when the house will be full." We come perilously near to a casting away of the finest essence of gardening when we lose our hold of patience, which in garden work as in all else brings its own reward. Years pass on and the sapling planted years ago is rearing its lofty head; the climber hangs its kindly drapery over the dead trunk we fain would hide and makes it a thing of living beauty, and memories too of friendship lurk in every garden plot.

Rosemary, "That's for Remembrance"

The writer has just returned from the Old Country and at that part of the sea-girt isles where the scent of pine and gorse and lavender and rosemary fills the soft, misty air. Readers of Church Life who have made this beautiful country the country of their adoption will recall the rosemary of the gardens across the sea and may be interested in the origin of the name. The fragrant shrub offers a curious instance of gradual change in name-form, upon which, by going to the original derivation, we get an interesting sidelight. The native home of the rosemary is on the coasts of the Mediterranean Sea, and in the days long before it was carried hence, most likely as physic merchandise, to the British shores, the shrub was known as rosmarine, or in old French, rosmarin. It may be found so called in the literature of the fourteenth century—rosmarine, the bush of sea-spray. But in process of time, the word, passing into our English tongue, was clipped as such words often become in familiar speech, and the final letter dropped out leaving it rosmari. By and by popular sentiment stepped in and either on account of the incense-like scent of its leafage or the hue of its pale blue flowers, the virgin's colour, the plant was dedicated, as so many others were dedicated, to the Blessed Virgin, hence it was called the "Rose of Mary," as it remains to this day.

Rosemary is noted in English history and her literature no less than in the everyday customs of rural life. Two virtues, constancy to the living and remembrance to the dead, have always been closely entwined about the rosemary branch, which is still in the West country of England used in joy and sorrow.

"Be it for my bridal or my burial."

In olden days no bride went to church without rosemary in her wedding posy, and tradition has it that Anne of Cleves, staking her life's happiness on a poor venture, wore the green sprigs wreathed in her hair—a feeble spell on which to trust in a hazard so fraught with peril. At country funerals in England it is still customary in many localities to drop sprays of rosemary into the open grave.

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca, Alberta
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TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson. Y.

ALGOMA

HUNTSVILLE

The Bishop arrived here on Monday afternoon, and went at once to the hospitable home of Mr. and Mrs. W. M. Duncan, which he made his headquarters while visiting in the neighbourhood.

On Tuesday his Lordship drove out with Mr. Duncan to the missions of Allansville, Lancelot, and Aspdin, conducting services in each in the order named, and meeting the people assembled for divine worship. All three stations are served by Mr. Charles Myles, a young Englishman, who came to the diocese last summer, and who, with his wife and two small children, live at Aspdin.

Evidences of earnestness were not wanting to witness to the esteem in which Mr. Myles is held throughout his wide field.

At Aspdin, the Bishop and Mr. Duncan were the guests of Mr. and Mrs. Lakeman. Here, early on the morning of Ash Wednesday, there was a celebration of the Holy Communion, after which a hurried drive of about 13 miles brought the Bishop to Huntsville, where he assisted and made a short address on the nature and purpose of Lent, at the 10.30 a.m. service.

In the evening the church was comfortably filled, and fifteen young people were confirmed. His Lordship preached from S. Luke xxii., part of v. 27. "I am among you as he that serveth."

Alluding to the life of service all are called upon to give, two kinds were indicated as deserving attention. i. The service of the lip, wherein we have opportunity in what we so commonly call Divine service, to render the gratitude that fills the heart—the debt we owe to God. When we come to His house; and ii. The service of life. Too often one day of lip-service is followed by six days of unmitigated worldliness; whereas these days should be employed in applying what we profess and learn in His sanctuary on His own day.

It is needless to say the Bishop's instructions are always attentively listened to. Huntsville has, in the years past, been many times favoured by visits from the Bishop, still he is always eagerly greeted and affectionately remembered. His Lordship appears to be in good health and cheerful, notwithstanding that he has been travelling about incessantly throughout the whole period of extremely cold weather.

POWASSIN

The Lord Bishop of the Diocese commenced his annual visitation of Parry Sound Deanery on Sunday, Feb. 15, when he was at Powassin. Until a short time before Christmas, this parish had been vacant for some months. The Rev. Percy A. Paris is now in charge. As yet Mr. Paris has not had time to prepare candidates for the confirmation, usually held at the visitation—the Bishop is to return later for this Sacramental rite. At the morning service the Incumbent presented a former Roman Catholic, and the Bishop received her into the communion of our branch of the Catholic Church. After shortened Matins, his Lordship preached a most helpful sermon on "*The Revelations of the Eucharist*," taking as his text 1 Cor. xi. 26, and pointing out that the chief act of worship reveals (1) The Deadliness of Sin; (2) The Great Love of God, and (3) Christ Himself. In the afternoon the Bishop and missionary drove to S. John's church,

CHISHOLM

some 8½ miles away where Evensong was held at 3 p.m. The Bishop again addressing the people from the text, S. Matthew xi. 28. Chisholm is really situated in the diocese of Ottawa, but by special arrangement is placed under the care of the Bishop of Algoma. His Lordship was again at S. Mary's, Powassin, for Evensong at 7 p.m., when he delivered a magnificent sermon on the subject of "Service."

Early next morning the Bishop accompanied by the missionary, journeyed ten miles to Nipissing village, where he was met by the catechist in charge, Mr. H. G. Watts.

The day was spent in Nipissing. Evensong was held in the little log church at 7.30 p.m., when the Bishop preached and also baptized an infant. After service a reception was given in the Bishop's honour by one of the ladies of the village, which was highly appreciated both by Bishop and people. A fifteen mile drive on Tuesday took the Bishop to

RESTOULE

where a neat little church has been recently erected, owing largely to the efforts of the missionary in charge, Mr. H. G. Watts. His Lordship formally opened the building for Divine worship and held Evensong. In the course of his sermon he heartily congratulated all concerned in the success which has now crowned their efforts. Another long drive of some 25 miles ended in the Bishop reaching Trout Creek on Wednesday evening. This station is in the Powassin mission and possesses a very pretty little church. Evensong was read by the Incumbent at 8 p.m., after which his Lordship preached very earnestly from the words of the salutation of S. Paul to Timothy.

"Grace, mercy and peace from God the Father, and Christ Jesus our Lord" (2 Tim. i., 2). At 10 o'clock next morning his Lordship was celebrant at the Holy Communion and later left on the train for the next parish, Sundridge and South River. Thus ended, in the words of one who was evidently "not a little comforted," "a most helpful and inspiring visit from our beloved Chief Pastor."

SUNDRIDGE

The Bishop visited this mission on February 19th and 20th. On Thursday evening 19th, a service was held in Grace Church, South River, at which three candidates were presented for confirmation. A large congregation assembled. The Bishop was the guest of Mr. and Mrs. McGrath. On Friday morning the Bishop and the Incumbent, the Rev. E. F. Pinnington, drove to Eagle Lake, and after dinner with Mr. and Mrs. Quirt, divine service was held in St. John's Church at 3 o'clock. The congregation at Eagle Lake has diminished in numbers since the Bishop's last visit on account of two families of staunch church people having moved away, but those who are still there turned out loyally. The school children were given a holiday so that they might go to church.

After the service the Bishop drove to Sundridge, a distance of fourteen miles, for Evensong at eight o'clock, when he preached a most invigorating sermon. A new organ, subscribed for by members of the congregation, and used for the first time on February the 8th, greatly added to the brightness of the service. The Bishop, who was the guest of Mr. and Mrs. Joseph Edgar, left at noon on Saturday for Burk's Falls.

ATHABASCA

An English correspondent writes: "Dr. E. F. Robins, Bishop of Athabasca, preaching in the Parish church of Lindfield, Sussex, England, on behalf of his diocese, had a novel response to his appeal. He received a gold broach set with pearls, a gold bracelet, and a cheque for two hundred pounds, in addition to the offertory.

EDMONTON

EDMONTON

The parishioners of St. Mark's held an important meeting recently when a church council was appointed in lieu of a vestry.

A meeting will be held shortly to form a women's auxiliary, a much needed organization to further the work carried on there by the Sunday school teachers and lay readers under Rev. C. W. McKim, rector.

HURON

LONDON

The anniversary services of St. Matthew's Church on Septuagesima Sunday were well attended, in spite of the severe weather, and the collections liberal. It would seem that the time is opportune for the building of a rectory, the church being out of debt and consecrated.

Rural Dean Appleyard lately called together the city clergy to consult upon the Immigration question. The Rev. Mr. La Touche Thompson, who was present by special invitation, gave an excellent address, and several of the clergy spoke on their experiences in the matter, after which measures were agreed upon to secure more efficient co-operation in following up new arrivals in the coming season.

Steps have been taken to secure general co-operation in another very important matter, the observance of the coming Lent. In addition to the daily service at 12.30 in Cronyn Hall, St. Paul's Cathedral, there will be a service every evening in some church according to a programme, of which 2000 copies will be distributed next Sunday. At each service there will be two brief addresses on topics, changing each week The Lord Bishop has expressed his warm approval and promised to attend and participate in as many services as his other engagements will permit

NIAGARA

SEE HOUSE

Dean and Mrs. Duckworth of Trinity College, spent the week end with Bishop and Mrs. Clark. The Dean preached in the morning at St. Mark's church, and in the evening at St. John's.

Lenten services are being held in most of the city churches throughout the diocese every day.

WOMEN'S AUXILIARY

The annual meeting is fixed for the 28 April, to be held, as usual, in Hamilton.

THE BISHOP'S ENGAGEMENTS

Sunday, March 8, Sermon, St. James' Church, Toronto; Thursday, March 12, Confirmation, Port Robinson; Friday, March 13, Confirmation, Fort Hill; Sunday, March 15, Confirmation, Welland, 11 a.m., Holy Trinity; Sunday, March 15, Confirmation, Welland, 3 p.m., Junction; Sunday, March 15, Confirmation, Welland, 7 p.m., St. George's; Monday, March 16, Standing Committee, Hamilton; Sunday, 22 March, Confirmation, Ascension Church, Hamilton; Sunday, 22 March, Confirmation, St. George's Church, Hamilton; Tuesday, 24 March, Confirmation, St. Mark's, Hamilton; Wednesday, 25 March, Confirmation, St. John's, Hamilton; Sunday, 29 March, Confirmation, St. George's, St. Catharines; Sunday, 29 March, St. Thomas', St. Catharines; Sunday, 29 March, Christ Church, St. Catharines; Monday, 30 March, Confirmation, Port Colborne; Tuesday, 31 March, Confirmation, Dunnville; Wednesday, 1 April, Confirmation, Cayuga.

Christ Church Cathedral Chapel. The Boy Scouts had a special service on Sunday, 1 March.

HAMILTON

The monthly meeting of the St. Matthew's Men's Club was held in the Schoolroom on Wednesday evening, Feb. 25, when a very entertaining lecture was

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given by Canon Spencer, on a trip through England, illustrated by lime-light views. There was a large attendance and the monthly business reports shows a large membership increase.

CALEDONIA

The churches and schools of this place are again open, having been closed for several weeks due to an outbreak of small-pox.

PALMERSTON

The winter meeting of the Deanery of Wellington was held here on the 17 and 18 ult. Nine clergymen were present, including the Revs. Dyson Hague, of Toronto, and H. M. Lang-Ford of Listowel. The session was opened by a quiet hour in St. Paul's Church, conducted by the Rural Dean, the Rev. L. J. R. Naftel, of Elora. Evensong was said later, after which Professor Hague gave an address which was an able portrayal of the beauties of the familiar offices of the Prayer Book. Next morning, Holy Communion and matins ended, the chapter meeting was convened. An excellent paper, entitled "The Church and the Working Man," was presented by the Rev. G. W. Tebbs, of Orangeville, after which Mr. Hague gave an informal address on "The Kind of Churchmen Needed Today," which was at once practical and helpful. After dining together the members dispersed, having had a most profitable meeting.

PORT MAITLAND AND SOUTH CAYUGA

A Churchwarden from each of the two churches in this parish called at the Parsonage on Feb. 20 and presented to the Incumbent, Rev. Arthur Francis, who was recently married, a purse from each congregation, the combined amount being $77.00.

ONTARIO

At the session of the Incorporated Synod of the Diocese of Ontario, held in the City of Kingston, February 17-19, the following were elected as delegates to the General Synod:

Clergy: The Very Rev. the Dean of Ontario; The Rev. Canon Beamish; The Rev. H. H. Bedford-Jones; The Rev. Rural Dean Woodcock; The Rev. W. F. FitzGerald; The Ven. Archdeacon Dobbs.

Substitutes: Rev. Rural Dean Jones; Rev. J. DeP. Wright; Rev. Rural Dean Patton; Rev. Canon Armstrong.

Laity: J. R. Dargavel, Esq., M.P.P.; Judge McDonald, Chancellor; Mr. R. J. Carson; R. Preston, M.D.; Mr. T. A. Kidd; Mr. W. B. Carroll, K.C.

Substitutes: Judge Reynolds; Col. McGill; Mr. F. F. Miller; Mr. J. B. Walkem, K.C.; Mr. F. King; Mr. G. F. Ruttan, K.C.

To the Provincial Synod: Rural Dean Woodcock; Rev. H. H. Bedford-Jones; Rev. Canon Beamish; The Dean of Ontario; Ven. Archdeacon of Kingston; Rev. Canon Armstrong; Rev. W. F. FitzGerald; Rev. J. H. H. Coleman; Rev. R. C. Blagrave; Rural Dean Patton; Rural Dean Jones; Ven. Archdeacon of Ontario; R. Preston, M.D.; Mr. F. King; Mr. R. J. Carson; Mr. W. B. Carroll, K.C.; Mr. J. B. Walkem, K.C.; Mr. J. R. Dargavel, M.P.P.; Judge McDonald, Chancellor; Mr. T. A. Kidd; R. J. Gardiner, M. D.; Colonel McGill; Mr. E. R. Checkley; Judge Reynolds.

Substitutes: Rev. J. DeP. Wright; Rev. R. S. Forneri; Rev. A. L. McTear; Rev. W. E. Kidd; Rev. J. O. Crisp; Rev. T. Austin Smith; Rev. George Code; Mr. G. F. Ruttan, K.C.; Mr. F. F. Miller; Mr. B. S. O'Loughlin; Mr. G. F. Gillespie; Mr. R. G. Wright.

KINGSTON

The Bishop of Ontario was the preacher at St. James' on Sunday morning. Before the sermon the rector expressed the gratitude at the restoration of the bishop's health, and their pleasure at having him once more in St. James'.

Bishop Bidwell is conducting a Lenten mission at Kemptville, from March 3 to the 8. Other Lenten engagements are:

March 12 to 16—Preach at midday Lenten services at Rochester, N.Y.

March 22—Preach at Queen's University, Kingston, 3 p.m.

March 29—Confirmation at Deseronto.

April 5 to 10—Conduct Lenten mission at Belleville.

A very large congregation welcomed the rector of St. George's Cathedral, Dean Starr, on Sunday morning, after an enforced absence of a couple of weeks.

The Bishop of Kingston conducted a mission at Prescott from Feb. 22 to the 26.

The Bishop of Kingston administered the Sacrament of Confirmation at St. Paul's, Kingston, on Sunday morning.

OTTAWA

OTTAWA

Intimation of a scheme to provide the congregation of St. Luke's church with a new edifice to cost between $30,000 and $40,000, was announced by the rector, Rev. W. A. Read, last Sunday, who urged the members to unite in one big effort to attain the desired end.

The announcement has been made of a bequest of $100 to St. Luke's by the late Thomas Hewitt, who died last summer.

FITZROY HARBOUR

It was with profound regret that the parishioners of this parish as well as many from outside denominations, listened to the farewell sermon of Rev. T. H. Iveson, on Sunday, February 15th, on his departure for the Rectory of Iroquois. Mr. Iveson has laboured harmoniously amongst us for over six years and endeared himself very much to his people. He received on the day of his departure, a purse from St. Thomas', Woodlawn, for $30.00. St. George's had not theirs quite completed, but have sent him a check since for $41.00.

Many happy memories will long remain on the minds of Mr. Iveson's parishioners at Fitzroy and Torbolton, and the beautiful brass altar desk presented by the Rector to St. George's as a thank-offering, will ever keep his memory fresh in their minds.

No appointment has yet been made and it is earnestly hoped that this flourishing, prosperous parish, will not be left without a clergyman for any length of time.

NEWINGTON

In the parish of Newington, Avonmore and the 8th Line of Cornwall, invitations were sent out by the rector, Rev. C. R. Palmer, to every family and individual to come and spend a social evening at the rectory. On the 16, 17, 18 of Feb. about 46 were present each respective evening, making a total of about 135 entertained altogether. The time was spent in social visiting, games and music. This has become a well established annual event. After bountiful refreshments had been served, all went home having had a pleasant time, and looking forward with anticipation to the next parish family gathering next year.

QU'APPELLE

The Bishop held special mission services at Moosomin from February 24th to March 1st. A confirmation service was also held. On the 8th inst. His Lordship will confirm classes at Craik and Bethune.

The Rev. A. C. Tappin has lately taken up his abode in the commodious new vicarage at Churchbridge.

The Rev. H. C. B. Gibson, M.A., is in charge of the new Mission of Redcliff, Alta. A splendid Church site has been given and a comfortable vicarage built recently. Mr. Gibson is now preparing to build a suitable brick church costing some $5,000.

The Rev. T. Cunliffe has been at work in the new Mission of Suffield, Alta., during the past year. Church sites have been purchased at both Suffield and Carlstadt, a vicarage provided at the former and an excellent wooden church at the latter during his incumbency.

The Rev. T. J. Davies, B.A., entered upon his work as Organizing Missionary in the Prairie Brotherhood District last May. Mr. Davies will probably have three Priests and three Deacons working under his direction in that immense district in the early spring.

The Rev. S. G. Reeves, L.O., entered upon his work as incumbent of Webb last spring. Since his appointment a Church and Vicarage have been built in Webb.

The Rev. W. E. Elsworth is in charge of the Mission of Broadview during the absence of the Rev. J. R. Irwin.

The Rev. E. J. Wood entered upon his work as incumbent of Duff last May. A vicarage has since been built.

The Rev. T. A. Horrocks, B.A., sailed from Liverpool by the Victorian on March 4th. On his arrival in the Diocese Mr. Horrocks will proceed to his old field of labour in the Willow Bunch District.

The Rev. Edwin Knowles, the Secretary of Synod, is now living in the Synod House, built by the Diocese on the College and Cathedral site.

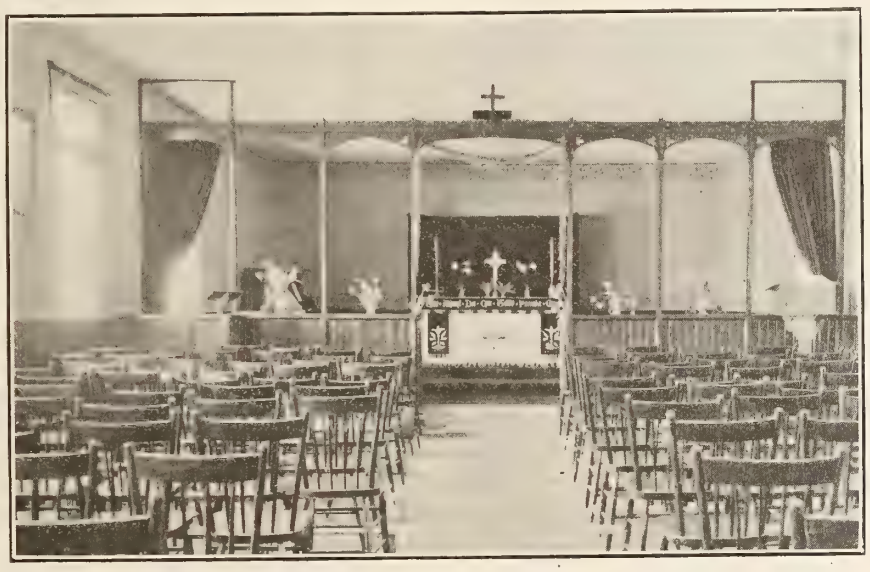
Miss Irlam Brigg, R.A., has given a beautiful picture of "The Supper at Emmaus" to the Diocese for St. Chad's College chapel. The picture is 7 feet long and 4 feet 7 inches in height Messrs. Mowbray & Co. have purchased the copyright.

The new General Missionary, Rev. A. E. Burgett, M.A., is anxious to be of use to the clergy of the Diocese in promoting and extending the work of the Church, and it is hoped his services will be utilized as much as possible by the clergy when he is making his visitations.

It is proposed to establish a Literature Depot in connection with the Synod Office. Tracts, booklets and pamphlets will be dealt with by the Secretary of the Literature Depot, Rev. A. E. Burgett, Synod Office, Regina. All books (of which a list will be sent to the clergy) will be on sale at the Regina Book Shop, Limited, Regina, and may be ordered direct from there by mail.

The annual convention of the Woman's Auxiliary will be held in the city of Moose Jaw on the tenth and eleventh of June.

A Retreat was held in the new College of St. Chad's at Regina, on the 17th, 18th, 19th and 20th, the addresses being given by Rev. Fr. Fitzgerald of



St. Chad's Church, Regina

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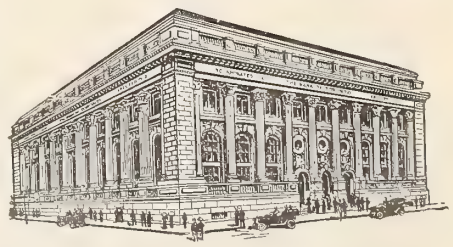

Assets - - - - - $60,000,000

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the Community of the Resurrection, Mirfield. About 50 clergy and students attended the Retreat which was most helpful. The subject of the addresses was "the Power of the Holy Spirit in the Ministerial Life."

FACTS REGARDING ST. CHAD'S COLLEGE

The Diocese of Qu'Appelle comprises an area of 92,000 square miles, or more than four-fifths of the combined areas of Great Britain and Ireland.

The population of Saskatchewan from 1901 to 1911 increased more than 400 per cent., and the greatest increase was within this Diocese.

This means tremendously increased responsibility for maintaining a correspondingly sufficient number of trained clergy in the Diocese.

Since 1907 the Diocese has been training men for the Sacred Ministry in a small dwelling on Dewdney Street, Regina, which has been adapted to the purposes of a College, and has been known as St. Chad's Hostel.

Of the sixteen clergy ordained in this Diocese in Trinity of 1913, eight were graduates of this present St. Chad's Hostel.

The new St. Chad's College will provide men for the work who are acquainted with the country, its conditions and difficulties, and men who know the hardships of the work in this widespread country before they undertake it.

In 1912 twenty-four men applied to be trained for Holy Orders in the present College and only twelve could be accepted for lack of accommodation.

The Diocese has secured from the Provincial Government sixteen acres of land adjoining the city of Regina to the south and overlooking the Parliament Buildings, at $2,000 per acre.

Other communions have been granted like privileges and are taking advantage of this fact to the utmost.

The cost of the site, excavations and other incidentals amounts to $37,000, and the contract price for the College and Synod Office is $99,270.50, making a total amount required at the present time of $136,270.50.

This property may not be mortgaged. Only by generous personal subscriptions from the church people throughout the Diocese can the amount required be secured.

ST. CHAD'S COLLEGE BUILDING FUND.

Amount given in Diocese	$27,324.45
Amount given by friends and societies in England and elsewhere	23,812.80
Amount voted by city	15,000.00
Amount still required	70,143.25
Notes and promises extending to 1917, about	30,000.00

QUEBEC

QUEBEC

Lent services have begun in the various parishes. At the Cathedral a good list of preachers for the men's services on Friday evenings has been obtained. The preachers and subjects are as follows:

February 27—
Rev. Canon Richmond Shreve, D.D., Rector of S. Peter's Church, Sherbrooke.
"A Man's Life."

March 6—
Rev. A. W. Mackay, B.D., Rector of All Saint's Church, Ottawa.
"Christian Heroism."

March 13—
The Right Rev. John Farthing, D.D., D.C.L., Lord Bishop of Montreal.
"The Basis and Power of Morality."

March 20—
Rev. Canon J. Paterson-Smyth, LL.D., Litt. D., D.C.L., Rector of S. George's Church, Montreal.
"How they made the New Testament."

March 27—
Rev. H. M. Little, L. Th., Rector of the Church of the Advent, Westmount.
"The Incarnation."

April 3—
Rev. W. S. G. Bunbury, B.A., Rector of S. Anne's Church, Richmond.
"Swimming Against Stream."

At St. Matthew's, St. Michael's, and at St. Mary's, Montmorency, efforts have been made to observe the Holy Season by special preaching and services.

RUPERT'S LAND

WINNIPEG

Rev. Canon Gill (S. Martin's), has a new volume in the hands of the publishers, "An Irishman's Luck," which is a Manitoba story with scenes laid around Minnedosa. Extracts from the book were read at a parishioners' social evening last Tuesday and were much appreciated.

Dr. Matheson presided at the re-union dinner of the Lord Selkirk Association on Thursday, Feb. 19.

Mr. E. A. Humphries, for the past two years organist and choirmaster of S. Matthew's, has been forced to resign his position through pressure of business. The choir will be fortunate if it acquires another trainer as efficient. The S. Matthew's Orchestra and S. John's College Choral Society gave a delightful concert on Shrove Tuesday evening to an audience of 150 people at S. John's schoolhouse.

The funeral service was read over the body of T. L. Morton, ex-M.P.P., at S. John's pro-Cathedral. The deceased had been a pioneer Churchman of this province, having settled in the West as early as 1873 in the district of Gladstone. His remains were interred in S. John's Cemetery.

Dr. Archer, medical missionary sent by the Canadian church to the Punjab, has been addressing city congregations—On Sunday, All Saints' and S. Matthew's; on Thursday, S. John's College; on Friday S. Thomas', besides speaking to numbers of people gathered more or less informally. His addresses are forceful and appealing.

Services were general throughout the city on Ash Wednesday, and many attended.

At. S. Margaret's on Feb. 22, twenty-four candidates for Confirmation were presented by the rector (Rev. A. W. Woods) at 11 a.m. The choir rendered beautiful music and the rite seemed to be particularly impressive in this handsone (though unfinished) West End Church.

At. S. Alban's at 7 p.m., Feb. 22, Rev. I. Morris presented fourteen persons to His Grace for the Apostolic rite. The choir and congregation united in special hymns with an effect that was wonderful. Hearty, joyful *and* reverent singing is not found everywhere, but at S. Alban's on this Sunday evening, the music was apparently the church's "best." The solo "Seek ye the Lord" by Mr. Hawley, was ably and devoutly rendered. The Archbishop spoke very strongly to the confirmees on their obligations to Christ and His church.

On Friday last Dr. de Mattos, rector of S. Peter's, gave a spiritual address to S. John's College Church Society.

The Missions at S. Michael's and S. Cuthbert's conducted by Fr. Fitzgerald and Fr. Rees, began on Saturday, Feb. 28.

VIRDEN

At S. Mary the Virgin, a large number of candidates were presented to Archbishop Matheson for the rite of Confirmation, on Sunday, March 1. The rector, Rev. J. Robertson, has had charge of this large, important parish for a dozen years.

TORONTO

TORONTO

The Bishop of Toronto is preaching a special course of sermons at St. Alban's Cathedral on Sunday mornings during Lent.

Bishop Reeve who has been laid up with a severe attack of muscular rheumatism has gone to Preston Springs for a week or two, in the hope of benefitting by the baths. We sincerely hope that the Bishop may speedily be restored to his accustomed health and vigor.

CHRIST CHURCH

Canon Brooks of Sault Ste. Marie, has received and accepted an unanimous call to Christ Church, Deer Park. The Rev. T. W. Patterson, who has veen rector for the past forty years, will still continue in that position. Canon Brooks will commence his duties at Christ Church some time after Easter.

TRINITY COLLEGE

The closing exercises in the Faculty of Divinity, Trinity College, will be held on Tuesday evening, April 28, when Bishop Roper of Columbia, will receive the degree of Doctor of Divinity, and will also deliver the address for the occasion.

ST. JOHN'S, NORWAY

At the annual tea and awarding of prizes of St. John's Sunday School, held in St. John's Parish House, Norway, about 200 pupils and 40 teachers and officers were present and 121 prizes were distributed to the different classes. The rector, Rev. W. L. Baynes-Reed, presided. The teachers and officers marked the occasion by presenting a beautiful illuminated address to Mr. T. V. Philpott, on the completion of 25 years' service as superintendent. The Sunday school commenced with an attendance of 15 and a collection of 11 cents, under Mr. Spencer H. Over, as secretary, and the Rev. Charles Ruttan, as rector. The largest attendance now recorded is 440 and a collection of $20.80. The school supports a catechist in India.

MOTHER'S UNION

A meeting was held on Friday, 20th, at 3.30 p.m. in St. Simon's Parish House. In the absence of Mrs. Machell, Mrs. Ogden Jones presided. The address given by Mrs. Plumptre on "Modern Educational Development in Canada," was the subject of great interest to the members. Many were present and afternoon tea was served.

NEWFOUNDLAND

The Rector and Church Wardens of Trinity East, have asked the executive of the diocese for permission to take down the old parish church, and to use the material towards the erection of a parish hall.

Every effort is being made all through the diocese to make the season of Lent a time for deepening the spiritual life of our people.

At the children's service in St. Michael's church, St. John's, on Sexagesima Sunday, the gold medal for perfect marks during the past five years was awarded to Lizzie Andrews.

The Rev. E. M. Bishop of Winterton and two or three others of the younger clergy, purpose taking up work in Canadian dioceses. Mr. Bishop will go to Regina, and is a good man wherever he goes.

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Women's Work and Social Service

ONE of the friends whose kindness helps to supply ideas and material for this page has shewn me some literature issued by the American Church Mission of Help, of which I hope to tell something in this and perhaps also next week's issue.

The Wayward Girl and the Church's Responsibility is the title of a pamphlet embodying the results of an enquiry made into the conditions under which some of the Church's children had been living, a permanent consequence having followed in the organization of the Church Mission of Help.

The enquiry, which was limited to girls who had been immoral, gives a fairly exhaustive report on 229 such girls, found as inmates of nine different homes, refuges or reformatories. The sources of information were the records of the institution or society, interviews with tne girls and their parents, and reports furnished by the clergy and parochial workers.

* * *

Such a study must necessarily yield a good deal of valuable information. Let us question it and see what it can tell us and what it can suggest.

What, for instance, has it to say with regard to the immigration question, and the parentage of the girls? Out of the whole 229, 169 were American born. A number of these were no doubt of foreign parentage, but as far as data shews, more of the parents were themselves American born than foreign born.

Is there anything to be learnt in regard to the question of mental deficiency as a factor in the downfall? Yes, a good deal. Of the instances where the data were complete, about half were sub-normal; in other words, these girls were largely or entirely lacking in the power to protect themselves. Their right place, their only right place, was in some institution where they would have received the care and supervision necessary to keep them from doing or receiving harm, and where some degree of usefulness and happiness would have become possible for most of them. They are peculiarly affectionate and this fact, combined with their mental capacity, makes them easily deceived and easily betrayed.

* * *

How far were the girls' histories influenced by their wages or occupations?

Complete data for 125 girls shew great variety in both these points. There were 55 domestic servants, 27 factory girls, 10 sales-women, 5 chorus girls, 3 stenographers, 2 parcel wrappers, 2 experienced nurses, 2 cashiers, 2 telephone night operators, 2 errand girls, and one each of laundry workers, milliners, dressmakers, embroiderers, teachers, bookkeepers, dentist's assistants, manicurists, bookbinders and telegraphers. The wages varied from $1.50 to $25.00 a week, but the latter was a possible maximum in only two cases, the average being about $4.00 a week. That there is some connection between low wages and the social evil is apparently undeniable, but in most cases where low wages operate as a cause, they do so indirectly through the undetermining effect of continual privations. One girl lost her "job" and could not find another. Several began "because they needed money." Another discovered at the department store where she worked "how easily she could get money by not working hard." On the other hand, one living at home, with no occupation, found it "the easiest way to get money and fine clothes."

* * *

How do these habits begin?

The answer is, very largely in the kind of amusements. In many cases girls were noted as "being on the streets at night." Annette, committed at 13, was "determined to be on the street at night, and would slip out when her parents were not watching." Esther "ran away at every opportunity," and "night after night have I gone out for her and brought her back," said her mother, adding "I would search for her until I could do it no more." The report adds, "One hardly realizes till one hears their heart-breaking stories, what suffering is brought upon the parents by this form of delinquency."

Then there were the "movies," frequented by a number of the girls. These, though not necessarily objectionable in themselves, yet are dangerous owing to the semi-darkness and to the extreme difficulty of establishing control over them. Dance halls again are dangerously attractive; some encourage the sale of liquor and are frequented by procurers, yet some of the more outwardly respectable contain even worse pitfalls for the innocent girl, who avoids the "tough" halls and wants only a good time.

Laura, committed at 15, "was good till she began going to these halls." Another gave as the verdict of her experience that "dance halls ruin girls."

Motor rides had been a factor in some cases, and intemperance had frequently accompanied, if it had not directly caused, the wrong-doing. Several had been committed as "habitual drunkards." Waywardness develops very early. Out of the whole number of 229 more were committed at 15 than at any other age. Over one-fourth were under 16 at commitment, while only a small proportion had been over 20, and the report says, "the strong impression in many cases is of a girl's childishness."

* * *

Can we learn anything about the homes from which these girls come?

In spite of the contributory causes already referred to, next to feeble-mindedness as a direct cause, the report ranks the abnormal home, and the abnormal home in this study is defined as "one in which one or both parents are dead, immoral or intemperate, insane or feeble-minded; one broken by divorce, separation or desertion, or one in which the mother, as bread-winner, is obliged to work outside the home." Out of the 177 cases with complete data, 163 were from abnormal homes, and in the larger number of these (103) abnormality consisted in the death of one or both parents. "There was no observable reason for this girl's waywardness except the money necessity for the mother's working outside the home." "Nora was good while her parents lived together." Fesia "had the inheritance of misfortune from the brutal life into which and of which she was born." Betty "did not like to say anything against her mother, but it was on her account she came here," because of the mother's ill conduct and example. It is not necessary, nor would it be suitable, to go into the distressing particulars as given in the report, but it may be noted that there is an entire absence of sensationalism and apparently in no case was there any connection with the organized traffic known as white slavery.

* * *

Can ignorance be described as a contributory cause?

"Of all the girls or parents interviewed I failed to find one instance where a girl had received sex instruction from any source. Jennie "learned all she knew from a bad girl with whom she went." "The thought of any sacredness of the body was absolutely new to her." Etta "had learned all she knew in a bad way as a little girl at school." Fanny "always wanted to know what the older girls knew, and then wanted the experience herself." Laura "might have been saved much if she had known. "Nellie "had little idea of the wrong involved in immorality. No one had ever taught her."

I do not wish to dwell now on this question, except to emphasize the fact which emerges very clearly from these records, that total ignorance of the meaning and sacredness of the body and its functions, evidently had a very large share in causing these individual cases of moral shipwreck.

Here is a rector's comment on one: "Hers is a case of ignorance of sexual laws, a lack of recreation and social pleasures under good conditions. He and she went out for a good time, and her pleasure was fooling and being fooled with. She did not know that any harm would come of it."

* * *

The most important part of the enquiry still remains. I daresay anyone who has read so far may have been tempted to wish that such disagreeable matters might be avoided. But it cannot be. Most of us realize in a vague way that there is a good deal of this sort of thing, that many girls are wayward, and that wayward girls are easily preyed upon or readily prey upon others. But to most of us the question is a general and abstract one. "It is a very serious thing," "we wish parents would take more care of their children," and "wonder what is going to become of the next generation." We seldom think of the matter as having any personal relation to ourselves or to our duty; we seldom think of it as an evil which may be affecting our own neighbourhood, our village or parish, the girls and boys in the choir

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Now note that "all the girls included within the scope of this enquiry were in some way connected with the church." Fifty-four were baptized only, 79 were baptized and confirmed, 58 had been Sunday School members, 10 G. F. S. members—all had some Church connection, though in a number of cases the data did not shew how close that connection had been.

Here are some of the entries: "Una was a communicant and a G. F. S. member, though she did not understand the significance of this when she joined." "Flora was a member of the rector's Bible class and of the choir, which she left only two months before being committed as ungovernable." "Jennie fell into serious immorality two months after confirmation." Of Mamie her rector says: "She was a regular Sunday School attendant and was present at every meeting of the confirmation class for nearly three months. . . She once told me that she did not think some of the girls in the class were serious enough about the matter. The fact that you had her name down as a wayward girl gave me a shock." "Cora is the child of people in comfortable circumstances. All were members of a city parish. She had been confirmed and was a member of the choir, and apparently in close touch with all the work of the parish."

* * *

Nor must we think of the problem as a city one only. One rector's opinion is that "vice is far more prevalent in little rural communities than in the city," and to quote Mr. J. J. Kelso in a recent utterance: "There is no social machinery to carry friendly help and encouragement to unfortunate people in the isolated rural districts. . . There is suffering and misery in the rural districts that is not attended to, and conditions that are manifestly wrong drift on for years, until children grow up to be a lifelong burden on the community, and to perpetuate in their offspring the only life they have known."

It is a rural problem, it is an urban problem, it is a Church problem, and as our report says, "when we realize that there must be many girls who fall and are never known to have fallen, and that the sin we have been considering involves two, we catch some idea of the extent of this evil."

* * *

The point that stands out most clearly is the lack of knowledge on anyone's part about the young people connected with the Church. What was really known about the individual boy or girl and about the—often very dangerous—conditions of their home life? Ought a boy or girl to be allowed to receive confirmation with no clear idea of what is meant by "keeping the body in temperence, soberness and chastity?" Can he, without sacrilege, be allowed to renew his vow of renunciation of "the sinful desires of the flesh," without knowledge of the meaning, or with half-known and impure ideas? What is being done to prevent young communicants and the newly confirmed from "just drifting?"

* * *

These are heart searching questions and here is the conclusion of the report: "The problem of waywardness is complex. The causes are many, but the abnormal home would seem to be the chief. The Church has come in contact, through Sunday Schools, missions, etc., with one or more of the members of many of these abnormal homes. She has failed, in many instances, to hold these members, or even vitally to reach them. In a large number of cases neither the rector nor any of his helpers knew the home conditions. In a comparatively short period after some Church connection had been made the girl had drifted away and been lost sight of.

In so far as this evil touches our own parish or community is there one of us who can disclaim all responsibility? Is there one of us who might not help in some way?

* * *

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P3

"CHURCH LIFE"

A Bishop writes this week: "Let me congratulate you on the success that has attended your effort to provide a thoroughly good Church paper for the Church in the Dominion. Certainly during the last twenty-seven years there has been nothing like it published in Canada. I shall do all I can to increase its circulation."

A subscriber says: "I am greatly pleased with Church Life in all respects and trust it will continue to make progress in circulation and usefulness and ever maintain its loyal status *pro Christo et Ecclesia.*"

Another says: "I like your paper very much; it keeps us in touch with things we have almost forgotten. There is no English Church nearer to us than Regina forty-five miles away."

And from Nova Scotia another says: "We do most thoroughly appreciate your paper and always look forward to it each week with a great deal of pleasure."

The Kikuyu Conference

Statement by the Primate

THE following is the full text of the Archbishop's statement:—

Lambeth Palace, 9th February, 1914.

The time has come when I am in a position to make a statement as to the action which I propose to take in regard to questions which have arisen in connection with the above-named Conference. With the opinions and comments which have found expression in published pamphlets and in the Press I have no official concern. But I am, as Metropolitan of the Dioceses in the eastern part of Central Africa, closely concerned with certain things which have been officially said and done.

The Bishop of Zanzibar's Indictment

On October 21, 1913, I received from the Bishop of Zanzibar a letter dated September 30, 1913, enclosing a formal document of the same date given under his hand and seal in which he called attention to a printed pamphlet entitled *Proposed Scheme of Federation of Missionary Societies working in British East Africa*, published in Mombasa in June, 1913. The Bishop of Zanzibar, as he explains in detail in his indictment or appeal, regards the provisions of the "Proposed Scheme" as having such a character as to be disloyal to the doctrine and principles of "the *Ecclesia Anglicana* [which] claims to be, and in fact is, within the Body of the Holy Catholic Church of Christ." The Bishop continues as follows:—

"And whereas this document bears the signature of the Right Reverend Father in God, John Jameson, Lord Bishop of Uganda, as Chairman of the Conference whose belief and teaching it expresses, and also the signature of the Right Reverend Father in God William, Lord Bishop of Mombasa, as representing the Church Missionary Society, and also the name of George W. Wright, a priest licensed by the said Lord Bishop of Mombasa, as Secretary of the Conference:

"And whereas on the closing day of the Conference, June 21st, 1913, the Holy Communion was celebrated in a Presbyterian church at Kikuyu, British East Africa, by the aforesaid Right Reverend William, Lord Bishop of Mombasa, in the presence of the said Right Reverend John Jameson, Lord Bishop of Uganda, the Sacrament being given to many members of Protestant bodies whose very existence is hostile to Christ's Holy Church. . . And whereas it is of the first importance that an authoritative statement be made to the Church-people of the Dioceses of Mombasa, Uganda, and Zanzibar, in which these teachings and actions of the aforesaid Bishops of Mombasa and Uganda may be declared contrary to the faith of the Catholic Church and to her practices, and may be utterly repudiated and forbidden; lest the witness of the Church be falsified and a multitude perish from the Way of Truth:

"Therefore, we, Frank, by Divine permission Lord Bishop of Zanzibar and East Africa, do by these presents accuse and charge the Right Reverend Father in God William, Lord Bishop of Mombasa, and the Right Reverend Father in God John Jameson, Lord Bishop of Uganda, with the grievous faults of propogating heresy and committing schism:

"And we do hereby most humbly implore your Grace to obtain from them for publication in East Africa and Zanzibar a complete and categorical recantation of the errors which they have taught in word and action:

"Or, failing that, we do hereby request your Grace to appoint us a day and place in which, comformably with Catholic precedent, we may appear before you and not less than twelve of your Grace's comprovincial Bishops sitting with your Grace as Judges of this cause, and to permit us there and then to meet the aforesaid Lord Bishop of Mombasa and Lord Bishop of Uganda, and in open Assembly to allow us to make and sustain our charges and accusations against them."

". . . . And inasmuch as the scandal caused by this heresy and schism is both grave and widespread, and is in no way to be done away merely by the suppression of the proposed Federation,

"We do most earnestly, and after much earnest prayer, beg your Grace to order the Assembly as early in the New Year as is consistent with the gravity of the issues involved, if so be no speedy recantation shall have been made."

The "Open Letter"

On October 17 the Bishop of Zanzibar posted to me a printed copy of his "Open Letter" to the Bishop of St. Albans, which was subsequently published under the title of *Ecclesia Anglicana: For What Does She Stand?* In that letter (p. 20) the Bishop writes:—

"I have charged the Bishops of Mombasa and Uganda with heresy in their teaching of the meaning and value of Episcopacy."

Explanations

In the course of subsequent correspondence, the Bishop, in a letter dated October 29, 1913, wrote:—

"The Bishop of Uganda is staying here with me, and we have gone very fully into the proposals he has put forth. He has explained certain passages in the official report of the Conference in a way very different from that on the surface. For example, he says that the whole Conference entirely understood that if the new native Church be non-Episcopal, the C.M.S. could not join it. But, after a talk of some seven hours with him and the Secretary of the Conference, I was left with the quite clear impression that we were using terms in different senses. He has, however, now heard quite fully and frankly what my position is; it seemed quite new to him. And it may be well that I should write down the points that I have tried to make with him for your information."

An Amended Appeal

After explaining what these points were, the Bishop writes:—

"My official appeal to you will need amending. I may ask leave to amend it, for no amount of talking with Uganda will convince me that at Kikuyu he and Mombasa really represented the Church's doctrine, and I do beg that you will find a way to get the two Bishops to agree to some such reassuring statement as may clear the air. . . . In the last resort I do beg leave to meet the two in Provincial Court unless we can get them to put things right."

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The Bishop did not in any subsequent letter indicate what were the changes or amendments which he desired to make in the "official appeal." In a letter dated November 20, 1913, he wrote:—

"You will have seen the Bishop of Uganda and will see that the very vital points requiring official decision are such as to make communion with those who differ quite impossible. He quite understands this, and seemed as ready as I am to act for a Provincial ruling. On Modernism he and I are, I think, of one mind. . . . In the hope of sharing in an official Conference of the Bishops of the Province I am coming in answer to your cables. It will be vast relief to me and to many of my staff to get the matter into official consideration; many of us are in dire trouble of mind and soul."

The Primate's Interview with the Bishop of Uganda

On arrival of the Bishop of Uganda in England I obtained from him in successive interviews, on November 28 and subsequently, a full statement of the undisputed facts as to what took place in June, 1913, at Kikuyu, and of the purpose and the provisional character of the proposals made for a scheme of federation to be put into shape, if the approval of the various authorities concerned were obtained, in such manner as to secure "that the way might not be closed against a Union which, if impossible for ourselves in the present day, might be possible to an African Church of the future." The summary of the facts thus put before me is contained in the Bishop of Uganda's published Memorandum, dated December 2, 1913.

The Bishop of Zanzibar's Present Position

I have now seen the Bishop of Zanzibar, who arrived in England on February 6, and have ascertained from him that while he does not withdraw the charges of heresy and schism which he has made against the Bishops of Mombasa and Uganda, he has no wish to press them if the results he desires to attain can be arrived at in another way, either by adequate conference, or by the direction of Church authority. He does definitely desire that the questions raised by the action of the Bishops and others at Kikuyu shall be formally handled, and he presses for such decision thereupon as shall make clear to him his own position in relation to the neighboring Dioceses, and to the *Ecclesia Anglicana* as a whole.

The Archbishop's Decision as to Heresy and Schism

After careful consideration of the documents which have been laid before me, of the correspondence which has passed between myself and those concerned, and of the verbal statements made to me by the Bishops of Uganda and of Zanzibar, I am unhesitatingly of opinion that I should not be justified in allowing the inquiry which is, I think, essential, to take the suggested form of proceedings against the Bishops of Uganda and Mombasa for heresy and schism. I do not dwell upon the fact that no clear precedent exists for the procedure which ought to be followed if a Missionary Bishop whose Diocese is not at present part of a Provincial organisation were placed on his trial on such a charge. If the trial were one which ought to take place, a precedent for the procedure would have to be created, and I should be ready to take the necessary steps. But the facts before me afford no case for such proceedings.

The Bishop of Uganda and the Proposed Scheme

The Bishop of Uganda has made it clear that the assent given by himself and others to the suggestions for a Federation was altogether subject to the approval of the authorities being obtained after their full consideration of the proposed scheme. With regard to that proposed Federation, and to the possible repetition hereafter of what has been described as the "Open Communion" which followed the Conference, he holds himself bound, while he retains his position as a Diocesan Bishop of our Church, to conform his course of action to such direction as may be given him by his Metropolitan, or by his Metropolitan acting in conjunction with other Metropolitans and Bishops holding positions of authority in the Church, should it appear on inquiry that anything which has been done contravenes the true laws and principles of the Church of England.

Questions Entitled to Consideration

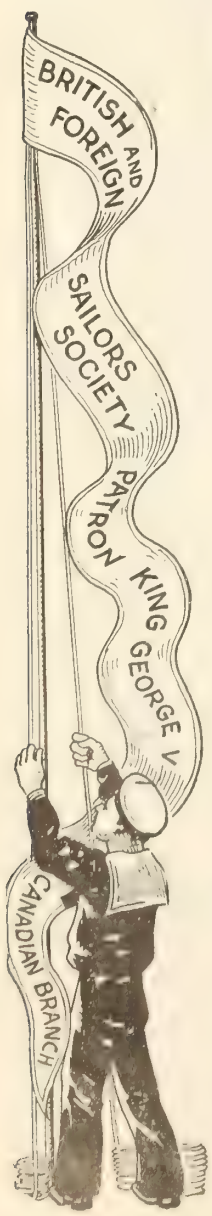
Questions have been raised of real and far-reaching importance, and although such "trial" for "heresy and schism" as has been suggested would, in the circumstances, be wholly out of place, it is right that these questions should receive deliberate consideration at the hands of those on whom special and central responsibility rests. The Bishops of the Province of Canterbury, acting alone, or selected Bishops of that Province, would not in my judgment be specially entitled or exceptionally well qualified to give arbitrament in regard to a matter which markedly affects other people and other interests besides those of the Home Church. Happily there is within our Church an elected body of Bishops which does seem to possess exceptional qualifications for the task.

The Central Consultative Committee

In the year 1897 the Bishops of the Anglican Communion, assembled to the number of 194, in the fourth Lambeth Conference, resolved "that it is advisable that a consultative body should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body." Such a Central Consultative Committee was accordingly formed by Archbishop Temple. It proved its utility during the following years by considering and advising on certain important questions. Eleven years later, in 1908, the Bishops of the fifth Lambeth Conference, 242 in number, passed the following resolutions:

54. "The existing Central Consultative Body shall be reconstructed on representative lines as follows:—

"(a) It shall consist of the Archibshop of Canterbury (ex officio) and of representative Bishops appointed as follows: Province of Canterbury, two; Province of York, one; the Church of Ireland, one; the Episcopal Church in Scotland, one; the Protestant Episcopal Church in the United States of America, four; the Church of England in Canada, one; the Church of England in the Dioceses of Australia and Tasmania, one; the Church of the Province of New Zealand, one; the Province of the West Indies, one; the Church of the Province of South Africa, one; the Province of India and Ceylon, one; the Diocese of China and Corea and the Church of Japan, one; the missionary and other extra-Provincial Bishops



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"(b) The foregoing scheme of representation shall be open to revision from time to time by the Lambeth Conference.

"(c) The mode of appointing these representative Bishops shall be left to the churches that appoint. A representative Bishop may be appointed for one year or for any number of years, and need not be a member of the body which appoints him. Each member shall retain office until the election of his successor has been duly notified to the Archbishop of Canterbury.

"(d) For the purpose of appointing this Bishop who is to represent the body of Missionary and other extra-Provincial Bishops under the jurisdiction of the Archbishop of Canterbury, each of those Bishops shall be requested by the Archbishop of Canterbury to nominate a Bishop to him. The list of Bishops so nominated shall be then sent to all the Bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

55. "The Central Consultative Body shall be prepared to receive consultative communications from any Bishop, but shall, in considering them, have careful regard to any limitations upon such references which may be imposed by Provincial regulation."

Constitution of the Committee

The Consultative Body elected in accordance with the foregoing resolutions consists at this time of the following Bishops — fourteen in number. (The Church in America does not at present send the four members to whom it is entitled.)

Ex-officio—the Archbishop of Canterbury.

Elected by the Bishops of the Province of Canterbury—the Bishop of Exeter, Bishop Ryle (Dean of Westminster).

Elected by the Bishops of the Province of York—the Archbishop of York.

Elected by the Bishops of the Church of Ireland—the Archbishop of Armagh.

Elected by the Bishops of the Episcopal Church of Scotland—the Primus (the Bishop of Brechin).

Elected by the Bishops of the Church of England in Canada—the Archbishop of Rupert's Land.

Elected by the Bishops of the Church of England in the Dioceses of Australia and Tasmania—the Archbishop of Sydney.

Elected by the Bishops of the Church of the Province of New Zealand—Bishop Wallis (formerly Bishop of Wellington, N.Z.).

Elected by the Provincial Synod of the Province of the West Indies—the Archbishop of the West Indies.

Elected by the Provincial Synod of the Province of South Africa—the Bishop of Winchester.

Elected by the Bishops of the Province of India and Ceylon—Bishop Copleston (formerly Metropolitan of India).

Elected by the Bishops of the Dioceses of China and Corea and of the Church of Japan—the Bishop of St. Albans.

Elected by the Missionary and other extra-Provincial Bishops under the jurisdiction of the Archbishop of Canterbury—the Bishop of Gibraltar.

Twice only during the five years which have passed since the last Lambeth Conference has there been occasion for summoning the above-named body for the transaction of business. On each such occasion—in 1910 and in 1913—the matters under consideration have been of grave importance, and the Consultative Body has been enabled to give practical and effective advice.

The Questions to be Submitted

The next meeting of the Consultative Body will take place, if all is well, in July of the present year. I propose myself, as standing in the relation of Metropolitan to the Bishops of Mombasa, Zanzibar, and Uganda (I name them in the order of their Consecration dates), to lay before the Body, for consideration and advice, certain questions which arise out of what has taken place. I shall submit my questions in the following form, and I shall be prepared to accompany my own statement by any written or printed communication which may, for that purpose, be placed in my hands by any of the three Bishops concerned:—

1. In June, 1913, a Conference of missionaries working in British East Africa was held at Kikuyu, and the resolutions of Conference embodied a "Proposed Scheme of Federation of Missionary Societies" with a view to ultimate union of the native Churches. The Bishop of Uganda, as Chairman of the Conference, has explained in a published pamphlet that "nothing has yet been settled." "From the first," he says, "it has been clearly understood that none of the signatories (of the proposed scheme) claimed any power to decide. The utmost that has been done has been to submit to the authorities concerned what have seemed to the missionaries in Conference to be feasible proposals in the direction of united action. No Church and no Society stands committed; the whole scheme is still *sub judice*." In accordance with this, the Bishop has formally submitted to me, as his Metropolitan, the draft scheme. Some of its administrative provisions relate specially to the work of Missionary Societies as such, and have a technical character, necessitating their careful consideration by the authorities of the different Missionary Societies to which the signatores belong, as well as by others.

I desire to obtain the advice of the Consultative Body upon a larger question—namely, Do the provisions of the proposed scheme contravene any principles of Church Order, the observance of which is obligatory upon the Bishops, the clergy, and the layworkers of the Church of England at home and abroad? If so, in what particulars?

2. At the close of the Conference the Bishop of Mombasa, assisted by the Bishop of Uganda, celebrated the Holy Communion according to the Order prescribed in the Book of Common Prayer. The service was attended by a large number of the missionaries who had taken part in the Conference, and many of those who communicated were not members of the Church of England and had not been episcopally confirmed. All, however, had taken as the basis of possible federation "the loyal acceptance of the Holy Scriptures as our supreme rule of Faith and practice, and of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief."

I desire to ask whether, due consideration being given to precedent and to all the circumstances of the case, the action of the Bishops who arranged and conducted the admittedly abnormal service in question was, in the opinion of the Consultative Body, consistent or inconsistent with principles accepted by the Church of England.

It is upon these questions that I shall now request the advice of the Consultative Body, having in view the exercise of my grave responsibilities as Metropolitan. Those responsibilities I shall endeavor to discharge, but the advice I ask for will be of real service, and I feel sure that I shall not ask for it in vain.

The Questions not Novel nor Limited in Application

The Bishops of Mombasa, of Zanzibar, and of Uganda are devoted missionaries of ripe experience. They have a right to look to the Church for sympathy, support, and guidance in discharging what is, perhaps, the most momentous trust that can be given to man—the trust of leadership in carrying forward the banner of Christ and extending the knowledge of His Gospel among the peoples of the earth. The practical questions which have at this time been brought to an issue in connection with their work are not wholly novel in character nor are they applicable only to East Africa. They have already on more than one occasion come before me in regard to missionary work in China, in Japan, in West Africa, and elsewhere. In the stir and glow of modern missionary work, and in the now frequent interchange of experience and counsels among missionaries belonging to different branches of the Church of Christ, and in view of the ultimate growth and extension of purely native Churches, such questions call imperatively for patient thought and for definite answer. In the consideration of them, points may obviously present themselves which call for wider deliberation and for a larger voice of Episcopal authority than can be given in final form by what is only a consultative body. But definite and practical counsel upon the particular points raised will, I am sure, be forthcoming without delay. To push

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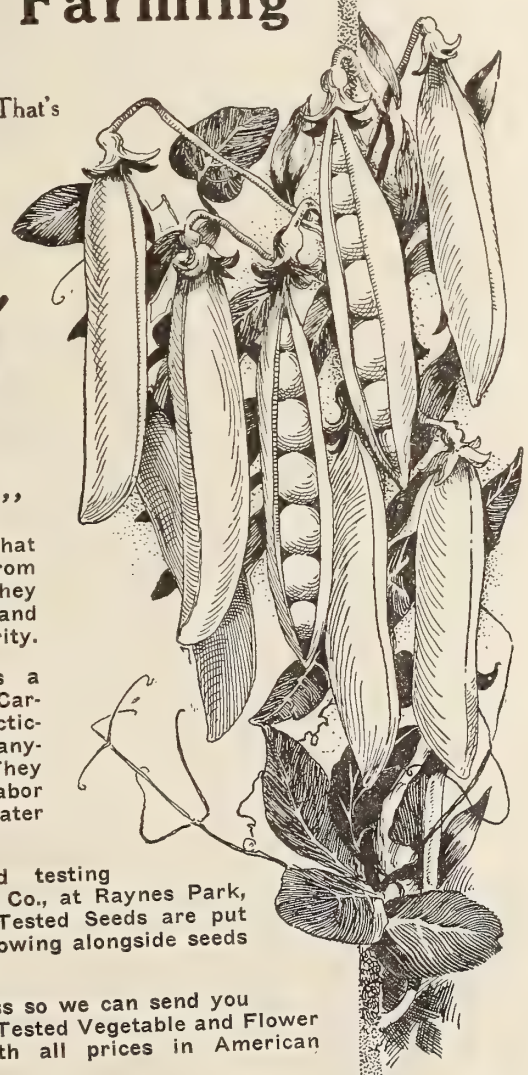

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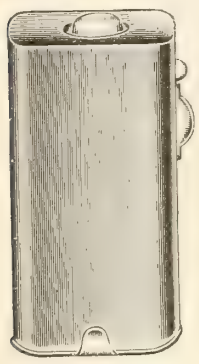

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such questions aside or indefinitely to postpone their consideration, is not only undesirable and unfair—it is impossible. It will be my earnest endeavor, as it is my fervent hope and prayer, that we may, under the guidance of God the Holy Spirit and by the blessing of Him who is Himself the Way, the Truth, and the Life, reach in practical form a right and wise solution.

Randall Cantuar

Letters to the Editor

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To the Editor, Church Life:

Dear Sir.—The following is what an eminent Jesuit in a R. C. University said about one of your leaders in Church Life:

"The essay marked reads like a page of Newman—the same faultless English and the earnest conviction. Such a production from an ascetic priest would not surprise me, but emanating, as I suppose it does, from one engaged in the things of the world, it is very evident that the writer 'is in the world' but not 'of it,' for to view things in the light of the Sanctuary, as God views them, is the acme of perfection, since in my humble opinion it is nothing else but conformity to the will of God."

Churchman.

GREAT EXPECTATIONS

To the Editor:

One cannot but admire the loyalty of the clergy who stick up for their parishes. The Bishops who defend their dioceses through thick and thin, but surely there is a point where this loyalty becomes supreme disloyalty to a Higher Power.

We harbour a very shrewd suspicion that the laity in our various parishes can put forward all relevant and irrelevant success without any particular help from the Parson, and so with the parishes in a diocese. This applies, we venture to think, with great force to the burning question of missions and the adequacy of the missionary gifts of individuals and of parishes. Whilst less than one-third the communicants and certainly less than half the wage earners in a diocese contribute anything whatever to missions, whilst a large proportion of that minority have never felt the pinch of their gifts or seriously analyzed their responsibilities to the cause, in proportion to their income, whilst the number of big contributors is so infinitesimally small compared to the number of wealthy churchmen, there seems little real cause (to refer to the most recent Synod in the Province), for the Bishop to urge that the increase of about 25 per cent. in the apportionment to the diocese by M.S.C.C., under the raising of that apportionment, a real difficulty. Why should not the really wealthy men in that diocese (few in number though they are) be giving their $2,500, $1,500, or $1,000 a year to missions like men of like assets in Toronto?

Why should the city of Kingston have so far raised up no successor to the generous late R. Vaughan Rogers, whose missionary gifts through his own church are said to have been $400 a year, and he was not a wealthy man? Why should there be no layman, in the whole of Ontario diocese, to match, if not exceed, the handsome annual $1,000 donation of Bishop Mills to the mission and benevolent funds of the diocese, and that in spite of the fact of his relinquishment of the whole Episcopal income?

Let our Bishops and Clergy have great expectations, surely the laity must sooner or later measure up to their faith.

A Parson.

"THE CHALLENGE"

To the Editor, Church Life, Toronto.

Dear Sir:—We have to thank you for the leaderette in your publication of January 29, in which you refer to our paper, the first issue of which is to appear on May 1. But as erroneous impressions may have been given by some of your statements, we would venture to ask for the courtesy of a little space in order to explain our position and what it is we propose to attempt.

You state that our object is "so wide and profound that it is not easy to grasp all that it will do and be." As enumerated on page two of the pamphlet you refer to, the objects are as follows:

"To give, briefly and without party bias, news of the world in church and state."

"To deal fearlessly, in the Spirit of Christ, with any issue in life which concerns a Christian."

"To stand for breadth of vision, progress, and unity."

"To appeal, in simple and direct language, to the heart and understanding of the community."

We must confess that we are unable to understand why it is that your Editorial Department cannot grasp what these few direct and simple words mean.

Further, we would very much doubt whether it is at all usual on your Continent, when starting a new paper, to do as you suggest, "here the method would be to publish the paper and make it go." In the issue of the *Editor and Publisher* (of New York) of the 17 January, appears an advertisement of the *Globe*, by which it is shown that a paid circulation which one week under an old regime was 20,000, was increased to 103,000 the following week. They add "this was not done by magic or slight of hand, but in accordance with the strictest laws of modern business efficiency and up-to-date advertising methods." We, of *The Challenge*, are attempting to do our work in a similar way and not by the "magic" which is suggested by your article. We may add that the number who have already promised to take our paper inclines us to the belief that we ourselves will start with a good circulation.

Will you excuse us for pointing out one further remark of yours which appears to us to be inaccurate. You speak of "four heads of four churches," i.e., "Randall Cantuar, Cosmo Ebor, J. B. Armagh and W. Brechin." You are surely inaccurate in referring to the Archbishop of York as the head of a church, York being merely a province of the church of England. We would also add that we here do not consider the Right Hon. C. F. G. Masterman (a Cabinet Minister), Dr. John R. Mott, and the Warden of All Souls' College, Oxford, (Sir William R. Anson) as "lesser lights" and we are grateful to them for the strong

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THE GUILD OF ALL SOULS

To the Editor, Church Life:

Sir:—A correspondent signing himself "H. M. Speechly," in your issue of February 5, gives vent to his righteous indignation over the sentiments embodied in a sermon delivered at the recent Annual Requiem of the Guild of All Souls, in St. Barnabas' Church, Pimlico, London, England, and impugns the loyalty of those identified with the G. A. S. who also own allegiance to the Church of England in Canada. As one might naturally expect from a Protestant controversialist, he confuses the Romish doctrine of Purgatory, quite unintentionally, no doubt, with the Catholic doctrine which is as far removed as the poles, and refers to Article XXII in order to bolster up his contention. If Mr. Speechly would only read the commendatory prayer in the Visitation of the Sick, he will find a sufficient justification for the doctrine of purgatory which the Guild of All Souls is endeavoring to bring before the minds of English Church people, instead of misrepresenting the motives of those whose loyalty to the church is unquestioned in so far as her Divine mission as the Catholic Church to the people of British Empire is concerned. As a member of the Guild for some fourteen years, I refuse to take second place with anyone in the loyal adherence to the Church of one's baptism because I am thoroughly convinced that loyalty to the Church of England does not mean a blind or ignorant subserviency to the whims or fads of any or all of the sixteenth century reformers who like Tertullian of antiquity, enjoyed the unenviable distinction of changing their belief with their environment.

ARTHUR MELVIN,
Newfoundland.

Pilot Mound, Feb. 26, 1914.

Dear Sir:—In writing for the public press, whether religious or secular, correspondents are liable to make the mistake of writing long letters which scarcely anyone reads, and of carelessly misrepresenting others. In respect to "the faithful departed," your two Winnipeg correspondents have fallen into the same error on both counts. They have wasted space and time in joining issue with me on something I never even implied.

Since these letters appeared I have received a circular about the Guild of All Souls from a Winnipeg friend, which is a very attenuated statement of the objects of the Guild as compared with Mr. Ross's sermon as quoted accurately by me from *Church Times*, and which "P. E. W." specifically endorses in his letter in your issue of Feb. 19. My object is thus achieved—not to get up a disputation—but to demonstrate quite clearly the attitude of the Guild of All Souls towards Article 22. The quibble about the relation of the Articles to the Prayer Book is easily answered, but would be a waste of your space. I am permitted to say that the first intimation received by the Primate of Canada of the introduction of the Guild of All Souls into this diocese was through the public press! Comment is needless. May loyalty prevail against disloyalty!

Yours truly,
H. M. SPEECHLY.

THE CHURCH AND HER YOUNG MEN

To the Editor, Church Life:

Dear Sir.—I read with pleasure the sermon on "The Church and Her Young Men," preached by Rev. Dr. Manning at St. Mary's Church, New York City, and published in your issue of February 19, a copy of which was kindly loaned me by a friend. These are the kind of articles I like to read, and I think if more of them were published in *Church Life* from time to time, it would tend to create an ever greater amount of interest in the work of the church amongst your many readers. I am not a subscriber of your paper, but I intend to become one at a later date. There is one little sentence in that sermon which struck me very forcibly. It is this: "A religion without a creed is suited only to a man without a brain." I think that quotation might be used by churchmen on occasions when certain protestants, as they sometimes do, put up arguments against the use of the second greatest book in the world, the Book of Common Prayer. As Dr. Manning says, it is "the duty of every young man to see that he possesses clear understanding of the history, the doctrine, and the worship of the Church." Now, how are young men going to possess this understanding? They may get it by reading Church Literature. And may I suggest, particularly for the benefit of those who cannot afford to purchase books, that sermons relating to "the history, the doctrine, and the worship of the Church" find a place on the calendar of all our churches during the Holy Season of Lent, as they undoubtedly will in some. Such sermons would, I believe, act as a wonderful lever in the strengthening of the Church. Thanking you if you can manage to find room for these few remarks in your valuable paper, I remain,

Yours truly,
JAMES W. WALSH.
1940 De La Roche Street, Montreal.

THE FAITHFUL DEPARTED

Dear Sir:

The remarks of "Credo" in your last issue are no doubt true and fitting in the main, but I would like to ask what is his authority for the statements that he makes to the effect that the spirits of the departed "have no activity," and it is impossible for them "to take more than a passive part in the communion of saints." For me to discuss these points need not occupy much space; but it might endanger the chance of this letter being inserted; so let me briefly ask what he has to say to the teaching of the Parable of the Pounds in which the faithful servants are appointed to have authority over ten and over five cities; or to St. Paul's confident assurance that "to depart and be with Christ (in the intermediate state) is far better" than being in this life? How could it be better if there were no activity? How can the idea of inactivity be reconciled with the intenser presence of the Lord which the Apostle declares is the result of absence from the body (2 Cor. v., 8)? The general tenor of the New Testament teaching undoubtedly favors the idea of the Intermediate State being a state of *activity* as well as of consciousness. It was the opinion of F. D. Maurice and is of many others that the redeemed will share in the ministry which our Lord Himself instituted after His Crucifixion to the spirits in prison (1 Pet. iii., 19). "Credo" says, "it is not revealed whether they are aware of what is going on upon earth." Perhaps this is not very clearly set forth in Scripture, yet Moses and Elijah are manifested as interesting themselves in our Lord's approaching death. It is important to remind ourselves and others of the teaching of our Reformers in the 42 Articles of 1552, "they which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the day of Judgment, or affirm that the souls die with the bodies and at the last day shall be raised up with the same, do utterly depart from the right belief declared to us in Holy Scripture."

ALBERT GEO. SMITH.

DE-SECRATION OF A CHURCH

To the Editor, Church Life:

Re the de-secration, or "de-consecration" of a church building. There is a sense in which a church once dedicated cannot be withdrawn from that purpose and position. We all regret to see them demolished or used for commercial purposes, etc. Some dedicated (consecrated) churches have been transformed into parish houses. Before tearing down an old parish church in Ohio recently, a very impressive service of thanksgiving and "de-consecration" was held. I understand several similar services have been held in U.S.A. I mention this not particularly in advocacy of the fact, but as a statement of the fact your enquirer asked for.

A. L. MURRAY.
Evanston; Ill., Feb. 28th

DEBATE ON SOCIALISM

To the Editor of Church Life:

Through the kindness of a friend, I have a number of copies of a debate, held in New York City, upon a very live issue, entitled, "*Resolved*, That Socialism is a Peril to the State and the Church"; affirming, Rev. Dr. Hill; denying, Dr. Bouck White; Miss Inez Milholland presiding.

I will gladly send a copy to any one sending me a request and the postage.

Yours truly,
REGINALD S. RADCLIFFE.
Ridgway, Pa. *Archdeacon.*

When we find that in answer to our prayers we are strengthened against temptation, and helped in giving up our will to God, it is an evidence of our having His Spirit really working in us.—*Charles Marriott.*

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Ecclesiastical Province of British Columbia

First Meeting of the Provincial Synod

WITH a view to organizing a synod of the ecclesiastical province of British Columbia to be coterminous with the civil province, some 30 delegates of the four Church of England dioceses in this province assembled together in the school room of Christ Church Cathedral on Wednesday, February 18th, at the summons of the Bishop of Caledonia, the senior Bishop of the province. The four dioceses represented were Westminster, Columbia, Caledonia and Kootenay, and the Bishop of Caledonia was president.

The gathering was held under a canon of the General Synod of the Church of England in Canada authorizing such organizations along prescribed lines, which were followed out in this case. The delegates convened with the object of adopting a constitution, the first portion of which must be the "Solemn Declaration" set out by the General Synod. Two draft constitutions based on the draft memorial agreed upon by the four dioceses as a basis of agreement were put before the meeting, one prepared by the Bishop of Caledonia and the other by the Rev. C. R. Littler, of Victoria, who acted as secretary of the Synod. The constitutions were at variance in a limited number of principles.

Appoint Committee

In order to bring the various issues clearly before the assembly on motion of Chancellor Lindley Crease, K.C., of the diocese of Columbia, the president appointed a representative commitee to meet during the noon recess to bring in a report on the principles of the two drafts. They reported and the constitution was taken up clause by clause.

The committee appointed by the president comprised the three Bishops of the province, the Rev. C. R. Littler, the Very Rev. Dean Doull, the Rev. Mr. Graham, Chancellor Lindley Crease and Mr. McGill, of Vancouver. Chancellor Lindley Crease urged the president to appoint a layman from each diocese, so he added the names of Chancellor E. A. Crease, of Kootenay, and J. C. McLellan, of Caledonia.

When the committee was proposed by Chancellor Crease the Bishop of Caledonia expressed the fear that a day would be lost, but Mr. McGill maintained that it was impossible to deal with the very grave issues raised between the two draft constitutions without time to consider them in advance very carefully. Accordingly on motion of Archdeacon Pugh, of Lytton, the committee was instructed to report at 3 o'clock and bring multigraph copies of both draft constitutions. The Rev. Owen Bulkeley opposed the proposal to appoint a committee, stating that the matters involved had all been before the four synods in July, 1910, and their views were clearly expressed in the memorial. He said there was very little new material and urged that the synods be not ignored entirely.

Discuss Sessions

In order not to lose time the Bishop of Columbia proposed that during the committee's absence the clear-cut issue between the two drafts as to whether the House of Bishops should sit with the House of Lay and Clergy delegates or hold separate sessions, except by special arrangement, be discussed.

Accordingly the Rev. C. A. Seager, principal of St. Mark's hall, Vancouver, moved that the proposal of the Bishop of Caledonia that the houses should sit together normally be approved.

(To be Continued)

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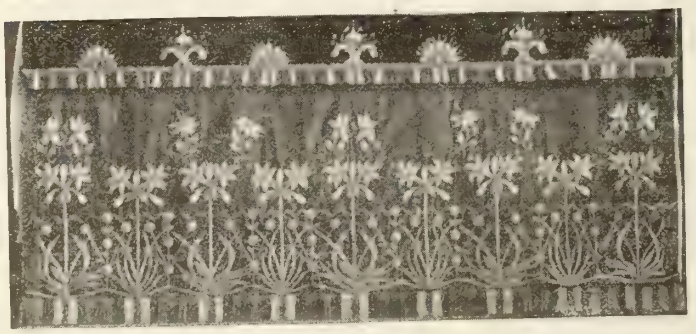

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The Week

IN the widespread discussion of the high cost of living mention has been made of the higher standard of living—almost approaching luxury—which has come to be regarded as the minimum of necessity. That there is a good deal in this we do not doubt, but that a higher standard than that which a generation ago obtained among the less fortunate of the working classes is something to be deplored, is another proposition, and one to which we think few of those who have had acquaintance with the conditions of living of that class in the old world or the new world, will give assent. There are thousands of families in Canada to-day, the individual weekly earnings of a youthful member of which exceed the entire family income not ten years ago, when the family were in the Old Country. Canada has proved itself a land of opportunity and the newcomers have seized the opportunity. Among the opportunities is that of more generous diet. We have sat at the dinner table of a large family of simple, working people where there was an abundance of meat and other wholesome food every day; and those same people, up to four years previously, had to be content with meat once a week. Not only in food but in dress there was corresponding improvement. There was also considerable advance in appreciation of social usages and in enjoyment of amusements, which at first appeared dull and unattractive because the faculty for appreciating and enjoying them, owing to lack of opportunity, had not been cultivated. Undoubtedly people of this class, and they are a very numerous class, have acquired a "higher standard of living," and certainly not accompanied by any moral or spiritual depreciation. What is, we believe erroneously, termed "contentment" with the dull and the drab of the lives of those who have not had a fair opportunity to "make good," has given place to a realization and appreciation of the brighter colours of life under more favourable opportunities. Possibly in some cases there has been a rush from one extreme to the other and domestic economic suppression has exploded and burst into flame as domestic extravagance. We doubt, however, that that is the case with the majority of the lower paid working people, however much it may be true that the "higher standard" of other classes has simply been a mad rush from a position of reasonable comfort to unreasonable extravagance. If the high cost of living simply meant there was being maintained a struggle to live at a reasonably higher standard by those who were wont to be "content" with a standard that was almost inhuman, low, the present condition which pinches all except the wealthy should be regarded as a reformation. Political economy is one thing, Christian ethics another. To do one's duty in that state of life unto which it shall please God to call one does not necessarily mean to be content with that state of life—of bare existence—to which political economy, ignoring Christian ethics, would confine a man or any class of men.

"Higher Cost" and "Higher Standard"

IN one of the large Canadian cities recently two plays conveying living home truths have been presented with success. The theatre is for good or for evil and when put to its highest use has a powerful influence over the minds of those who would draw perhaps little inspiration from a sermon or a book. The portrayal by a famous English actor of Dicken's noble character—Sydney Carton—in the terrible tragedy of the French Revolution, sheds a light on the life of a man in which there seemed much to grieve over and nothing to admire, but that he gave his life for his friend—a lesson surely in thinking first of our shortcomings before condemning others—and the story of the "Christmas Carol" that brought back in a measure the real meaning of Christmas; a story that has taught and always will teach that charity, love and thoughtfulness for others brings its own sweet reward. The theatre is certainly an uplifting force when untainted with impurity, suggestiveness, blatant iniquity, and unconcealed blasphemy—otherwise it is a downright curse, an invention of the very devil himself.

Influence of the Theatre

FEW hymns of the Church, whether of the Lenten season, of which this is one, or of any other, appeal more tenderly to the heart of man than this—"When I survey the wondrous Cross"—the opening lines of a hymn which will be sung by devout Christians during the next few weeks to Him who died upon the Cross. And it seems beyond belief that these sublime verses can be uttered without some real feeling of love and devotion to our Blessed Lord. No poetic imaginings cling round those holy words, no lilting melody falls pleasantly or unpleasantly on the ear, but just a noble and simple aspiration, the outpouring of a sincere and contrite heart.

When I Survey the Wondrous Cross

Isaac Watts, the great Non-conformist of the sixteenth century, has blessed generations of all time with hymns of passionate love to our Saviour, and the sacred song we have in mind first appeared in "Hymns and Spiritual Songs," published in 1707, and an enlarged edition in 1709, when five stanzas were printed. It will interest Church people and hymnologists to read the fourth stanza, now omitted:—

"His dying crimson, like a robe
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me."

This revision we are grateful for. It is singular that one verse in so beautiful a sacred poem should display not only an obvious absence of inspiration, but clumsy expression.

"IN all her dealings with other nations may she be ever in the right, but, right or wrong—our country." So runs an old Oxford toast which, whenever proposed, has never failed to evoke patriotic cheers. It is a sentiment we can well understand and to a certain extent sympathize with. But it does not present the highest form of patriotism. Something incalculably higher, morally and patriotically, has been enunciated and practised within the last few days by the president of the United States, who has said in effect in his message on the Panama Canal tolls: "In all her dealings with other nations may our country be ever in the right and where she has been in the wrong let us acknowledge it and put her in the right." Ex-president Roosevelt's impatience of the platitude and euphemism of the phraseology of European diplomacy reached the point of bluntness in asserting the rights of the Republic. President Wilson is not less candid in proclaiming where she is wrong. The one fanned the hot embers of the natural instincts of men into fierce patriotic blaze; the other has calmly lighted the lamp of the patriotic conscience of his countrymen. It is by the steady light of the latter, and not by the fitful glare of the former, that a people can obtain a proper perspective of other nations, and other nations a proper perspective of them.

Presidents and Patriotism

THAT a member of a provincial parliament should write a letter deliberately offering, in effect, to sell his influence as a legislator to the Hotel Keepers' Association is incredible. The fact that it was the association of the hotel keepers and licensed victuallers neither adds to nor detracts from the enormity of the offence. The member of the Legislature had a perfect right to champion the interests of any association so far as those interests were a matter of public concern, and provided that his advocacy in the House was

The Factor—Moral Not Racial

in accordance with the professions which had secured him his election, but to offer to sell himself or rent himself legislatively to any association was an instance of venality rare, we believe, in the annals of British legislatures. That the offender should fail to see anything worse than an "indiscretion" in his action, and should regard himself as a victim when the desirability of immediate resignation was suggested by the leaders of both parties is not the least painful of the circumstances surrounding the discreditable episode and its exposure. Yet even worse would be the threatened appeal for sympathy and support for the member of Prescott on the score that he, a French-Canadian, is being persecuted on racial grounds. It will be the French-Canadians who will suffer most, although the whole province would have to endure the disgrace, if, because of racial considerations, the electors in a constituency would condone the most glaring and deliberate act of political immorality that has even been brought home to a member of a Canadian legislature. Should the attempt be made to throw the racial dust in the eyes of the French-Canadian electors of Prescott, it would not be too much to expect of the most influential French-Canadians in Canadian politics and of the same political party as the exposed member, to undeceive their compatriots and make clear to them the disgrace they would bring upon their race by again electing as their representative one who had been convicted of gross political immorality, which he had attempted to justify.

Our Old Country Letter

Ash Wednesday,
February 25th, 1914.

THE present week has seen the assembling of the Houses of Convocation—Upper and Lower in each case—of the provinces both of Canterbury and York. A leading paper says: "The meeting of Convocation of Canterbury has been marked by an unusual and memorable incident, viz., the union of both Houses in a full Synod for the purpose of solemnly protesting against the violation—which the Lord Primate described as without precedent or parallel save during the great Rebellion—or the constitutional rights and spiritual integrity of the Convocation of the province by the Welsh Church Bill. The Bill provides that the Welsh Bishops and representatives shall 'cease to be members of, or represented in, the Convocation of the Province of Canterbury.' Convocation, as part of the constitution of the realm, is at least as old as Parliament." It was felt that "if the independence of the Sacred Synod is invaded in this matter, State interference with spiritual things may go to any lengths." For practical purposes, as a preventive of the consummation of this obnoxious Bill, perhaps the protest recently signed in a single diocese of Wales itself by no less than 15,000 odd of various denominations of dissenters, is more to the point. These include nearly 200 ministers, preachers and deacons, the majority of them living in purely Welsh parishes, and it has been got up by a Non-conformist. Henceforth it will surely be in vain to seek to blind the public by describing this Bill as a measure of religious equity demanded by non-Church folk in general. It is demanded only by a political clique, for their own purposes.

But to return to the Houses of Convocation. The Bishop of London presented a petition signed by nearly 700 of his clergy "on the subject of the denial of fundamental truths." It asked the Bishops, as spiritual fathers, "to repudiate the claim of some clergy to reject the miracles of the Virgin Birth and the actual Resurrection of our Lord's body from the tomb; and also to make it plain that the Church of England maintained the necessity of Episcopal ordination as a condition of exercising the ministry." The petition was most sympathetically received, but a full discussion of it was deferred till the next group of sessions, to ensure due reflection. One of the most important matters proceeded with was the report to the whole House of the Committee on Prayer Book Revision. 'For many successive sessions," said the Archbishop of Canterbury, speaking as president, "this matter of the changes it might be desirable to recommend, in the rubrics of the Book of Common Prayer had been dealt with. The report was now ready to be submitted and it must be considered—supposing it were adopted—as emanating jointly from the four Houses of Convocation—two of Canterbury and two of York. It would later on be their task to consider and compare all the documents similarly prepared, with a view to reaching that ultimate measure of unanimity which might be found possible. The proposals were, in the meanwhile, of a provisional character, and the House was not pledged to them."

The Bishop of Bristol gave a general sketch of the recommendations contained in the report, which was the work of six years, and had been started with two main desires; first, a minimum of change, and secondly, to make no change at all in doctrine. As time went on, it had grown largely.

A summary was then given of contemplated alterations, which, even in the briefest form, would be too long to explain here, but no doubt many of your readers will look it up. The Proper Psalms and those required at daily matins and evensong, the Lessons (this section is still in hand), the Calendar of Saints, a fixed date for Easter, the Days of Feasting, the Ornaments Rubric, the daily offices, the Athanasian Creed and even the office of Holy Communion, are all touched on; so an idea can be had of the importance and magnitude of the effort contemplated to meet the needs and growth of our time.

Very familiar lines of discussion have been followed in the Convocation of York.

* * *

The Universal Day of Prayer for Students, in connection with the World's Student Christian Federation, was—as you will have known—last Sunday. A most interesting article about it, from the facile pen of the Rev. Neville Talbot, son of the Bishop of Winchester, says: "The student world forms a broad strip in the peel which, as it were, covers all the world's surface. . . . Its claim upon our prayers is that the student world is representative of a strange new condition of the whole world. It reflects what Lord Bryce has summarised. The world is becoming one in an altogether new sense. . . . It is likely that by A.D. 2,000 more than nine-tenths of the human race will be speaking less than twenty languages. Already there are practically only four great religions in the world. . . . Those things which are strong are growing stronger, the weak (faiths) grow weaker, and are ready to vanish away."

Mr. Talbot continues: "Intellectually, spiritually, morally, qualitatively, the world to-day is very small. We can hear the nations speaking to one another, and nowhere better, thanks to a student exchange or federation which links them together, than through their universities."

Not long ago the English Primate described this Student Christian Federation as "a movement which, in its spontaniety, its buoyancy, its international character, and its quiet force, seems to me to be one of the most remarkable organizations which any part of Christendom at any time or place has seen."

* * *

Unionist Ireland and the Irish Church are still in the same tense anxiety about the dreaded Home Rule. The Bishop of Down lately wrote to the "Spectator," which had just published a poem called "Ulster's Vigil": Will you allow me to say how deeply the poem has touched us here, by its perfect expression of our feelings? All the great principles and traditions for which Britain has stood, are the dearest heritage of the men and women of Ulster. There are, no doubt, serious differences of race, religion and economic condition which separate Ulstermen from the Nationalists of the south, and make us feel that Home Rule would be disastrous. But deeper still is this devotion to all that makes the name of Britain—of England—glorious in the world's history. This has been too little recognized. History records no such tragedy as will come to pass if the British Army is to be employed to shoot down men whose only crime is that they have loved the citizenship, the traditions, and the glory of Britain."

Here is the poem alluded to:

"We will not fear for any sage's warning;
We may not turn, though legions bar the way;
For with us march the heroes of the morning,
Sages and soldiers of an earlier day,
Who fell long since, yet, dying, scorned the dust—
These mighty comrades know our cause is just.

"Yet for awhile, the star of peace still burning,
They keep with us the vigil of the north;
Calm to restrain us, till with day's returning
The red torch tremble and the hosts go forth;
And, girt with justice, armed with living flame,
Our older England calls on England's name.

"Imperial Mother! Though thou scorn the living,
Hear now their pleading, who are dead and free;
Lest with the daybreak, angered past forgiving,
The souls of these, thy greatest, turn from thee,
And thou, discovering us, be found at last
Thyself disowned by thine immortal past."

DRIFTING

THE dictionary assures us that "drifting" is the present participle of the active verb drift, "to drive" "to urge along" and that the third class of meanings of the noun "drift," covers "aim," "intention," "purpose," "design," "tendency," and another meaning "the state of being driven" or the "motion resulting from being driven." General usage has given to "drifting" a meaning very different from being urged along by a purpose or intention. We associate with a man or institution that is said to be drifting, not aim or purpose, that he or it is urging along, but rather aimlessness, lack of purpose, and that he or it is being driven in one or many directions, according to the accidental circumstances that overtake or meet the man or institution. Whether philologically justifiable or not, the application of the word drifting to man or institution suggests an undesirable, if not dangerous, condition. We have probably the best illustration of the popular idea of drifting in the oft heard expression of a boat drifting out to sea or on to the rocks. Of course, the boat is being urged along by wind and currents, but the main thought is that the boat is not being steered by those in whose care it should be. This idea we believe prevails in all cases of drifting, whether of man, institution, or boat—that it is the antithesis of steering a definite course; that direction is being determined by circumstances. It is with this conception of "drifting" in our mind that we are saddened when we see a man, instead of steering his life by a definite purpose and with a definite aim, allowing himself to drift. His steering power, his personality is so weak, that every little wind of adversity, every little cross current of temptation, causes his life to drift from the right course. A man is drifting who has not found his purpose in life, or having found it, does not pursue it, steer for it. "Behold, we go up to Jerusalem that all things may be fulfilled." The purpose of the life of the Perfect Man involved Jerusalem, Gethsemane and Calvary. It is a purposeless, a drifting life that has not found its Jerusalem—it is a drifting life, that, having found its Jerusalem, is drawn from its course by dangers and difficulties, actual or prospective. The Jerusalem of every life is duty, whatever the sphere of opportunity. For high or low, rich or poor, Bishop or Priest, there is an opportunity for going up to Jerusalem, and there is the opportunity for drifting. There is possibility of pain and suffering in both. To suffer in Jerusalem is glorious and makes for eternal victory. To suffer in avoiding Jerusalem, in shirking duty, is but one of the pitiable manifestations of the inevitable result of an inglorious, a drifting, life. In her Divine aspect the Church of God cannot drift, in the sense of which we have been speaking. She is His, He is at the helm, and He will steer her to her destined purpose. But how often has He done this—how often will He do this, in spite of the drifting of the Church in its human aspect? Sad indeed as it is to see individual lives drifting, afraid of their Jerusalem, sadder still it is to see those who should help to steer the organized life of the Church, allow themselves, and the Church to drift, instead of "urging it along"—leading it towards the ideal of the Founder, with His expressed and lived-out definiteness of purpose, of action. The line of least resistance, the ideal policy of so many, very easily develops into a practice of stepping off the line of any resistance at all, and giving free scope to the forces that will make for drifting. Be it a personal life, or the organized life of a parish or of a diocese, or of a larger unit still, that is thus bereft of the power of pursuit of its God-given purpose, —for such there is not the glorious suffering in Jerusalem, but the inglorious shame of failure by the wayside.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Will you kindly give the reason why the "sign of the Cross" is used at the end of the Apostles' and Nicene creeds, at the end of the 'Gloria in Excelsis," before the Gospel for the day and at "In the Name of the Father, of the Son and of the Holy Ghost?"—M. H. C.

Ans.—The only rubrical public use of the sign of the Cross is in the baptismal service. For the explanation of its use reference is made to canon 30. There is no direction to use it as a personal act of reverence. As such it is a matter of individual conscience. It is used as an outward reminder of "Christ crucified," generally at the beginning or end of a definite act of worship, *e.g.*, the creed. It is made at the Invocation of the Holy Trinity because the Trinity is the Christian revelation of God. It is used in other parts of the service where the benefits of Christ's death are specially emphasized. Its ostentatious or too frequent use is to be deprecated, though in the primitive Church it was used constantly, many times every day. Have you read "of ceremonies" at the beginning of the Prayer Book?

Ques.—On page four of your issue dated February 12th the following appears: I shall pass through the world but once, etc,; can you tell me who composed those lines?—S. S.

Ans.—The author of the above quotation is Robert Louis Stevenson.

Ques.—Can you tell me the name of a reliable firm in Toronto from whom I can obtain a magic lantern? —Enquirer.

Ans.—We are sending you by mail the name of a firm that, privately, we think reliable.

Ques.—Where can I get lantern slides for hire on religious subjects—the mission field, etc.?—Enquirer.

Ans.—The M. S. C. C., Confederation Life Building, Toronto, will provide you with a series of slides on mission subjects, providing you pay the carriage. The Sunday School Commission, Toronto, has recently formed a lantern slide exchange. Write them for full particulars.

Ques.—Is it right that a member of a Non-Conformist sect should be a member of the Anglican church choir and wear the vestments? I do not mean a paid soloist?—G. Y. P.

Ans.—Technically there is no reason why a Non-Anglican should not be available as a chorister and wear the surplice. The ideal, however, is for all choristers of age to be communicants.

Ques.—If the rector and his wardens borrow money for missions and other purposes in connection with the church on their own responsibility is the congregation bound to pay the debt?—G. Y. P.

Ans.—The rector and wardens form a legal corporation, acting for the congregation. We do not know whether in your diocese they are empowered to borrow without the congregation's consent. See your diocesan canons. It is always better to consult a congregation in matters of borrowing money, but parish finances are sometimes loosely managed. It is not unusual to borrow money for missions.

Ques.—Do the Protestant communions outside the Anglican Church believe in the Real Presence in their communion services?—G. Y. P.

Ans.—No, except, perhaps, the Presbyterians.

Ques.—What books would you recommend as the best to read on Church History, the doctrine of the Anglican Church, etc., as a good way of educating oneself during Lent?—G. Y. P.

Ans.—This is difficult to answer briefly. Sadler's "Church Doctrine—Bible Truth," Dr. Stone's "Christian Church," or such works would probably answer your purpose. Re Church history, etc., write the Dean of Divinity, Trinity College. The Oxford Library of Practical Theology, and the Oxford Church text books would form in themselves an excellent Churchman's library.

Book Review

The Beatitudes of the Psalter, by Prof. A. W. Jenks, D.D. Published by R. W. Crothers, Irving Place and Nineteenth Streets, New York City. 75 cents.

The author of this little booklet is very well known in Toronto and to the Canadian Church. As its name implies, it is an exposition of some of the beatitudes in the Psalms, as for example, the blessedness of forgiveness, the blessedness of uprightness. Necessarily the treatment is brief, but the purpose is rather to stimulate, than to be exhaustive. There is one elusive phrase which recurs, "Let us represent our Lord." For ordinary readers, "let us picture" would be clearer. The book will make excellent reading for Lent, as a basis for devotional meditation.

Church History from Canadian Archives

No. III.—Bishop Inglis and the Gallicans

(Continued)

By HENRY KITTSON

Bailly was a Canadian priest of good family and considerable culture. He had been engaged for several years as French tutor to the sons of Lord Dorchester and had accompanied the family to England. On their return to Canada he was appointed Coadjutor with right of succession. His frequent interviews with Inglis and the invitation to stay over-night at his presbytére at Pointe-aux-Trembles are evidences of his being an interested party in this ecclesiastical agitation for the very important changes aimed at in the government of the Roman Church in Canada. He did not stand alone as he had the support of many priests, and especially Macdonell and the English speaking priests of Upper Canada; as well as the sympathy of Lord Dorchester, and the influence, by no means weak, of the Bishop of Nova Scotia.

This difference between Bishop Hubert and the priests of his diocese was no secret, as it was made public by Bishop Bailly in the columns of the Quebec *Gazette*, when the question of the College became the subject of a warm discussion among the ecclesiastics of the Province.

Alexander Macdonell had been chaplain of a Highland regiment that was disbanded after the American war of independence, and settled in the County of Glengarry. Their chaplain decided to cast his lot in with them and served them faithfully, until he was appointed the first Bishop of Kingston; and the only one for many years in the Upper Province.

The interviews with the clergy of the Roman Church in Montreal were especially marked for their cordiality—quoting the Bishop's Journal:—"Sat. July 4th, was visited by several of the Romish clergy, viz., by the Curés, Mr. Macdonald, and the Director of the Seminary. Afterwards by Mr. Velt, the only Jesuit here, and by a Recollet." . . "Tuesday, July 7th, visited Hotel Dieu, with Delisle, Frobisher and Macdonald. The latter is a priest. The abbess and nuns behaved very politely. There are two other nunneries,—Grey nuns for orphans, and the Congregation nuns for the school. Also visited the Seminary, and saw all the ecclesiastics of that place; among others Mons. Montgolfier, a venerable old gentleman, upwards of eighty years old, and very infirm. He was formerly the Captain of Horse in the French service. A disappointment in love is said to have sent him into a convent. He is much esteemed by Protestants, as a man of probity, and good sense, and knowledge of the world."

We read further as follows:—Monday July 13. Set out for the Cedars with Hughes and Frobisher. Breakfasted with Mons. Gonfroid the curé of Pointe-Claire, who was very civil. He has a small library, but select."

After visiting the canal works and stopping over night with Delothbiniere the Seignor of the place, and of the Noblesse, of whom the Bishop writes—"This is the most genteel Canadian family I have yet seen." . . . "Crossed to the north side of the Island (of Montreal) to Mons. Beson, who is a Sulpician, who had repeatedly invited me to his house. He had assembled the militia to meet me, and fired a *feu de joie*. He prepared an elegant dinner. He is one of the most respectable clergymen in Canada and well affected to the English. Mons. Boisel, another Sulpician, Mons. Gonfroid, and another priest named . . . who speaks English well, dined with us. . . Proceeded after dinner to Mons. Boisel, where I halted about an hour, and then to Montreal. In these two days I travelled 120 miles."

It is very improbable that Bishop Inglis did not take this long journey over bad roads and spending so much of his precious time, solely for the purpose of inspecting canal works; but rather in answer to the urgent and repeated invitations of the priests in that district. We can well believe that the subjects discussed were those most prominent in the minds of these gentlemen, as stated by Macdonnell,—the miserable conditions surrounding their Church and the proper remedies to be applied. They recognized in their visitor a man of broad sympathies and wide influence, who would do his utmost to secure for them the relief so greatly needed.

That the movement had the approbation of Lord Dorchester is evident from the fact that he asked Bishop Inglis on his return to Quebec to draw out a scheme of educational institutions that would include a college or university, with district schools for the country parishes, as he had the intention of using the Jesuit Estate for educational purposes.

The consideration of the plan for the better government and reform of the Roman Church in Canada did not cease with the departure of Lord Dorchester for England and the return of the Bishop to Halifax, for we read in a letter to the Archbishop of Canterbury, dated from Halifax, Oct. 3, 1791, the year that Dorchester eft for England:—"I received two letters from Canada, one from my Commissary Mr. Toosey . . . . the other from Mr. Macdonnell—a Romish priest—who proposed a division of the Romish Bishopric of that Province, and that one of the Bishops should be a native of Great Britain. He begs that I should renew my application on that head, now that Lord Dorchester is gone to England. Your Grace has all the information that I can give on that head. Doubtless Lord Dorchester will be consulted on whatever relates to Canada; he is a worthy man, but so attached to the (French) Canadians that he will scarcely recommend anything that will occasion the least disgust. The Frigate in which he took his passage, put into this port in distress. I was up in the country and did not see him."

This attempt to reform the church from within, and the prominent position given to Bishop Inglis by the Gallican priests in the movement, form an incident as curious as it is interesting—a movement that was not altogether unsuccessful. The reason for its partial failure was due to the final departure of Lord Dorchester to England; and to the death of the Coadjutor Bishop. At the time of Bishop Mountain's arrival, Denaut, who was of a much better type of Churchman than his predecessors, became Bishop. Under his gentle rule many of the evils that afflicted the Church were remedied; the relationships between the French and English were improved; and even earnest attempts were made to establish colleges and add to the small number of schools in the province. The Coadjutor Plessis was Canadian born, and an astute prelate, well versed in the arts of ecclesiastical politics was able, through Denaut and others, to secure a stronger position for his Church without losing the good will, if not the entire confidence, of the Government. He ordered the *Te Deum* to be sung in all churches for the victory of the British over the French at the naval battle of the Nile; but he had in mind the desire of his heart and pressed it upon the Government to be appointed a member of the Council, which desire he finally realized, under certain conditions and limitations.

The Sulpicians were reconciled when a Bishop was appointed for Montreal, although not always satisfied with the men who were appointed. Finally Macdonnell gained his object of having a Bishop for the Upper Province, but beyond his expectations, for he himself was chosen as the first Bishop of that Province in the See of Kingston.

It may be said in all truth and without exaggeration that to the personal influence of Bishop Inglis was due the great changes that took place in the condition both of the Church of England and the Church of Rome at this period; and his visit gave an uplift to the work of our own Church, and prepared the way for the successful episcopate of Jacob Mountain.

The next paper will give a full account of the first General Synod or Conference of the Church of England in Canada.

In Garden and Field

Benefits of a Hot Bed—The Cold Frame—Good Vegetables and Beautiful Flowers—The Sweet Air

By E. T. COOK, F.R.H.S.

DURING the next few weeks the writer will endeavour to interest those who have not yet taken to the pleasant and wholesome recreation of gardening with some practical information on the way to grow a few simple flowers and good vegetables. Only the beginner is in mind and the first point he or she must try to understand is that indifferent, careless, or ignorant ways of conducting a garden have only one result, utter failure. It is the same in other recreations or "callings," unless first principles are grasped, disappointment must follow. Suppose the garden that is to be, is an untilled acre or less, the soil may be poor or rich, light or heavy, and if it is "virgin," never having supported vegetable life, for the first year little or no manure will be needed; but in the case of ground that has been long under cultivation, a dressing of well-decayed farmyard manure dug in as soon as the weather will permit, is necessary to bring flowers or vegetables to anything approaching perfection. Always be thorough.

Mark out, in the case of a quite new place, the borders, beds, shrubberies, vegetable garden and so forth, and start work at once. Even the first year the garden may be filled with appetizing contents which have a very different flavour from those purchased in shops or markets. It is the same with a vegetable or with a fruit. Gather it straight from the garden to enjoy the full and proper flavour.

BENEFITS OF A HOT BED

In such a country as Canada where vegetation progresses rapidly to full fruition, it is of the highest importance to plant out directly the weather will allow, otherwise weather trials may beset the seed sown in the soil. A strong seedling will grow away at once and in the race toward full bearing will outstrip the plant that germinated in the open garden. A contrivance called a "hot bed," because a "bed" composed largely of manure, will bring on the little plants to a certain stage in which they are in the right condition for planting out in the garden plots. The way to make this hot bed, and the process is very simple and inexpensive, is to secure fresh stable manure. Fork it well over and throw into a heap, which after about four days should be shaken up again, then allow the same interval before forming it into a bed. A frame 8 feet by 5 feet is a useful size, but individual requirements will set its dimensions. The bed may now be made, three feet high, well firmed and watered when the manure is dry, not otherwise. Then put on the "light" or glass and wooden covering, and allow, before proceeding farther, sufficient time for rank heat to escape. The best plan is to sow the seed in pots, but in that case no soil covering need be given to the manure, otherwise a layer of not less than three inches is necessary. I prefer the pots for the good reason the seed is more under control.

The hot bed frame is now ready for the seed receptacles, which should be prepared by placing in each a small piece of "crock" or broken pot to act as drainage, filling up with loamy soil, such as that obtained from the top layer of a pasture, then sow the seed. Shade during the day when the sun shines with great power and give some air also by tilting the frame at the back, by day and night too, taking the precaution, however, of covering with a mat. Into the three-inch layer of soil plunge the pots and germination will not be long in taking place. It is an excellent plan to thrust a thermometer in the bed to ascertain its temperature, which should be about 85 degrees by day and 60 degrees by night. As to the frame which is placed on the hot bed, two feet at the back and one foot in front will be accurate dimensions.

THE COLD FRAME

After reading this, some will probably say, "I can't go to all this trouble, what about a frame without the hot bed?" Yes, this is possible, but remember that if the garden is to be a success, trouble ought to be taken, otherwise give up at once all thought of success in this beautlful, stimulating and wholesome recreation. A cold frame is certainly better than nothing, and simply means a frame placed on the ground, sometimes two feet beneath the surface, and in a warm corner, mats being placed over the glass in the late afternoon to conserve the warmth of the sun, upon which the seed and seedlings depend. Follow the same rule with regard to ventilation as in the case of the hot bed and use the frame later in the year for wintering perennials such as Hollyhocks, Sweet Williams, Canterbury Bells and Pansies. Always purchase the best seed from a nurseryman whom one can trust, and sow intensively. One of the greatest mistakes the beginner and those who should know better frequently commit, is in sowing generally about three times as thickly as there is any occasion for, with the result that not only is seed wasted but the seedlings come up so thickly that at the very outset of their life, the struggle for existence begins; it is a case of the "survival of the fittest."

GOOD VEGETABLES AND BEAUTIFUL FLOWERS

"Vegetables" have been chosen, first because they enter into the economy of the household and are a real food. It is as necessary to eat good vegetables as anything else that fills the larder. Perhaps a long list of varieties would make dull general reading, so I propose that every would-be gardener should send to one of our nurseymen of repute for a seed catalogue containing brief hints on the cultivation of each of the vegetables described as of garden value. Thus, perhaps in the case of beets, there will be a short footnote advising the reader just when and how to sow the seed of that toothsome esculent. I will, therefore, briefly give the names of a few vegetables that must play their part in the economy of the household and in alphabetical sequence: Dwarf or bush beans, Canadian glory, Canadian wonder, Davis kidney wax, Henderson's Lima, pole or runner beans, scarlet emperor, the old English runner; Mont d'Or, (golden butter), beet, crimson, ball, silver, also called Swiss chard or silver beet; cabbage, Ellam's early, Wheeler's imperial; carrots—scarlet perfection, blood red, James' scarlet intermediate; cauliflowers, amateur giant, Walcheren; celery, solid ivory, standard bearer, giant pascal; sweet corn, golden bantam; cucumber, best of all ridge, model; lettuces—Paris white, giant white cos, Grand Rapids, all the year round cabbage; parsley— double curled; onions—white Spanish; pearl pickler, silver king, shallots—and yellow and white Dutch sets, each distinct from the other; parsnip— hollow crown, student; peas—American wonder, daisy, telephone, ne plus ultra; radish, scarlet olive-shaped, red turnip and the white turnip; spinach—long standing, perpetual spinach (spinach beet); tomato—Sunrise, Ponderosa, perfection; turnip—all the year round, yellow flesh, crimson top fall Swede, little marvel, a pure white round, a type that should be more grown; vegetable marrows—bush or cluster, long green striped. Of fruits that may be grown under much the same conditions as the vegetables, we have mush melons, Burrell's gem, Montreal green nutmeg; Cuban queen watermelon, purple sweet or sugar, winter luxury and squash giant, summer crookneck. No mention has yet been made of Brussel sprouts which are said not to succeed in the Dominion. Although the writer has had no personal experience of this delicious British esculent in this country, there is no doubt that many things supposed to dislike the Canadian climate are as great a success here as elsewhere.

THE SWEET AIR

Of all things, there is none so sweet as sweet air—one great flower is drawn round about, over and enclosing like Aphrodite's arms; as if the dome of the sky were a bell flower dropping down over us, and the magic essence of it filling all the rest of the earth. Sweetest of all things is wild flower air.

In my next week's notes I will write of some beautiful garden flowers.

The Kikuyu Conference

The Bishop of Zanzibar's Reply to the Primate.

His Grounds of Dissent

THE Bishop of Zanzibar has addressed the following letter to the Archbishop of Canterbury:—

1, Greek street, Soho, W.,
February 14th, 1914.

My Lord Archbishop,—I have given my most careful and respectful consideration to your Grace's "Answer" to my "formal appeal" in the matter of the Kikuyu Conference. The results of my consideration I now beg leave to lay before your Grace at some length, lest, in view of the fullness and weight of your public pronouncement, I should appear to have dissented lightly from your Grace's answer.

A Possible Solution of the Difficulty.

Before setting out these grounds it would be well, simply and frankly, to tell your Grace what appeared to be a possible solution of the difficulty. Your Grace will recall two Minutes presented to you by the Bishop of Uganda, in his name and mine, containing the results of a private conference that he and I had in Zanzibar after I had made my official appeal to you and the Bishops of your Province, and after I had written my "Open Letter to the Bishop of St. Albans." To prevent misapprehension, let me say that our right to confer on the matter, after it had been referred to you, is covered by that clause in my official appeal in which it is suggested that an attempt should be made to settle the matter through a better understanding rather than to deal with it in an Ecclesiastical Court. The first Minute contains, in final form, a statement of the points on which the Bishop of Uganda and I, at the time, could not arrive at an agreement. We decided to refer these points to the Bishops at home, that it might be decided which of us was right in his interpretation of the doctrine and discipline of the Church. To this I will return later on. The second Minute is not in a final form, nor is either of us in any way committed to it. It represents an attempt to lay down the principles upon which any co-operation with bodies not in your Grace's Communion would be possible. I recognize that the Bishops of Mombasa and Uganda were most anxious to work with these bodies in certain matters which do not necessarily involve any concession of Church principle. The wording of this Minute was difficult to arrive at, and we finally agreed that we would complete that task in England. The Minute when completed was to represent, not my mind nor my wishes, but the mind of the Bishops of Mombasa and Uganda, and the extent to which they could co-operate with their neighbours, without forcing me from their Communion. To the draft of this Minute neither of us is in any way bound. It is in fact a confidential document, but I have referred to it lest it should be thought that I had not done all that was in my power to make the situation possible to all parties.

Six Questions.

To return to the first Minute, which is final, and was drawn up for submission to the Church. Of the exact wording I cannot at the moment be sure. My haste to obey your Grace's summons to England, which reached me in German East Africa, precluded my return to Zanzibar to fetch the papers bearing on this matter; but your Grace can verify the words by the copy of the Minute brought to you by the Bishop of Uganda. The Minute contains six points which, as I remember them, are these:—

1. May members of the Church take part with Nonconforming bodies in their celebrations of the Lord's Supper?
2. May members of Nonconforming bodies be given the Sacrament at our Altars?
3. Does the acceptance of Episcopacy involve Confirmation for all the baptized?
4. Does the acceptance of Episcop-

acy involve, for all who seek it, the benefit of absolution in declaratory form, after private confession?

5. Is it possible for a Diocese of the Church to enter a Federation of which some of the Societies refuse Baptism to infants?

6. Is not the acceptance of the Athanasian Creed, apart from any question of its public use, essential to any federation of Christian bodies?

The Bishop of Uganda consented to bring this Minute home for submission to your Grace and other Bishops, and since my formal charges were contingent upon a failure to arrive at agreement it was my hope that no formal proceedings would be necessary. Your Grace has announced that the Bishop of Uganda signified his readiness "to conform his course of action to such direction as may be given him by his Metropolitan, or by his Metropolitan acting in conjunction with other Metropolitans and Bishops holding positions of authority in the Church, should it appear on inquiry that anything which has been done contravene the true laws and principles of the Church of England." It is obvious that your Grace would desire a closer and wider investigation of the proposals and actions of the Bishops of Mombasa and Uganda before giving an answer to the six points presented to you in the Minute. Doubtless there are other points of order and discipline arising from these proposals that escaped my notice; but I would most humbly and respectfully submit to your Grace that my formal charges were not to come before you officially until, after full investigation and conference, the two Bishops should have refused to accept the judgment of the Church.

Grounds of Dissent from the Primate's Answer.

Having thus explained the course that we hoped events would follow, it is now due to your Grace that I should, as frankly and simply, and with great respect both to your person and to your office, set out the grounds upon which I have ventured to dissent from your public answer to my appeal. First, as I have just pleaded, my formal charges are not yet matters for decision. Should the result of your inquiry be to convict the Bishops of error, you have the Bishop of Uganda's promise that he will conform with any direction given him by due authority. My charges do not arise until the inquiry be ended and he goes back upon his promise, which, of course, he will never do. Secondly, I cannot help feeling, and this feeling has no doubt influenced my decision, that had your Grace heard me in explanation or justification of the complaint that I laid, your answer would have been different. It might be said, since I plead that the charges are not officially before you at this moment, that I need not complain because I was not heard in their support; but, inasmuch as your Grace has passed judgment upon them, it seems right to lay emphasis on the fact that I was given no opportunity of talking them over with you.

Charges of Prejudging the Case.

Thirdly, and with very great hesitation, I must point out that your Grace has prejudged the matter that is to come before you next July. In your published "Answer" there are two passages that support my contention. In the first place, dealing with the charges which I made and with my request that in the last resort a provincial court should be constituted, your Grace says "the facts before me afford no case for such proceedings." In the concluding passage of your answer you speak of the different religious bodies with which the Bishops desire to federate as "branches of the Church of Christ." Your Grace will, I am sure, pardon me if I point out that this phrase implies the validity of the ministries of the bodies in question, and the use of it by your Grace, in an official pronouncement, justifies the Bishops of Mombasa and Uganda in all that they proposed and did at the Kikuyu Conference. If your Grace accurately interprets the mind of the English Bishops and clergy when you grant to the nonconforming bodies of Christians the title of "branches of the Church of Christ," I shall at once admit that my whole action in this matter has been, from your Grace's point of view, contrary to Church order and discipline. But I venture most humbly to submit to your Grace that the exact point in the controversy between the Bishops of Mombasa and Uganda and myself is the lawfulness of regarding such bodies, however venerable and however spiritually effective, as "branches of the Church of Christ." And I plead that your Grace's use of the phrase is evidence that you have in your own mind prejudged the whole case.

The Consulting Body.

Fourthly, I would say a word upon the body of prelates to whom your Grace turns for advice at this most anxious moment. It is, of course, an evident truth that he who takes all responsibility for his decision when he makes it, is certainly not responsible to any one else for the sources from which he seeks advice. Every one would admit that your Grace is entirely free to select whatever counsellors are most likely to be of service to you, and certainly the Consultative Committee of the Lambeth Council, incomplete in its representation as it still remains, is the most obvious body to which to turn for the purpose that your Grace has in view. Nevertheless, since your Grace has made public the names of your advisers, it is, I think, open to me to remark that this particular Committee is, in some ways, likely to be regarded as a prejudiced Commission of inquiry. Your Grace is yourself Chairman of this Committee, and, if I may say so without offence, you, who have already prejudged the case in your answer, will be, in a sense, both judge and foreman of the jury. But more than this. Some of the prelates who sit upon the Committee are the elected representatives of Bishops who have already accepted, in the matter of inter-Communion, a policy very little, if at all, different from that proposed at the Kikuyu Conference. That is to say, in deciding whether these proposals are ecclesiastically lawful or not, you will be taking advice from those who represent Bishops, or Synods of Bishops, who have already compromised themselves in the matter now up for judgment. Fifthly, I respectfully submit to your Grace that the two questions propounded to your advisers are so framed that, read in conjunction with your preceding statement of the case, they tend to indicate the direction in which an answer may be expected; and this is more especially evident in the second question. For you desire that it should be answered, not by reference to Church order only, but with due regard to "precedent and all circumstances of the case." Sixthly, it is, of course, perfectly clear that your Grace has the right as Metropolitan to rule out as frivolous and vexatious any charge made against one of your own provincial Bishops. This right, on your Grace's own ruling, does not apply to the present case. Still, in deference to your Grace's high office and person, and in order to remove all appearance of bitterness towards those who, whatever their error, are devoted servants of the Master of us all, I would readily have substituted for the words "heresy and schism" in my complaint against my brother Bishops the words "grave irregularities." But, in view of your Grace's ruling, which I now proceed to examine, the precise form of my appeal is of only academic interest.

Missionary Bishops and Metropolitans.

I know that your Grace agrees with me that a Diocesan Bishop is not bound by the fiat of his Metropolitan; and, indeed, your Grace has gone so far as to rule that I am not in your Province; so that whatever decision your Grace may finally give is in danger of being set at nought by one party to the case or the other. It is true that the Bishop of Uganda has consented to follow whatever direction your Grace may give him; it is equally true that I informed your Grace at the outset that for myself I could accept no decision coming from the Archbishop of Canterbury alone. Unless, then, the two Bishops are found to be faultless by an authority that is beyond question, it is clear that I shall still be in the position of having to determine for myself whether I can remain in communion with them or not; and it was to extricate myself from this position that I appealed to your Grace and your comprovincial Bishops. My plea was that as a Bishop consecrated by you I am amenable to your judgment as Metropolitan of the Province from which I was sent out; and that since no Metropolitan acts judicially apart from his comprovincial Bishops, they would be joined with you in any hearing of a case concerning a Bishop in heathen lands who owes his mission to your See. I mean that they would share your judgment-seat, not because I am in any way related to the Bishops of your Province, but because your Grace should not ascend your judgment-throne without them, your fellow-judges. It was for this reason that I made my appeal against two extra-provincial Bishops to your Grace and your comprovincial Bishops. It is too early to measure the effect of your Grace's ruling that this plea cannot stand. In the short time that has elapsed since it was published it has been impossible to think out the many consequences that naturally follow upon it. It would appear that we who are Bishops without a seat in provincial Synod are subject to no Metropolitical action as such. If this be so, we must perforce acquiesce. Yet I trust that your Grace will always receive and accept from us that homage and respect which is due by common consent to him who sits in the chair of St. Augustine; for, apart from some such centre of unity, the life of a missionary Bishop would become almost intolerable in its isolation. Seventhly, it was my hope that during the Conferences necessary to the settlement of this controversy it might have been found possible to bring into closer relationship the Dioceses of Uganda, Mombasa, and Zanzibar.

An "Intolerable" Position.

As I now see the matter I cannot but fear that the present position is the logical outcome of a deliberate policy that involved the sacrifice of relations with Zanzibar with a view to a closer friendship with various non-conforming bodies. The points to which I now draw the attention of the Church, through her chief pastor, are these:—

(a) The surrender by Dr. Tucker to an undenominational Society of a Mission district of Christians, baptized by priests of the Church.

(b) The denial of the doctrine of Absolution in the ministerial sense implied by the use of private Confession.

(c) The practical separation between the Dioceses of Mombasa and Zanzibar due to the action of Dr. Peel so long ago as about the year 1900; when being in Zanzibar to act for our Bishop, Dr. Richardson, the predecessor of Dr. Hine, he refused to administer Ordination, on the ground that the diocesan teaching concerning Communion and Absolution was incompatible with loyalty to the English Church.

(d) The difficulty that some of my people experience in receiving Communion in the churches in the Bishop of Mombasa's jurisdiction.

I know of a Christian woman of our Mission who was seen making the sign of the Cross before her Communion, and was warned that if she wished to come again she must surrender this practice. One of my Christians, a well known and trustworthy man, was made the subject of a dissertation, in his presence, in which it was pointed out that, though he used the sign of the Cross, he was to be received as a Church member. And this when Nonconformists of various bodies are made welcome to the Table of the Lord. I had a real hope that, as a result of the Conferences that would be held, these matters would have been set right. As it is, your Grace's "Answer" leaves us where we were. As the spiritual father of my Africans I am bound to protect them from what falls little short of religious persecution; and your Grace will see that such a state of things as I have described makes my position quite intolerable, and renders vain all hope of a united African Church. In conclusion, I beg leave to express to your Grace the distress of mind that I feel in thus addressing you. It is with the very deepest regret that I find myself unable to rest satisfied with your Grace's answer. I venture most humbly and most earnestly to plead with your Grace for a definite settlement of this controversy; nor can I refrain from adding that the sooner the settlement is reached the better will it be for that multitude of faithful Churchmen who are at the moment in sore perplexity of mind and conscience.

I am, with great respect, your Grace's humble servant and brother in Christ,

Frank Zanzibar.

Ecclesiastical Province of British Columbia

First Meeting of the Provincial Synod

(*Continued*)

MR. SEAGAR advanced in support of this contention that unless the legislative body of the Church, which was essentially a democratic institution, met together as a whole there was a distinct loss of deliberative power and spiritual effect. He maintained that the Church of England in Canada had suffered a material loss from this fact. He believed that the cleavage between the episcopate and the rest of the Church arose from the lack of the value of the meeting of the whole body corporate. The right of the episcopate to meet apart, however, must be preserved and this resolution did so when it provided that the meeting of the whole body could be interrupted at any time by the

Bishops asking to hold a separate session and consider any question from their own standpoint. He pointed out that the system of separate meetings was very difficult to get away from, whereas in this way nothing was lost as the Bishops had the matter in their own hands anyway. The Rev. Leonard Dawson, of Lytton, drew attention to the loss of time in holding separate sessions. The Rev. Mr. Graham pointed out that the clause provided for the withdrawal of the Bishops but made no provision on the part of the clergy and laity to sit apart from the Bishops, and the Bishop of Caledonia said that he had realized afterward that his draft was defective in this respect.

Dangerous Precedent

The Rev. Owen Bulkeley thought this latter was very dangerous precedent, to give the delegates the power to ask to sit apart in case of disagreement.

The Bishop of New Westminster, in taking the other side of the case, pointed out the serious departure from precedent of the Canadian Church. He said that although the issue had often been debated before the general Synod it had been turned down time and again in face of these various strong arguments. He asked if this new province was so much wiser than the rest of Canada, where, after long consideration, the case had been decided the other way. He thought it was wise to sit apart normally and come together by mutual consent.

The Rev. C. R. Littler pointed out that to meet apart would be to break away from the traditions of the Christian Church from the second century. He recited the history of the increase in power on the part of the ordinary clergy and laity, and pointed out that except in the case of the Church in Ireland the two houses had always sat apart.

Ancient Precedent

The Rev. Robert Connell replied that to sit together was to go back to a more ancient precedent, the Acts of the Apostles, while the Rev. F. H. Graham stated that the last vote in the General Synod had resulted in an overwhelming majority of the laity and a majority of four in the clergy in favour of sitting together, but that owing to the two-thirds requirement for a constitutional amendment it had been lost.

The debate was then adjourned until 3 o'clock, when the members of the committee were present to speak before the vote was taken.

The delegation, in addition to the three Bishops, included: From the diocese of Columbia—Dean Doull, Archdeacon Scriven, the Rev. Robert Connell, Rev. C. R. Littler, Chancellor Lindley Crease, K.C., P. Woollaston, H. S. Crotty, and F. W. Blankenbach. From the diocese of Westminster — Archdeacon Pugh, Rev. C. A. Seager, Rev. Owen Bulkeley, the Rev. Leonard Dawson, J. R. Payne, H. H. McGill, C. F. Sprott, W. L. Keene. From Caledonia—The Rev. G. A. Rix, the Rev. W. F. Rushbrook, Rev. R. W. Gurd, J. C. McLennan, W. J. Kennaugh. From Kootenay — Archdeacon Beer, the Rev. F. H. Graham, the Rev. H. W. Simpson, Chancellor E. A. Crease, C. R. Hamilton, Geo. Johnstone and Harry Bird.

On reassembling at 3.15 p.m., by a vote of 26 to 2 the delegates to the Provincial Synod of the Dioceses of the Church of England situated in British Columbia decided to adopt the innovation of having the two houses of the Synod, the Bishops' House and the house of the delegates, sit together except when the House of Bishops expressed a desire to sit apart. An effort to give the lower house equal power of initiative of the separation was debated warmly but finally defeated in a close vote, it being pointed out that the Bishops had a higher function which should be recognized. The Bishop of Columbia pointed out that in the Church of Ireland, the only branch of the Church in which the practice of sitting together was in vogue, the initiative was clearly left to the Bishops alone.

The work of adopting the constitution clause by clause was then undertaken. With certain additions and amendments based on the draft made by the Rev. C. R. Littler the draft of the Bishop of Caledonia was used. The solemn declaration set out by the General Synod was solemnly adopted with the following proviso:

"That nothing herein contained shall prevent the Church in this province from accepting any alteration in the formularies of the Church which may be adopted by the General Synod or from recommending for use any prayer or form of prayer set forth by the House of Bishops of the said province."

Clause Discussed

There was considerable discussion of a clause limiting the legislative powers of the Provincial Synod to fields not within the jurisdiction of the diocesan synods. The Rev. Leonard Dawson pointed out that in Australia this had blocked legislation very seriously, but the Bishop of Caledonia said the clause must be adopted as it was in the memorial agreement of the four dioceses in 1910.

From Kootenay came the suggestion that outlying dioceses might be permitted to name delegates from other dioceses in order to be sure of representation, but Rev. Principal Seager maintained that such practice opened the way to party politics, which should be avoided. The Bishop of Caledonia's remark that the function of the Provincial Synod was rather consultatory than legislative was largely responsible for the defeat of Kootenay's suggestion.

Vote Together

Other clauses of the constitution provided that the clerical and lay orders should sit and vote together, except on the request of two members from different dioceses, when they should vote by orders and a majority of both orders be required to carry any proposition; that the President of the House of Bishops should be the metropolitan of the province; that the House of Bishops and House of Delegates vote separately and that a majority of each be required to carry a proposition, and that the Executive comprise the Bishops, prolocutor, treasurer, and one clergyman and one layman from each diocese. The matter of financing the Synod and paying delegates' expenses was left for decision of the Synod at a later date.

Missionary Bishops

The first matter to come before the Synod on the second day, February 19th, was the nomination of a Bishop by a missionary society mainly or wholly supporting any diocese. The clause in the draft constitution provided that where a diocese was entirely or largely dependent on missionary society funds the missionary society should select the new Bishop and give thirty days for the Bishops of the province to file objections on canonical grounds set out in an earlier part of the constitution.

The Rev. Leonard Dawson pointed out that many Anglicans believed this principle to be contrary to the constitution of the Church of Christ and proposed that the word "nominate" be substituted for "select" and "may" for "shall," so the missionary society was merely given the privilege of nominating, not the obligation to select. After some discussion this amendment was carried.

Further clauses of the constitution provided that the meetings of the synod shall be held not less often than once in three years and shall be called by the president. Special meetings may be summoned at the request of any two Bishops or of any one Bishop with one-half of the delegates from his diocese.

On the motion of the Rev. C. R. Littler, seconded by the Rev. F. H. Graham, the constitution was eventually adopted as a whole with certain minor amendments. Several of the clauses met with lengthy discussion, in particular that relating to the election of Bishops, and with regard to the use of the word metropolitan instead of the title of archbishop. Various resolutions and amendments were put forward, all of which fell through, with the exception of one proposed by Chancellor E. A. Crease, seconded by the Rev. C. R. Littler, that the metropolitan be styled the Metropolitan of British Columbia, and the Archbishop of the see over which he presides.

The House of Bishops then retired for separate debate.

The following committees were elected: Executive Committee—Archdeacon Collison and Mr. J. C. McLennan for Caledonia; Rev. Principal Seager and Mr. J .McGill for New Westminster; Rev. F. H. Graham and Chancellor E. A. Crease for Kootenay, and the Very Rev. Dean Doull and Mr. Percy Wollaston for British Columbia, with the treasurer, Mr. George Johnstone, as an ex-officio member. Finance Committee—Mr. Harry Bird, Mr. F. W. Blakenbach,

(*Continued on page 15*)

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RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson. Y.

ALGOMA

SAULT STE. MARIE

In his Lenten Letter our Bishop sounds the call to use the Lenten fast for "special prayer, self offering, and communion with Christ." He points out the need at this time so great, to intercede for all with whom we may be at variance; to intercede for corporate and social interests; and especially for the Church: "That it may be what God would have it; that without the violation of charity it may be true to its principles; that it may not be wrecked by the wilfulness of men; that it may be true to the teaching and person of its Lord, and as regards our own branch of the Church in particular— 'That we may be saved on the one hand from disloyalty to truth and on the other from external division.'" By so doing "the Church as a whole should rise above the shadows and conflicts of earth to a higher conception of its duty."

"In the great memorial service" . . . "in harmony with the finished sacrifice of Christ, we should seek the blessings we desire for ourselves and others."

FORT WILLIAM

St. Luke's

On February 11 and 12 the Sunday School children gave entertainments which are reported as excellent performances.

A club room for men is being erected in spite of the cold as a labour of love. The building is twenty-two feet wide and forty feet long. Mr. J. B. Mitchell is leading in the interest shewn and is ably assisted by Messrs. G. Allen and L. Hallett and others. The building has been much desired, so that it is hoped the cost of the material will be found quickly.

St. Thomas'

Before Lent came in the choir of St. Luke's were kindly entertained by Mr. and Mrs. Rhodes, and on another occasion joined with the boys of St. Paul's and St. Luke's choir in a theatre party accompanied by their rectors.

A most successful men's smoker was held on February 3, about forty responding to the invitation.

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The rector urges those good people in his congregation "whose profession is one of practical religion and devoted churchmanship" to remove the one exception and "make a good confession in confirmation" consummated in the Holy Communion. The Church needs old and young.

St. Paul's

The united parish magazine of St Paul's, St. Luke's, and St. Thomas', announces a united mission to be conducted under the guidance of the Holy Spirit—"the human missioner" being the Rev. T. Rees, C.R. In his letter the missioner makes clear that "the success of a mission depends almost "entirely on the preparations for it beforehand." He urges all to take the mission seriously, to work, and to pray. Quoting the Eastern proverb, he writes:—

"There are four things which do not return,

The sped arrow, The spoken word,
The past of life, The lost opportunity,

and the mission is an opportunity which will not return," The mission begins on March 15 and will extend over ten or twelve days.

MUSKOKA AND PARRY SOUND

A joint meeting of the ruri-decanal chapters of Muskoka and Parry Sound was held in the town of Parry Sound on February 11th. In spite of the intensely cold weather, between 40° and 50° below zero, which made it difficult for some of the men to leave home, there was a very fair attendance. At the early Eucharist with which the proceedings began, the celebrant was the Rev. Canon Allman, Rural Dean of Parry Sound, who also presided during the day. The most interesting question considered was, "How to Increase Ruridecanal Efficiency," which was introduced in a paper by the Rev. A. J. Oakley. Greek Testament reading, from Acts X, was led by the Rev. E. J. Harper, the discussion which followed centering on the problem of the modern neglect of the sacraments. In connection with the deanery branch of the Central Society for Sacred Study, papers were read on chapters of J. K. Moyley's Lectures on Miracles. A vote of thanks was passed to the Rev. T. Bird Holland for his work as warden of the Algoma branch, and an expression of regret at his departure from the diocese. The Rev. F. H. Hincks has been appointed his successor. Other matters brought up were, the advisability of having a fixed date for the closing of the financial year in every parish, and questions dealing with reciprocity of beneficiary funds and extending of the vestry franchise to women. The meeting closed with evensong at 8 o'clock when the Rev. A. T. Lowe was the special preacher. The chapters will meet again at Beauman's in September.

BURKE'S FALLS

The Bishop of the Diocese visited this mission in February. His Lordship arrived on Saturday, 21st ult., and on Sunday, 22nd, preached three times in All Saints' Church. Notwithstanding, that the roads and weather were unpropitious, good congregations assembled on each occasion, increasing, however, as the day passed on. Morning prayer was said by Canon Allman, and then the Bishop took Confirmation. The Holy Communion office followed, and the Bishop preached a powerful sermon. In the afternoon shortened evensong was taken at a Sunday School service, at 3 p.m., and the Bishop preached a most helpful sermon to parents, teachers and scholars, from the words, "Lord, that I might receive my sight." In the evening a large congregation assembled, and the service was refreshing and inspiring. The Bishop was in splendid form and amidst rapt attention gave a most instructive, descriptive, and eloquent sermon from the Book of Revelation, chap. v., 13—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

PARRY SOUND

The Rev. C. E. Whittaker, of Mackenzie River Diocese, lectured to a crowded hall the 26th ult. The A. Y. P. A. were fortunate in securing such an able speaker, with so convincing a message. The pictures were of the best, for they revealed the uplift of a degraded and down-trodden people. Briefly and effectively, with the aid of many views, was described the history of the Eskimo Mission of the Mackenzie. For the consecrated zeal and undaunted patience and enduring heroism of the missionaries, we praise Almighty God; our praises are redoubled at thought of the magnificent success with which He has crowned their devoted labours.

Thursday, March 5th, the Lord Bishop of the Diocese held his annual visitation of the parish. A very hearty service, with the confirmation of nine candidates, and a splendid sermon by the Bishop, were the outstanding features.

EDMONTON

The consecration of the Bishop of Edmonton will probably take place on March 25th, Annunciation of B.V.M., when the Primate will be assisted by the Bishops of Calgary, Keewatin and Qu'Appelle. The sermon will be preached by the Bishop of Calgary.

HURON

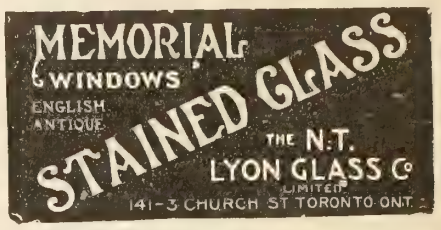
WINDSOR

The Bishop visited this parish on Sunday morning, March 1, and confirmed a class of forty-eight candidates—14 girls and boys and 34 adults.

GALT

The annual Thank-offering meeting of the W. A. M. A. convened in the Parish Hall on Tuesday afternoon, 3rd inst. There was a very large attendance. Mrs. Waller, of London, wife of the Principal of Huron College, delivered the address, which was brimful of enthusiasm and did a world of good. The offerings amounted to $38.00. Two life membership certificates were awarded, together with souvenir pins. Mrs. C. R. H. Warnock, President of the local branch, and Mrs. Joseph S. Johnson, Secretary, were the honoured recipients.

The Chancel Guild which is one of the most active societies in the parish, has again sent to Vanheems and Wheeler of London, England, for another supply of Cassocks and surplices. The choir, wholly composed of men and boys, now numbers over 40.



In connection with the special Lenten services, lantern addresses are being given in the Parish Hall every Friday evening, and are largely attended. All the opening service, prayers, hymns, creed, absolution, etc., are thrown upon the screen and heartily joined in. The lantern views and addresses are upon the "Life of our Lord." Rev. A. L. Clarke, of Waterloo, delivers these addresses.

SANDWICH

The A. Y. P. A. of St. Stephen's Church, entertained the All Saints', Windsor Branch, on February 17. Over 200 sat down to an excellent supper, after which an impromptu concert was given by members of both branches. The Rev. P. N. Harding, Assistant Rector of All Saints' was in charge of the Windsor contingent. Mr. Justice O'Neil, assisted by the Rector, Rev. H. Dobson-Peacock, were a committee to introduce the guests. St. Stephen's A. Y. P. A. was organized in November, have a membership of 159 and meet weekly in the Parish Hall. The Programme committee have challenged the All Saints' branch to a debate on any subject they may choose. The challenge has been accepted.

HURON BOOK CLUB

This club has quietly and unostentatiously done a good work for younger clergy, divinity students and church workers; more than 1,100 volumes have been given away already in free grants to clergy and others. Among the recent gifts to the club were 17 volumes by one author.

(Ven. Archdeacon Armitage of Halifax, N.S.), viz.:

5 copies "Cities of Refuge."
10 copies "Fruits of the Spirit."
2 copies "Soldiers of the King."

If other authors would remember the club as this one has done, the good work would go on prosperously. Donations of books may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ont. Free grants up to 10 volumes are made to deserving applicants.

MONTREAL

The Diocesan Annual Meeting of the Women's Auxiliary has been held this week in St. James' School House. It is usually held in the Synod Hall, but owing to the serious illness of Mrs. Bayliss this was found to be impossible. The meetings have been well attended and the reports of the several officers indicate a general advance and progress all along the line. The Bishop of Athabasca has been addressing the meeting as well as Bishop Farthing. Mrs. Plumptre was an invited speaker at the gathering and her address will be long remembered by those who were permitted to hear it.

The Rev. W. W. Craig has entered upon his new labours as Rector of St. Martin's Church, as successor to Canon Troop, and the Church of the City of Montreal extends to him a hearty welcome. Just as he arrives the announcement is made that the Church is condemned by those in authority as insecure for occupation owing to the weakening in the foundations. Meanwhile the congregation are worshipping in the Diocesan Theology College Convocation Hall. A committee has been appointed to deal with the matter. We hear that a good price has been offered for the site and the congregation may be called

upon to consider the transfer of their Church to another site. We hope that the present disaster may yet prove to be to the congregation a blessing in disguise.

Mrs. Farthing is reported to be somewhat recovered from her recent severe illness, which everyone rejoices—it will be some time probably before she is entirely well.

Many will regret to hear of the accident to the genial Rector of St. George's, Montreal, who on Sunday evening met with a severe fall upon the slippery sidewalk while returning home, his head coming in contact with the sidewalk. Dr. Paterson-Smyth is slowly improving, yet it will be some days yet before he is able to resume his active duties as Rector of so busy a parish as St. George's.

The St. Andrew's Brotherhood are holding their Lenten services down town, as in former years. The list of preachers includes the Revs. Dr. Symonds, Junton Warner, H. M. Little, A. P. Shatford and J. J. Willis.

The Bishop's engagements this week include sermon at St. George's, Montreal, on Sunday next, and confirmation at St. Anne de Bellevue, same evening. On Friday he preaches to men in Holy Trinity Cathedral, Quebec.

MOOSONEE

CHAPLEAU

The tenth annual meeting (since reorganization) of the W. A. branch, in St. John's parish, was held on Thursday, February 25th, the president, Mrs. Soanes, in the chair. The devotional exercises were conducted by the rector, Rev. P. R. Soanes, the members joining in W. A. Litany prayers. A short address followed, the rector congratulating the members on the result of the year's work, the success of which he ascribed first to God's blessing, and then to the harmony which prevailed amongst the members. He also spoke of his earnest desire to see the comparatively small amount ($1,200) of debt left on the church, cleared off during the coming year, so that by Easter, 1915, the Church may be consecrated.

The president in her address specially emphasized the wonderful increase in the success of this branch, since the decision to give a tenth of all money raised for parochial purposes to missionary objects, through the Diocesan Board, and expressed the hope that when the Church is clear of debt most of our time and money will be given to purely missionary work, and reminded her hearers that the real work of prayer and intercession must not be overlooked. The spiritual things are higher than material. The president also spoke strongly on the thankoffering, and thanked the other officers and members for their cordial co-operation throughout the year.

The recording secretary's report showed progress in all lines. Six new members joined during the year, two returned who had been away for some time; four left town, and two had passed from this life. The total membership is now fifty. A mission study class was held during Lent, 1913, which was of great interest and benefit.

The treasurer's report was of a most satisfactory nature. The total receipts from February 26, 1913, to February 25, 1914, were $2,168.18. The expenditure, $1,566.60. Some of the items were: offering towards church debt, presented March 30, 1913, $500; paid towards cleaning and re-decorating the church, $500; outfit for boy in Moose Fort School, $25; bed and furnishing in St. Paul's Hospital, Honan, $50; missionary tenth (1913), $83.89 (paid to diocesan treasurer); thankoffering, $25.41, a balance of $601.58 was left, $457.61 to be voted on by the meeting. $350 was voted towards the new heating apparatus just installed in the rectory, and $25.00 for this coming year's outfit for the boy at Moose.

The corresponding secretary reported forty-two letters and thirty-five post cards written.

The thankoffering secretary had given out thirty-four boxes. Thirty-one were returned with a total amount of $27.67.

Two bales each to Osuaburgh and Fort Hope, arduous and isolated mission stations in the diocese, and two bales for Moose Fort to the value of $58.95, was the report of the Dorcas secretary, and twenty-nine leaflets subscribed for, that of the leaflet secretary.

The election of officers resulted in the re-election by acclamation of all officers except vice-president. The former vice-president having decided not to stand again, several members were nominated, Miss Sutherland being elected on a ballot being taken. The election of delegates to the diocesan board and to the local council of women was adjourned to the next business meeting.

NIAGARA

There was a very good attendance at the monthly board meeting of the W.A. held at St. Thomas' Church, on March 4th. Before the Rector, Rev. E. I. Etherington, celebrated Holy Communion, he gave a most interesting address on the 5th Clause in the Members' Prayer, "Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee."

In the School Room the President read 1 Cor. 13, and a special prayer, after which Recording Secretary reported two new life members, both of St. George's Branch, Mrs. Marsden and Mrs. Kemp.

Corresponding Secretary told of a very interesting meeting held at St. George's Church in February, for Girls, at which Miss Waller (Japan), Miss Sadler (South America), gave most interesting addresses.

Dorcas Secretary reported 7 bales. Expenses $137.09, and $58.90 for Church and Hospital furnishings, $6.00 of which was given to Miss Waller at the St. George's meeting (being the collection) for Church furnishings in her father's church in Hedan, Japan. Dorcas Secretary desires all North-West bales to be sent to Central Room early in April. City reports were asked to make special mention of this.

Junior Secretary reported 1 parcel. Expenses $1.66. She has $209.48 in money up to date, and some branches yet to hear from—of this $145.00 is for pledges and $40.30 for U.T.O. She also desires Junior bales in Central Room early in April, as they go at the same time as the Seniors.

Secretary Literary Committee reported $20.17. Expenses $5.69. In answer to circular letter which was sent to branches, 35 have been heard from who are taking up mission study in China. Will branches please send name and address of Secretary Literary to Miss Woolverton, Grimsby.

Secretary E. C. D. reported for month $233.00. Expenses $85.00. Several branches have new subscribers, an increase of 77 in all—which has encouraged our Secretary. U.T.O. funds are very encouraging. It is hoped that no one member has overlooked it and she asks that each President and Treasurer should carefully see that no member forget the U.T.O.

Editor Leaflet reported $234.47. There are 1,635 subscribers, 57 girls. She suggests that a Leaflet Secretary be appointed in each girls' branch.

The Babies are doing nobly, there are 58 new members for February, with 15 branches yet to hear from. Reported for month $168.12.

Treasurer's reports are big this month. $2,932.26, including Juniors and Babies. Expenses $1,101.25. U.T.O. has reached $2,092.75 and pledges $7,062.45, out of the total, the Daughters of the King have given $100.00 and the Girls' Friendly Societies $65.00, but even then totals are an $495.00 increase over last year. Before you make your plans for next year, Treasurer urged, lay a solid foundation of pledge money—never lose sight of the main issue. The Pledge fund is our *backbone* and must be the first and biggest consideration. From this fund all missionaries and missionary equipments are furnished. A hearty vote of thanks was tendered to Mrs. Hobson and her able assistant, Miss Cotter, for handling our funds so competently, they are both always ready to explain and help so kindly and cheerfully.

Resolutions of sympathy were carried standing, to the Diocese of Ottawa, on the death of their beloved President, Mrs. Green. To Mrs. Oliver Clark (Diocesance Secretary, Babies' Branch) on the death of her husband, and a beautifully worded resolution placing on record the loss to our Diocese of Miss Gaviller a life long and earnest worker; and that a copy of this resolution be sent to Mrs. and Miss Gaviller.

Letters were read from Miss Jacobs. She tells of her work and training in preparation for work in Hamilton. From Miss Henty, Japan, speaking in happy terms of Miss Spencer. From Mrs. Dean, Sarcee, asking for boots for the children in the new school. A letter from Rev. B. Fuller, Shirybank, states of the happy release from financial straights of the Shing House, they have a balance (for the first time on record) of $400.00.

$25.00 of the $75.00 which was voted for Calgary and not used, some months ago, was voted for boots for Sarcee, Dorcas Secretary to hold the balance, $50.00, for the same purpose in future. $50.00 E.C.D. was voted for appeals, and $25.00 for Miss Wade, China, who has sent an emergency appeal.

Moved by Miss Ambrose, seconded by Miss Thomson, "Since it has pleased Our Heavenly Father to close the earthly pilgrimage of Henrietta Gaviller and to call her hence, we do give Him humble thanks for one whose life was a ministry of kindness, gentle thought, and silent benefactions. A member of this society from the beginning, she brought to it a wide knowledge of missions, and a love for the causes that have been of a value which cannot be estimated." We desire that our sense of love be recorded.

Ven. Archdeacon Davidson, M.A., of Guelph, will preach the noonday sermon every day next week, in the Church of the Holy Trinity, Toronto.

HAMILTON

A most impressive service was held in St. Mark's Church on April 1st, immediately after the early celebration—when five lads were admitted to the Junior Department of the Brotherhood of St. Andrew. Rev. C. A. Sparling, rector, read the service and was assisted by John Bowsted, a past president of the order. The Junior Brotherhood of St. Andrew is different from most boys' organizations in that it deals only with the serious and religious side of a boy's life. Every member is pledged to pray each day for other boys, to take some definite part in the work, worship of the Church, to read his bible daily, and further, to make at least one earnest effort each week to get some other boy to do the same. Several churches in the city already have Junior chapters and find them most beneficial both to the boys and to the parish.

On February 15, a beautiful stained glass window, a memorial to the late Samuel Greening, was dedicated in All Saints' Church by Archdeacon Forneret. The subject represents the "Anointing of David by Samuel," and is part of a scheme of decoration, in which the Old Testament Saints will be portrayed in the North side windows, and the New Testament Saints in those of the South side. The present window, as well as those already in position, is the work of the Robert McCausland Company, Toronto.

ONTARIO

KINGSTON

Bishop Bidwell confirmed fifteen candidates in St. Paul's on Sunday morning and preached an able and helpful sermon. He and the vicar afterwards administered the Holy Communion to 145 communicants.

STIRLING

The ladies of St. John's Church, Stirling, held their annual pancake tea on February 23rd. It was in every way a decided success. The net receipts amounted to $76.00.

OTTAWA

OTTAWA

Venerable Archdeacon James John Bogert has resigned the rectorship of St. Alban's parish, after being rector there since June, 1881. His resignation takes effect on May 3rd. It is upon the doctor's advice that he has resigned. He is nearly eighty years of age, and although he is still healthy he thinks it time he retired from active work.

The resignation has been accepted by Archbishop Hamilton, but Archdeacon Bogert's successor in St. Alban's parish has not yet been named.

Archdeacon Bogert came to Ottawa from Brampton and Prescott, where he had been Deacon for about twenty years. He was president of the Church Choir Association, 1901, and vice-president of the Anglican Sunday School Association in 1905.

Brotherhood of St. Andrew.

The Executive Committee of the Local Assembly held its regular monthly meeting on Thursday evening, March 5th. It was decided to hold the Conference on Saturday, April 4th, commencing about 4 p.m. and continuing until 7.30 p.m. Arrangements have been made for the use of St. George's Parish Hall.

Mr. Birmingham will arrive in Ottawa on Saturday 28th inst., and will visit several of the chapters on Sunday, March 29th. On Monday he will be present at the Chapter meeting in St. Matthew's Parish. On Friday he will visit the chapter in St. Luke's Parish. He will visit all the chapters in the city, but the day for each has not yet been assigned.

As the Executive Committee are making an earnest effort to make this conference a success and help to all churchmen, it is hoped that all the members of the Brotherhood and any men or boys who can possibly arrange to be present, will do so.

The programme will be issued in a few days, and will be forwarded to all parishes in the city.

On March 16th, Rev. R. H. Steacy, of All Saints', Westboro, will visit St. Matthew's Chapter, and will give an address on "I believe in the Holy Catholic Church." On March 23rd, Mr. A. M. Reid, of St. Matthew's Chapter, will read a paper on "Personal Influence."

HUNTLEY

The first annual meeting of the W. A. was held in St. James' church, Carp, on St. Matthias' Day. Corporate Holy Eucharist was celebrated at 10.30; the Rev. R. B. Waterman preached from the words: "First of all they give their own selves." In the afternoon the meeting was addressed by Miss Parmelee of Ottawa, sec. of Junior work in this diocese. Her address of forty-five minutes was full of interest and inspiration. The treasurer's report show $141.00 cash offerings for the year, and forty-two members now on the roll.

The Ash-Wednesday services were well attended in all the churches of this parish, and the Communtion Service was included in the devotions at each church. The rector preached on that service, explaining its purpose, and its scriptural character. The Carp church was full on Wednesday evening, Mar. 4th, for the Litany service and sermon.

QU'APPELLE

SWIFT CURRENT

The Rev. W. A. Fyles of the diocese of Rupert's Land, and organising secretary of Sunday Schools, preached on the movement to large and interested congregations at St. Stephen's Church on Sunday, Feb. 22nd. On Monday he delivered a most instructive and interesting lecture to a crowded audience in the Parish Hall, taking as his subject "The History of the Early English Church." With the aid of lantern slides he carried his audience back to the origin of British Christianity, A.D. 33, and traced the building up of the English Church down to the dawn of the Reformation, A.D. 1384. Views of the British Cathedrals—second to none in beauty and architecture, in which the greater number of the clergy working in the diocese of Qu'Appelle had been ordained—were shown on the screen. After votes of thanks were extended to the lecturer, the audience dispersed, being prouder than ever of the old historic Church of which they were members.

The Rev. W. A. Fyles complimented the Sunday School children on their efforts in diocesan work. This Sunday School during the past year has contributed $20.00 to the St. Chad's College Building Fund, $20.00 to the Sunday School Association, and $38.00 to missions.

On Shrove Tuesday evening the G.F.S. held a most successful and enjoyable social. About one hundred young people were present.

Miss Hawley delighted everyone with a very interesting address on her work as a nursing sister on the Indian mission field, which was resplendent with incident and inspired the audience with renewed missionary zeal.

SALTCOATS

The Rev. H. H. East celebrated here on St. Chad's Day, March 2, with special intention for St. Chad's College, Regina.

The parish is now issuing a monthly magazine.

QUEBEC

QUEBEC

The Church Society held its annual meeting on February 4th. Archdeacon Balfour was made vice-president to take the place of the late Col. Forsythe. The Bishop proposed the name of the Governor-General as life member. His Highness is to be asked to become a patron. Ever since the first existence of the Church Society, the Governor-generals have become life members. On the central board, the Rev. E. R. Roy was elected to fill vacancy caused by removal of Rev. A. E. Burgett. The Rev. A. R. Beverly and Rev. S. T. Harding were elected to the diocesan board.

EASTERN TOWNSHIPS

A resolution to omit, as far as possible, sermons at funerals, Sunday funerals altogether, and to abstain from entertainments and social gatherings on Friday, was passed at the recent meeting of the deanery of Cookshire.

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RUPERT'S LAND

WINNIPEG

On Tuesday last the Diocesan Board of the W.A. met in Holy Trinity Hall, when reading proof sheets of the new constitution and making necessary amendments were the most important pieces of business, but not the most interesting.

It was announced that the Dorcas department had collected $16 toward a young missionary's overcoat. To this was added $5 and the money was to be forwarded this week before the mild weather might tempt him to sell it. Heavy coats were sent to two other young men and 19 complete outfits were supplied and 8 bales. A letter was read from the Door of Hope Orphanage in China to the Babies, thanking them for their contribution of $1,100 and telling of one of the little boys whom this money is to help.

Dynevor Hospital reported 13 inpatients, 2 having been completely cured and discharged last month. The Indians there had been given muskrat on Sunday as a special treat. To this hospital a probationer is to be sent by the Eastern Board, but her salary is not decided. Financially, reports were good; the treasurer showed a cash balance of $1,866.62.

Mrs. R. Macfarlane presided and Rev. H. L. Roy took the devotional services, preaching on that clause of the W.A. prayer, "Grant that we may never be discouraged under difficulties."

St. Luke's.

After Evensong during Sundays in Lent, Rev. Bertal Heeney is holding special services of an informal, evangelistic character, partly with a view to the removal of individual spiritual difficulties. The rector's pamphlet on the services states that questions, subjects for prayer, intercession and thanksgiving, suggestion of special hymns, should be sent to him continuously or placed in the Church question-boxes.

St. Michael's.

The mission conducted by Father Fitzgerald, C.R., proved of immense help to priest and people. The early celebrations were well attended despite poor weather and the evening services drew many souls to hear the simplest doctrines of the Redeemer's Church clearly put forward. The season, of course, enhanced the force of the mission.

St. Cuthbert's.

Father Rees, C.R., has been preaching with great power to large congregations, which increased as the time grew shorter. The special services to men and those for women, were opportunities to glean a harvest of thoughts for Lenten meditation, and, as at St. Michael's, such services were well attended. Special hymns and music had been prepared in both churches, and faithful work and exhortation had made ready the way of these two priests from Mirfield, Eng., so that they were able to stir up many hearts.

HEADINGLEY

The chimney of Holy Trinity Church was completely damaged by a violent windstorm last week, so that no services were possible on Sunday.

VIRDEN

His Grace the Archbishop of Rupert's Land visited St. Mary's Parish, Virden, for the purpose of conferring the rite of Confirmation. The rector, Rev. W. Robertson, presented 26 candidates. The church was packed to its utmost capacity—the surpliced choir adding greatly to the dignity of the service. The Archbishop made a most profound impression on the confirmees and large congregation, and also spoke of the splendid work that was being done in the parish and of the many improvements that he saw. His Grace was the guest of Colonel and Mrs. Hosmer during his stay in Virden.

SASKATCHEWAN

The Rev. J. R. King, late rector of Melfort, sails from Halifax for England on March 21st, intending to take up permanent residence there.

TORONTO

TORONTO

St. Andrew's.

Members of the congregation of St. Andrew's Church, Pape Avenue, which is a mission from St. Barnabas' Church, are trying to become a separate parish. At a large meeting held in St. Andrew's Hall a resolution was passed, that if at a mass meeting of the congregation, which will be held in March, the majority favour separation, a petition will be sent to the Bishop, requesting that a separate parish be made.

The large influx of people into the Todmorden district has been responsible for this contemplated change, and though the church has been enlarged, the need of more room, both in the church and parish hall, has been frequently felt.

To make the change it is necessary for the congregation's offertories to total $800, and although this amount, from Easter 1913 to Easter 1914, is still short of the requisite amount, the curate, Rev. A. A. Bryant, said that this amount would easily be forthcoming, as this balance had been subscribed by members of the congregation.

St. Aiden's.

St. Aidan's Church, Balmy Beach, will have a new organ for the church, costing $7,500. A new organ has been needed for some time, as the present one is too small and feeble for the choir of sixty-six voices. The organ will be an electric one.

Holy Trinity.

The funeral of the lamented E. G. Fitzgerald, K.C., who was People's Warden for the two years ending last Easter, was held from this Church on Saturday afternoon, March 7th. A full choir sang the psalms and hymns and a large congregation was present.

On Sunday morning the Rev. D. T. Owen, Rector, before beginning his sermon on an announced subject, spoke of the personality of the dead man and of his work during part of the transition

(*Continued on page 15*).

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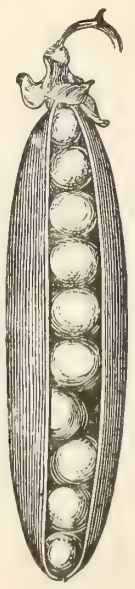

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Women's Work and Social Service

LAST week we were considering some facts suggestive of the ease with which girls may slip or be drawn into waywardness and even immorality; suggestive of the need for individual knowledge of individual girls and their homes; suggestive of the necessity for friendly help and watchful guidance; suggestive, too, of the possibility, even the probability, of similar dangers threatening our own circle, our parish or neighbourhood.

It was a depressing consideration. Let us think to-day of "one united effort to render the help which all of us desire to give, and to render it with that depth of human sympathy and that fulness of Divine encouragement and comfort which have their source in the religion of our Lord and Saviour,—that we may bring to these lives that restoration and renewal which we ourselves find only at the Altar."

* * *

This is the aim of the *Church Mission Help* (New York) from the third annual report of which something can be learnt as to its objects and methods, and something also of the results already attained. It is an organization designed for the help and care of girls in moral need, and it involves the work of prevention no less than the work of rescue and restoration.

The president of the society is Bishop Greer, and among its trustees we note the names of Rev. H. Officer of the Order of the Holy Cross, of Rev. John Mockridge and of Mr. Jacob Riis. There is a small regular staff, which includes a general visitor, who cares for girls referred by the clergy or by some agency other than the courts or institutions, and who also does investigation and employment work;—an institution visitor, who follows up girls on their leaving the reformatories, placing them in suitable homes and in Church connection, finding employment and securing friends for them. The same official visits Church girls in state institutions, and is at present in touch with 122 girls within and 100 outside institutions; and a night court worker, who co-operates with the probation officer at the Women's Night Court, by visiting girls on probation assigned to her; she also oversees the younger and more hopeful girls and watches for those who have disappeared.

Associated with the regular staff are a number of voluntary workers, of whom more by and bye.

* * *

Some of the difficulties of the work emerge at once from even a cursory perusal of the report; for instance, the impossiblity sometimes of inducing parents to permit a girl's removal to more favourabe influences. We read that "because of her father's attitude, Katie, an unformed child of 15, unchanged, returns to the same neighborhood, where the same man can see her withouthindrance when he chooses." Or that "with a background of intemperance and immorality on both sides, Belle's standards were of the lowest, and it was essential to her reform that she should be placed where she would be encouraged by better influences. Her mother, who alone had authority to act, was indifferent and would do nothing towards her commitment." Again, there is the appalling ignorance; "both girl and boy were Church members, but neither had seen any relation between religion and morality." Again, there is the difficulty of obtaining evidence against agents who are responsible: "it was impossible to induce the girl to give such information as would lead to the conviction of those who had enticed her away."

Then there is the serious difficulty of providing suitable homes for girls who have been in institutions, and the work reveals the immense need of suitable private homes where girls may be received for what they can pay, and of boarding houses where they will be under the right kind of supervision.

When a girl needs the life of an institution, she is sent, if possible, to a Church one, but if she is in the non-Church one, the regular religious teaching may be supplemented with the aid and co-operation of the parochial clergy, while in the state reformatory one of the Holy Cross fathers gives a large amount of time to personal ministrations.

For girls outside institutions the co-operation of the rector is again sought and that of some "good and discreet" woman of the parish, but the report notes that one of the barriers to Church connection is "the occasional frosty atmosphere which is apt to nip in the bud the new desire for righteousness of our poor struggler."

* * *

A most important agency is that of the voluntary helpers who work under the direction of the society, supplementing, not superseding, the work of the paid visitor. The responsibility of shaping the policy with regard to any girl rests with the office, not with the volunteer, and the latter's duty is to be the personal friend of the one or two girls committed to her care. Every volunteer must be a communicant, and her rules of service are to visit each girl in her care at least once a month,—though once a week is sometimes not too often;—to send a monthly report to the office, and to report at once anything which seems to need attention; in absences to write to the girl not less than twice a month.

It will be seen that the volunteer is a very important part of the whole scheme, and the devotion of the volunteers is specially emphasized in the report.

"Sixteen year old Rowena lived in terror of her mother who had often struck her brutally and put her out at night. . . Rowena was taken from her mother, and placed at the request of a volunteer who was interested in her, in that volunteer's home. For months this devoted volunteer assumed the entire expense of her board and clothing. She is now attending school and all is going well."

"Pauline was placed in a suburban town: her volunteer has been unsparing in her efforts to bring outside brightness into the girl's life, and to stimulate in her the sincere use of the Church's privileges. The Rector is equally devoted. Pauline is being prepared for confirmation, and is each week present at the celebration of the Holy Communion, which is growing to mean more to her as she sees what it means in the lives of those interested in her. None but the rector, the volunteer and her employer, know that Pauline needs even more loving watchfulness than others."

"Another beautiful instance of tender thoughtfulness is that of a volunteer towards a child-mother still so young that she wears her hair in braids. This little mother has a deep love for her tiny baby and so, fearing the shock of too speedy separation—for this is one of those rare cases where separation seems wise—this volunteer has for over a year paid the baby's board in a place near enough for the little mother to see it from time to time."

* * *

As we read of this work of rescue and restoration carried on under the guidance and through the inspiration of the Church, we ourselves think naturally and with devout thankfulness of the similar work at Homewood House (Toronto) so wonderfully blessed by God and used by Him in the redemption of souls, and affording such a convincing answer in action to the question how far religion is able to regain and maintain its power in these broken lives; we think, too, of the deaconess work so faithfully and lovingly carried on in connection with the reformatory institutions and with the children's and women's courts.

* * *

The more one learns of the whole question, the more one is impressed with the urgent necessity for preventive work, in order that girls who are in danger through ignorance, through parental carelessness, through discouragement or temptation, may be saved from falling.

In a different connection, but very much to the purpose is he following record of personal observations related by Miss M. E. Lane: "A mother in whose praise I could say a thousand things, allowed three daughters in succession to work several days a week at a house where, though the employer was ostensibly respectable, the only other person employed was a woman of infamous character. The subsequent career of two of these girls has been most unsatisfactory, and in all probability they have not yet reached the lowest point. Another mother—under no real necessity—went charing two or three days a week, though her next door neighbour, an exceedingly bad woman, during her absence, spent most of her time hanging over the fence, talking to the innocent fair-haired children The poisonous influence has already borne seed, and there is a heavy crop to be

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reaped. . . Yet, in many ways, this was a careful mother."

There are girls who might not have slipped or fallen "if they had known," some who might have been saved if they had been living under proper conditions; others, if there had been one person who understood their circumstances and realized their dangers.

* * *

Agencies like the G. F. S., the Georgina House, the Y.W.C.A., are of inestimable social and moral value through their lodges or boarding houses which afford protection and safe wholesome surroundings to girls living away from home, and which provide proper outlets and opportunities for social needs and recreation to numberless girls outside the circle of the ones in residence.

Then, too, beyond the boarding house life and the good influences of these very real homes, is the Big Sister movement of the Y.W.C.A., and kindred societies, and the associateship of the G.F.S., through both of which methods a girl's life is linked to that of some one older, stronger, more experienced, more enlightened, who will be a friend, not only in times of crisis but in "the level of every day's most quiet need" as well.

* * *

"There is no strain so continuous as that of helping the weak friend to climb. Every footstep has to be steadied as he laboriously ascends: he gets fatigued, he gets giddy, he disdains the use of the rope: perhaps he slips and falls." Here is indicated the work of the Big Sister, the G. F. S. associate, the friendly settlement visitor, and where such a one is willing to enter into a girl's life, not from the heights of Olympian superiority, but from the level of human fellowship, the work of prevention will be carried on in the most unostentious, the safest, the most effective way possible.

Perhaps every parish needs the help of women who will help to supplement its regular organizations—Sunday School teachers and other workers may not be able to cover the whole ground, there may be girls outside the regular organization and girls who can be touched only by individual effort. These tasks need not only workers endowed with special gifts and training. Some parts of the work can indeed be done only by them, but in the great work of prevention and upbuilding there is probably room for any one who will bring with her "a part of the sympathy and altruism which goes with the active or latent motherhood of women."

* * *

"And still he endeavoured to struggle to that part of the slough that was further from his own house, and next to the wicket-gate: the which he did, but could not get out, because of the burden that was upon his back; but I beheld in my dream, that a man came to him whose name was Help: he gave him his hand and drew him out, and set him upon sound ground, and bid him go on his way."

Honour Bright.

STANDARD RELIANCE MORTGAGE CORPORATION

In another column of this paper will be seen the annual financial statement of the Standard Reliance Mortgage Corporation. This is one of the best statements issued by any financial corporation for the year 1913 and was highly commended by the shareholders who were present at the annual meeting, March the 2nd.

The conservative policy pursued by this corporation is an important feature for the consideration of those looking for substantial and safe investments. The debentures of the corporation are issued in sums of $100.00 or more, and interest at the rate of five per cent per annum on these amounts is payable by coupon every six months.

The corporation invites correspondence with reference to the safe investments of funds at remunerative rates. All communications should be addressed to the head office, 82-88 King Street East, Toronto. (Advt.)

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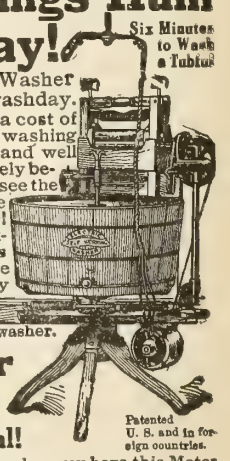

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Provincial Synod of B.C.

(*Continued from Page 9*)

and the treasurer, Mr. George Johnstone. Committee on Canons—The House of Bishops, the prolocutor, the secretary and Chancellor Lindley Crease. Committee for the consideration of all canons bearing on Provincial Beneficiary funds—The Bishop of New Westminster, as convener, Rev. Principal Seager, Mr. J. McGill, with power to add to their number. Committe on religious education—The Bishops of the province, the Dean of Columbia, Rev. C. R. Littler, Rev. R. Connell, Rev. Principal Seager, Archdeacon Beer, Canon Rix, Chancellor Lindley Crease, Chancellor E. A. Crease, and Messrs. J. McGill, J R. Payne and W. J. Kennaugh. Immigration Committee—Rev. O. Bulkeley, Canon Rix, Rev. R. Connell, Mr. W. L. Keene and Mr. F. W. Blakenbach. Committee to take the necessary steps for the incorporation of this Provincial Synod—The Bishop of British Columbia, Chancellor L. Crease and Mr. J. H. McGill.

A letter was read from the Diocese of Caledonia with regard to its boundaries, as was also a resolution that was passed by the Provincial Synod of Rupert's Land, suggesting that the matter be referred to the assessors of the General Synod for final decision. This motion was carried, with the addition that the Metropolitan be requested to take charge of and act on this boundary question.

Cariboo Diocese

A memorial was read from the Bishop of New Westminster relating to the forming of the Diocese of Cariboo. In connection with this matter the following motion was passed: "This Synod hereby ratifies and confirms the action taken by the Diocese of New Westminster in June, 1913, in arranging for the formation of the Diocese of Cariboo as set forth in the letter from the Bishop of New Westminster to the Senior Bishop of the Province of British Columbia, and authorizes the taking of further constitutional steps to complete the scheme, and that the new diocese so formed shall continue under the jurisdiction of the Bishop of New Westminster until such time as a Bishop of Cariboo can be elected and an adequate stipend is guaranteed."

A resolution, moved by the Dean of Columbia, was passed, that a canon be drawn up reserving to each diocese the right of electing itself a Bishop, and that this question be again considered at the next meeting of the Synod.

Votes of thanks were passed and the Synod adjourned after the singing of the Doxology and the pronouncing of the Benediction by the Right Rev. the Lord Bishop of Caledonia.

The Church in Canada

(*Continued from Page 12*)

period through which Holy Trinity has had to pass owing to changed conditions in this part of the city. The loss to the congregation and to him personally was a severe one. After the presentation of the offerings the congregation stood while the dead march (Saul) was played.

BRAMPTON

The first of the week night series of Lenten Services was held in Christ Church last Tuesday night. The Lord Bishop of the Diocese was the special preacher. Other special preachers during Lent will be: March 5th, Rev. Mr. McEvoy; March 10th, Rev. T. G. Wallace; March 12th, Rev. J. Russell Maclean; March 17th, Rev. G. Tibbs; March 19th, Prof. Cosgrave; March 24th, Rev. John Bushell; March 26th, Rev. C. Ensor Sharp; March 31st, Dr. T. S. Boyle; April 2nd, Rev. Dyson Hague.

YUKON

"NORTHERN LIGHTS"

This little paper (price 25c.) published quarterly, has reached its 4th issue. It describes the work of Yukon Diocese and especially the Chooutla Indian School work at Careross, Yukon. The first three issues were printed by the London Lithographing Co., London, Ont., but the fourth issue was printed at the School and chiefly by two of the boys, Jimmie Wood and Alfred Ellis. Those who are interested in Bishop Stringer's self-denying work will greatly encourage him and assist the work by subscribing for this little quarterly; and the two boy printers deserve every encouragement in their ambitious attempt to publish their own paper. Subscriptions for this paper may be paid to Rev. W. T. Townsend, Careross, Yukon, or to Rev. T. G. A. Wright, 95 Maple Street, London, Ont.

NEWFOUNDLAND

The Cathedral Men's Bible Class held their annual sociable in the British Hall, St. Johns, on February 19th. The Bishop, Canon White, and others were present, and a very enjoyable musical programme was rendered.

A bell for the tower of St. Andrew's Church, Trinity East, is now on its way from the celebratedMeneely Bell Foundry, Troy, New York.

A new church is projected for old Bonaventure, Mission of Trinity.

A church will be built at Caplin Cove, Mission of Bay de Verde.

"The Gospel Story in Picture and Song" was recently given in the Parish Hall, Trinity East, by the aid of 130 lantern slides.

Rev. C. W. Hollands, of Carbonear, recently visited Christ Church, Harbour Grace, for celebration of Holy Communion. Rev. A. McKay, deacon, is in charge.

The ladies of Christ Church, Bonavista, held a sale and tea in the Fishermen's Hall.

The Spirit "helpeth our infirmities," but never our *laziness*.

FIRST ANNUAL REPORT OF Standard Reliance Mortgage Corporation

The Standard Reliance Mortgage Corporation of Toronto held its annual meeting of shareholders on Monday, March 2, 1914, in the offices of the Company at 84-88 King Street East, Toronto. The following report was submitted and approved:—

Your directors have much pleasure in submitting herewith the first Annual Report and Statement for the past year accompanied by the Balance Sheet to December 31st, 1913, showing the result of the Company's operations.

The Directors are pleased to submit the First Annual Report and Balance Sheet of the Coropration for the period ending 31st of December, 1913.

The Order-in-Council approving of the merger of the Standard Loan Company and the Reliance Loan and Savings Company of Ontario was passed on the 21st day of April last, and the actual merging took place on the first day of May.

It will be noted that after paying all fixed charges and expenses, including outlays consequent upon the amalgamation, the balance available for distribution has been sufficient to allow of payment of the usual dividends to the Shareholders, and an addition of $100,000 to the Reserve Fund, which now stands at $400,000.

We are pleased to be able to report a substantial increase in the Debentures placed by the Company, and also in the Savings Accounts. By reason of this our total Assets now stand at over $5,100,000, or an increase of over $300,000 since the merger, and the net earnings of the Corporation are greater by over $30,000 than the combined net earnings of the two Companies prior to the amalgamation.

The shares held by the Corporation in the Dovercourt Land, Building and Savings Company, Limited, represent assets consisting of real estate having an actual value largely in excess of the par value at which the shares are now standing on the books.

To fill a vacancy in the Directorate since the amalgamation, Dr. E. Jessop, of St. Catharines, a large and influential shareholder in the Company, was elected.

Since the last Annual Meeting of the Standard Loan Company, now an integral part of the amalgamation, the death of one of the most distinguished Canadians, Lord Strathcona, has taken place. We feel sure that all our shareholders deplore the great loss which the Dominion of Canada has sustained by the passing of one of the most notable figures in the history of our country. He was, at the time of his death, a Director of this Corporation.

We take great pleasure in bearing testimony to the efficiency displayed by the officials and agents of the Corporation in performing their respective duties.

Respectfully submitted on behalf of the Board.

(Signed) N. H. Stevens,
President.

Dated, Toronto, 13th February, 1914.

BALANCE SHEET AS ON DECEMBER 31st, 1913

ASSETS	
Mortgages and Securities against Real Estate	4,255,220.43
Loans	31,376.62
Stocks, Bonds and Debentures at cost	411,716.60
Real Estate, foreclosure	88,162.85
Office Premises	174,560.53
Office Furniture	5,000.00
Accrued Rentals	548.84
Agents' Balances	3,357.97
Municipal Debentures, at cost	33,603.91
Cash on Hand and in Bank	106,785.06
	$5,110,332.81

LIABILITIES	
To the Public	
Debentures with Accrued Interest	$2,119,989.05
Deposits with Accrued Interest	512,877.58
Mortgages Assumed	13,195.53
Unclaimed Dividends	688.62
Accounts Payable	1,217.49
Dividend, No. 2, Payable January 2, 1914	63,225.01
	$2,711,193.28
To the Shareholders	
Capital Stock Subscribed	$2,070,810.00
Less Unpaid thereon	85,705.72
	$1,985,104.28
Reserve Fund	400,000.00
Balance at Credit, Loss and Gain	14,035.25
	$5,110,332.81

LOSS AND GAIN ACCOUNT

Interest on Debentures and Deposits	$122,521.14
Dividends Nos. 1 and 2	118,471.88
Transferred to Reserve Fund	100,000.00
Balance Carried Forward	14,035.25
	$355,028.27
Balances, Dec. 31, 1912	$ 3,691.72
Net earnings after deduction of expenses of management and provision for all known Losses	351,336.55
	$355,028.27

Chas. Bauckham,
Secreatry.

H. Waddington,
Managing Director.

AUDITORS' CERTIFICATE

We have audited the accounts of the Standard Reliance Mortgage Corporation for the year ending 31st December, 1913. We have seen the Municipal Debentures, received certificates from the Corporation's bankers as to the bank balances, verified the cash on hand, obtained a certificate from the Corporation's officials as to the value of the stocks, bonds, debentures and loans, and we certify that the above Balance Sheet is in accordance with the books of the Corporation.

G. T. Clarkson, F.C.A.
A. C. Neff, F.C.A.
Chartered Accountants.

Toronto, 12th February, 1914.

After adopting the report, the shareholders elected the following directors for the ensuing year: Lord Hyde, W. S. Dinnick, Herbert Waddington, Hugh S. Brennen, E. F. B. Johnston, K.C., John Firstbrook, Nathan H. Stevens, E. Jessop, M.D., J. A. McEvoy, David Ratz, James Gunn, David Kemp, E. C. McNally, W. L. Horton, Rev. G. I. Taylor, M.A., R. H. Greene.
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The New Century Hand Washer works quickly and easily. It gushes the water through the fabric, leaving it sweet and clean in a few minutes. It cannot injure the finest garment you possess.

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The Neglect of Fasting

By T. A. LACEY

A CURIOUS development of modern religion is the almost entire disappearance of the practice of fasting from Western Europe and its offshoots in the New World. Some few communities of Regulars keep it up, elsewhere it is unknown or survives only in name. Nothing will illustrate this better than the complaint sometimes heard that our English Bishops do not issue to their flocks instructions for observing the fast of Lent. Inquiry will reveal the fact that what the grumblers have in mind is the kind of Lenten Pastoral which sets out in detail what may be eaten, in what quantities, and under what conditions. But that is not instruction in fasting; it is instruction how to break one's fast. For fasting, no instruction is needed; everyone knows how to go without food. Fasting is the simplest thing in the world; it is to abstain from eating. It may be asked how long the fast should continue; when one should breakfast. But that is not the kind of direction for which people crave. They want to be told what they are to eat, and how much; and they call this a rule of fasting. Evidently the very meaning of the word has been forgotten.

When the Church orders a day to be observed as a fast, the strict meaning of the injunction is obvious. It means that on that day, during those twenty-four hours, no food shall be taken. In simpler times, when the practice of eating twice a day, and no oftener, was generally observed, the rule of fasting was equally simple; it meant that one of the two meals should be omitted. A Roman took *prandium* and *cena*: when he kept a fast, he took no *prandium*, and so went without food for about twenty-four hours, from the *cena* of one day to the *cena* of the next. The usual time for *cena* was something after the ninth hour of the day. So the fast of ecclesiastical discipline lasted till that hour.

I leap over twelve centuries, from the fourth to the sixteenth, passing from Italy to England, and find the same effective rule with a curious variation. During the reign of Elizabeth the ancient practice, being treated perhaps with some despite in the greater freedom of the Reformation, was occasionally reinforced by special orders. Thus Whitgift, in a pontifical letter to the Bishop of London, dated December 27, 1596, enjoined, on account of the present dearth, "that not only on Fridaies and other daies by lawe already appointed for fasting daies, noe suppers at all be provided and taken by anie, either for themselves or householde, but alsoe that everyone not letted by greevous weaknes, do abstain from suppers altogether on each Wednesdaie at night." It was cold cheer for the Christmas season. The rule is aptly illustrated by Matthew Parker's letter to Cecil of June 3, 1564, in which he describes his entertainment of the French ambassadors at Bekesbourne. "For the days of our abstinence," he says, "I informed them, that we were more religious in that point than they be; and though I made them a fish supper on Friday night, I caused them to understand that it was rather in the respect of their usage at home than for that we used so the Friday or other such fasting days, which we observe partly in respect of temperance and part for policy, not for any scrupulosity in choice of days." So the great archiepiscopal household went supperless to bed on Fridays, and thus we learn that the practice then was to fast from dinner to dinner, not from supper to supper, but still for twenty-four hours or thereabouts. In France, it would seem, the rigour of the fast was already abated. Or did they fast from supper to supper across the Channel, and did the Archbishop uncharitably interpret their demand for an evening meal?

At the beginning of the eighteenth century there was still some form of fasting commonly observed in England, though probably very little. The curious reader of Swift's *Journal to Stella* may observe that on Good Friday there is in his minute record no mention of dinner, but he speaks of a *breakfast*, this being the only place where that word occurs. I think we may infer that in polite society no dinner was served on that one day of the year, but that self-indulgent persons allayed the discomfort of waiting for supper by breaking the fast with a light collation. If I am right, the more antique fast from supper to supper had resumed its hold on men's minds, if not on their bodies.

During the eighteenth century the practice of fasting seems to have waned throughout Western Europe. The frugal and temperate Spaniards probably retained it in their religion, but in France it was not kept up even by the clergy in any serious sense. I have in hand some *reglements* for Diocesan Seminaries, dating from the middle of the century; dinner was usually served at 11.30, but on fasting days at noon. Here was a genuine fast, indeed, for to postpone the first meal of the day is evidently to fast; but the restraint on appetite continued for precisely half an hour, and no more. I am irresistibly reminded of an announcement made in a Presbyterian church at Chicago, of a Solemn Service of Prayer and Fasting to be held from 1 to 1.30. The ordinary hour for luncheon at Chicago is presumably one o'clock.

At the present day this very moderate austerity seems to be generally abandoned. Everywhere, even in most religious houses, a light breakfast is taken soon after a very early Mass. Down to the time of the Revolution, the Canons of St. Denys, still sang Mass on fasting days pretty late in the afternoon, but I doubt whether anyone but the celebrant was *impransus*. There seems to be no such custom anywhere now.

Let us face the fact that fasting has disappeared. The very meaning of the word has been forgotten. Men will say that they are fasting when they have taken during the day one full meal and one half-meal and a slight collation or stay-stomach. That would have seemed to Prudentius a day of large feeding. Andrew Boorde, physician to Henry VIII., would have judged it more harshly; for, according to him, he that eateth more than twice in a day liveth a beastly life.

We have thus lost a practice which until these recent years was an integral part of the ordinary Christian life. Why? I know a physician who puts it down to the demoralizing habit of drinking coffee, or chocolate, or other hot potations, in the early morning. This produces a morbid craving, he says, which imperiously demands satisfaction, and so we cannot even postpone our breakfast for an hour or two without grave nervous disorder. If that be so, it is a horrible slavery to drugs, and perhaps a revival of the practice of fasting is precisely what is needed for our deliverance. Others lay the blame on the strain and stress of modern life. They may be right. I have heard Fr. Benson say that we want special retreats for fasting. Here, again, we may ask whether a revival of the practice is not exactly what is needed for our times. Others, again, put it down to climate: a favorite scapegoat for all kinds of indulgence. If that is the true cause, I fear we can find no remedy; but I doubt whether the climate of England or France has become much more trying since the sixteenth century, and I reflect that a little further East, from the frozen Tundras to the sands of the Upper Nile—a region embracing most of the climates with which the world is afflicted—both Christians and Mussulmans still fast with antique rigour.

The true cause of the change of manners, I fear, is a profound disbelief in the spiritual value of fasting.—*Church Times.*

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FOREIGN OFFICE OF THE CHURCH

To the Editor:

Dear Sir—The enclosed letter from the *Guardian* of Jan. 9, "A Foreign Office of the Church," seems very statesmanlike and very applicable to us where large missionary societies are liable to take too much authority in the appointing of Bishops. The other letter is also of interest on the subject of the disappearing "Sacramental Discipline" of the Presbyterians of today. It is very noticeable in the West.

WESTERNER.

A FOREIGN OFFICE OF THE CHURCH

Sir—Does not this Kikuyu trouble suggest again the long-felt need for some central authority that may control and unify the work of our missionary prelates abroad—that is, where they do not owe allegiance to a local Metropolitan? For sheer anarchism this incident would be hard to parallel. The Bishops of Mombasa and Uganda, owning nominal allegiance to the See of Canterbury, but actually the paid agents of the Church Missionary Society, deliberately and on their own responsibility embarked on a course which they must have known would provoke the strongest protest from the Church at home, cheerfully risking the disruption of the Mother Church in order to practise their own individual theories of Christian unity. The Bishop of Zanzibar, paid servant of another strongly partisan Society of a different complexion, without waiting to lodge a regular protest with his nominal Metropolitan, the Archbishop of Canterbury, launches a fierce anathema against his brother prelates, coupled with an ill-mannered denunciation of one of the most widely-respected of the English Bishops, who was rendering yeoman's service to the Church before the Bishop of Zanzibar was born. The floodgates of controversy have been opened, the Deans of Canterbury and Durham and other intellectual lights have thrown themselves violently into the fray, and the prospect before the Church is exceedingly disquieting. And all because two responsible prelates have flagrantly disregarded the common opinion, if not the law and practice of the Church, and a third has spoiled a good case by the irregularity and violence of his protest.

Surely we have trouble enough on our hands without having to deal with intemperate and disorderly action of this kind. We complain at times of the appointment of our Bishops by the Crown through the Prime Minister—it is clear, and this untoward incident is evidence of the fact, that the Missionary Societies are much less to be trusted with such tasks. Means must be found in the interests of peace and order to bring "our far-flung battle line" under the control of a central authority, and to guarantee action upon common lines to which the Church can agree. The Roman Church has long since solved this difficulty by the concentration of its missionary activities in the College of the Propaganda; and until we can bring our own free lances under the local Metropolitans abroad, or the Board of Missions at home, there will be neither peace nor safety for the Church. The moral of Kikuyu is surely, when these gentlemen have been brought to their disciplinary bearings, to reduce the general anarchism to order by inaugurating an efficient central authority to control such matters before it is too late.

LAICUS EXPECTANS.

THE SCOTTISH PRESBYTERIAN VIEW

In former times the Presbyterian Churches exercised a strict discipline in "fencing the tables." Solemn warnings were delivered from the pulpit on the peril of "unworthy" participation in the Lord's Supper. Fast days were kept in anticipation of the annual Communion, and devotional exercises, accompanied with prolonged preachings, prepared the prople for what was a great and most solemn religious action. Indeed, the solemnity of the event was so emphasised as to exercise from the Communion every element of joy. A great change in this respect has passed over the Presbyterianism of Scotland. The Fast days have gone, a meagre evening service, not very well attended, has taken its place, and with their departure much of the old Sacramental discipline has disappeared. On "Sacrament Sunday," instead of the old warnings, one hears a somewhat banal invitation from the minister bidding "all Christian friends join with us at the Lord's Table." "Join with us"—that is the leading idea at many Scotch Communions today. Consequently, Presbyterians as a whole welcome the incident of Kikuyu as an object lesson in this sentimental doctrine of the Sacrament that holds so high place in modern Presbyterianism.

Along with this view of the African affair there goes also the notion that Episcopacy is at last weakening into its proper position as a form of Church government—one no better than Presbyterianism. At the same time, while Presbyterians welcome the abrogation of the Confirmation rule, and are pleased to learn that (if the proposals of the Kikuyu Conference are accepted) their ministers may preach in Anglican churches, it would be absurd to suppose for a moment that they will accept as sufficient the position of receiving Communion at Anglican Altars and of preaching as laymen in Anglican pulpits. That is only a beginning. Intercommunion must be followed by "inter-Celebration," and no self-respecting Presbyterian minister would really thank the Anglican Church for anything less than the right of celebrating the Eucharist at our Altars, as well as of preaching from our pulpits. Presbyterians have not as yet faced the question of union with Baptists, Congregationalists, and others who sit lightly by any theory of Ordination. But when this question arises—as in due course it must—it is very difficult to anticipate what their policy will be. That many would absolve the minister of such Christian bodies from Ordination is certain; that others would insist upon a laying-on of hands is equally certain. In fact the Presbyterian Churches would find themselves in much the same position in which Kikuyu places the Church of England today.

Among ourselves, after the first alarm, the action of the African Bishops has left us calm. Sensible people regard the affair as a mere domestic incident of a private nature which commits nobody to anything. If Kikuyu implied that the Church of England was pledged to a policy of intercommunion with Presbyterians, the Scottish Church would not hesitate to affirm her Catholic position as a national Church, and in so doing the Scottish Bishops would command the loyalty of the whole Church. If the principle of Kikuyu and its consequences were accepted, all justification for our separate existence in Scotland would be gone; we should be simply adding one to the many unnecessary schisms that exist. There would be no alternative save that of seeking refuge in Rome on the one hand or in Presbyterianism on the other. But it has not and never will come to that.

We believe in ourselves, or rather, we believe in the Church; and we are not likely to part lightly with that for which our fathers suffered and died. Happily, we are not troubled with the party spirit which prevails in England. Self-government and freedom have delivered us from internal discord and division. We have, indeed, Broad Churchmen and, I suppose, a few Low Churchmen. But if they are dissatisfied and desire any change, their business is to convert their brethren to their views in the free courts of the Church; or, failing that, to accept the lawful position of the Church. So we are a homogeneous body, prepared to deal either with Kikuyu or its consequences when the need arises. We imagine that meantime no need will arise. But when the next Lambeth Conference takes place, the Scottish Bishops will not be found wanting.

THE GUILD OF ALL SOULS

Editor, Church Life:

A. C. Frith makes a strange explanation in support of Guilds and Societies in the Church. He says that "so long as our clergy abstain from teaching the people what are the doctrines officially held by the church, there is justification for their existence in order to emphasize doctrines which might otherwise be in danger of being altogether forgotten or wrongly interpreted." From this statement I gather that the Guild assumes the right to sit in judgment on the clergy who do not agree with the ideas of its members; emphasize some special doctrines which it thinks is Catholic and Anglican, and interpret for us all the difficult points in Church doctrine and practice. If this is so, then, in my opinion, the Guild is a most dangerous organization. Here we have a self-appointed Committee with

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power to act, made up of men who forget that the church has provided for investigation if such is required for Bishops who are to oversee her work, with authority to reprimand and for priests who are also teachers.

But, says A. C. Frith, the "clergy abstain from teaching the doctrines . . . officially held by the Church." I wonder what he can mean by "officially held." And are the "doctrines" referred to those of Purgatory and Invocation of Saints? I do not understand the first, but I have an idea that I have guessed the "doctrines," because the writer has mentioned them in the main part of his letter. He tells us that Article XXII "does not deny the truth of the doctrine of Purgatory, etc., as held by the Church from the earliest times, . . . but the Romish Doctrine on these subjects." From this article one thing is quite clear. The Romish Doctrine is condemned. One other thing is just as clear when we study the whole prayer Book, that is, there is no mention made of the *Anglican* Doctrine. Strange, is it not, that the men who drew up the Articles, did not add one defining the Doctrine "held by the Church from the earliest times!". Strange, too, that in all our beautiful prayers, there is not one addressed to Saints! How can you explain this fact? If the Church had in mind *any* form of Invocation of Saints, surely we should find some trace of it in our Prayer Book.

Now, it seems to me that when you take the whole of the Prayer Book together, with the Article, you will be fairly justified in concluding that in this Article the Church cast out the *whole* idea of Purgatory and the *whole* idea of Invocation of Saints from her teaching; and that those who continue in the doctrine are dissenters pure and simple.

Now I must make it clear that I am not going to quarrel with the members of the Guild because they *believe* in Purgatory and Invocation of Saints. They may be quite right in their belief, and it might do them a great deal of good; but what I do say is this, before they accuse Clergy of neglect in teaching the "doctrines held by the Church," they should be in a position to back up their accusation by sound reason and good authority; and they should let us know where they get the "doctrines officially held."

I should like to know that the Church teaches the doctrine of Purgatory, for I partly believe in it myself. I see no reason why men may not pray to Saints, if they desire to do so, but I would not teach my people to do so unless the Church ordered it to be done.

G. A. Wells.

The Rectory, Minnedosa, Man.

"UNION, NOT UNITY NEEDED"

Sir—What an amount of simple buncombe is being preached and published lately by some of the Toronto clergy! The "Dailies" crave for it, and he is a rash man who claims space to reply. One of the latest samples of the raw material is a sermon under the above heading, published in the *Mail and Empire* March 2, and credited to Prof. Cosgrave, of Trinity College.

The preacher's text was, "That there should be no schism in the Body." Not exactly the text or the author upon which to establish union, minus unity; and the learned man seems to have felt his difficulty from the start, since he makes no further reference to his text after giving it out. St. Paul preached *Unity* oneness. St. Paul's master prayed for Unity. "That they all may be one; even as thou Father art in Me, and I in thee, that they also may be in us; that the world may believe that Thou hast sent Me."

The distinguished representative of Trinity said, amongst other rich gems: "Interdenominationalism is as necessary to the cause of religion as internationalism is to civilization." "The different forms which Christianity has taken in different lands—Roman, Anglican, Presbyterian, and so forth—had corresponded to particular needs; but these forms, originally confined to one head, have today spread over all the world. Chaos reigns in Christendom, and will so long as we ignore each other, *and while each refuses to recognize the ministry of any body but its own.*"

Is the unlearned layman to infer from that, that the living God "originally" planted the "Anglican" faith in England, and the Presbyterian faith in Scotland, and the Roman faith in Italy to meet "particular needs?" If so, where did He "originally" plant the other three hundred and ninety-seven "bodies," and to meet what particular needs?

Further on we are told: "The absurdity of the Anglican church declaring she could not work with the others was pointed out. Prof. Cosgrave likening it to the situation that would arise from Great Britain refusing to acknowledge the United States, because her system of government was different from the British."

And this comes from old "Trinity," to which, until lately, we have pinned our faith, because of its unimpeachable loyalty to Church traditions. But we are becoming so accustomed to surprises that our condition is one of placid expectancy, wondering from what unlikely corner the music will next be heard calling all men to fall down and worship the great god, Pan-Protestantism!

Professor Cosgraves' sermon was addressed to Church folk. It was a modest contribution to the puny efforts being made at this time the world over to induce the Church as a whole to forget herself, threw open her pulpits and her altar, and step down and out of her high position as a part of the ancient Catholic. Such being the case, the preacher should have turned to the Gospel for the day, where he would have found a suitable text, and an author keen to lend himself to the business in hand. "Cast thyself down: for it is written, etc.," of course, it would never do to include our Saviour's rejoinder.

R. B. Waterman.

Carp, March 5.

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Sir,—I beg to acknowledge the following sums for a Church and Mission House at Carmacks, Yukon Diocese, in memory of Bishop Bompas.

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Dear Sir,—The W.A. Triennial meeting is, I understand, to take place this year at Vancouver at the same time as the meeting of General Synod. As the W.A. has no fund to govern the payment of delegates, it is, therefore, more han likely that many of the best delegates will be unable to attend the W.A. Triennial. Would this not be a great opportunity for the laymen of our Church to take a leaf out of the book of those Toronto Presbyterians who at the recent Congress made it possible for a much larger body of their own communion to attend free of cost? The payment into the W.A. Treasury of a much smaller sum will ensure a full representation of W.A. delegates to the Triennial and would be a graceful act of appreciation of the splendid past

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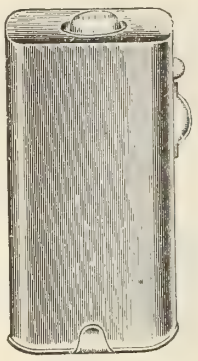
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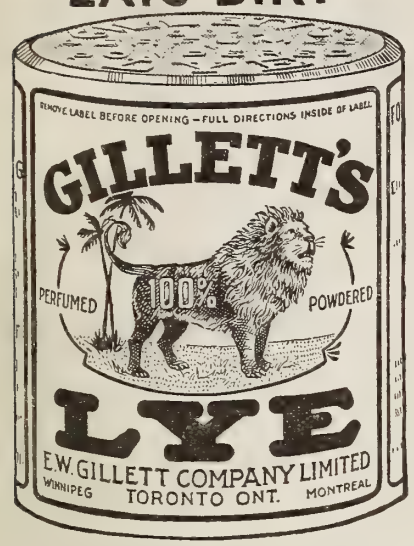

services of the W.A. I would like to say that I have suggested this to no one, not even to my own wife, but that I am willing to help.

Yours truly,
PRACTICAL APPRECIATION.

THE CALDEY BENEDICTINES

To the Editor:

A great stir was caused when this community went over to Rome. Perhaps the fact that there was a faithful remnant, both of the monks and sisters, who did not go over, but remained steadfast to their allegiance in the English Church, is not so well known. The monks who did not secede are now established at Pershore, where the Benedictine life is still being led. Their numbers include one of the most scholarly of the monks of Caldey. While the sisters are now established at S. S. Mary and Scholastica's, Little Preston, Aylesford, Kent, where the same life for women is being continued. Furthermore, quite recently, a church paper from London contained the announcement that "several of the Caldey Monks have already left the Roman fold, and are with the Anglican Benedictines at Pershore Abbey." ANGLICAN.

GO TO CHURCH SUNDAY

Editor, Church Life:

Dear Sir.—That was a beautiful and touching letter of the Rev. Albert L. Murray's, in *Church Life* of Feb. 12, in regard to "Go to Church Sunday" in Chicago, U. S. A. Is not the Rev. Gentleman right when he says let Canada try it? Cannot Canada with advantage to herself and church make a similar effort? I, for one, think she can. Of course, to the true believer and Christian, every Sunday is "Go to Church Sunday." But how many heed not the Sunday appeal, is easily recognized and known in our large cities. Is it not possible, therefore, under these conditions, for the church to make some effort, say, the first Sunday in every month, or any other for that matter, to be set aside as a special "Go to Church Sunday" for all the people? Yes, indeed, there is a pressing need in many of our large cities for something of the kind. After many years residence in various parts of this Dominion, I find she is not what she is cracked up to be (using a street expression), in religious matters. My experiences, however, relate to the Western Provinces. The Eastern Provinces, I believe, have a better record. However, as the Rev. Murray says in the States, many, yes, the majority, I fear, are in the same condition, not been inside a church for 10, 15, or even 20 years, and sad to say, seem even proud of the fact. Yes, indeed, let Canada try it. And without a doubt by the Grace of God greatly profit by it. Formalism, lukewarmness, and utter coldness prevail in only too many of our churches, and a general indifference seems to pervade the people. Many will frankly confess that they are not seeking religion, others that they have no use for it. This is an unhealthy sign in any land. Right here then, is where the Churches' opportunity comes in. Can she rise to it?

There is one thing she can do all right, and that is, look after the collections and various church funds, and that to in no uncertain manner, but going out into the "highways and byways and compelling them, as it were, to come in," that seems to be a wonderfully different matter. I would like to see abler pens than mine take the matter up, for it does indeed seem to be a step in the right direction.

B. J. SHELTON.

Victoria, B.C.

CLERGYMEN'S WIVES

To the Editor:—

I thank you, sir, for your excellent editorial on the subject of clergymen's wives. A better class of women can not be found anywhere. It is true that a few laymen expect the rector's wife to be his curate. Queen Victoria once advised the present Archbishop of York to marry, saying: "I believe you could do with two curates less." A clergyman's wife has saved many a church a curate besides giving several of her sons to the ministry. All laymen demand that the clergyman's wife be above reproach, that she will at least try to obey the rules of the Prayer Book and that she will assist by her example her husband in his work. What would you think of a clergyman's wife eighteen months after his induction selecting Ash Wednesday for her first reception? Many of the ladies who are anxious to assist the rector and his wife were thus prevented from calling.

Notwithstanding the thoughtlessness of a few such women as this one, let us think of them in our heart as Coventry Patmore sings of them in the beautiful lines:

"And in the heaven-lit path she trod
Fair was the wife foreshown,
A Mary in the house of God,
A Martha in her own."

Again thanking you, I remain,
Yours sincerely,
DOCTOR

March 3rd, 1914.

GOOD FRIDAY EUCHARIST

The Rectory,
6 Spruce Street, Toronto.

Dear Sir,—The approach of Good Friday seems to me to be a reason for asking, "Why is it considered undesirable to have Holy Communion on Good Friday?" I always have it, because I assume that on all Sundays and other Holy Days there should be a celebration of Holy Communion, if there be communicants ready. I get that idea from the rubrics after the Communion service. The people who have no Communion on Good Friday, are most careful to have it every Sunday, and on other Holy Days, but the Prayer Book makes no exception for Good Friday. Whatever applies to Good Friday, applies to Sundays and other Holy Days. I therefore, follow out, what seems to me to be the general rule of the Church, unless I can find some good reason to the contrary. As regards the service itself—nothing seems to me more suitable for Good Friday, than the service instituted by our Lord just before Good Friday, in memory of His Passion and Death. I know that the Holy Communion covers the teaching of Easter Day, and is our sacrifice of praise and thanksgiving—but there does not seem to be any reason why we should ignore the obvious connection between Holy Communion and Good Friday. When I look to other parts of the Church, I think I am not mistaken in saying that the Roman Church has Communion on Good Friday, in the service known as the Mass of the pre-sanctified? There is no consecration on Good Friday, but the use of the Reserved Sacrament, by men who feel strongly on these matters, shows that Consecration need not take place at the same service at which the Communion is received. Our Lord bade us, "Do this in remembrance," and the "doing" consisted in following His directions: "Take *eat*" and *"Drink* ye all of this."

If my statement of the case is correct, it seems to me that in neglecting Communion on Good Friday, we stand very much alone. I have heard it suggested that as on Good Friday we are face to face with the actual death itself, a rite instituted in memory of that death should be put on one side. But any service on Good Friday is in memory of that death, and our Lord's institution is a far better commemoration of it, than the services which take its place. I shall be glad of any information on this subject. I may be wrong in my remarks about the Roman use.

Yours,
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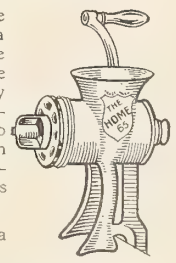

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SEVERAL new dioceses are in the making in England. The process of subdivision of the unwieldy, unworkable units of past ages is necessarily a slow one, owing to the grip of Erastianism which practically prevents any reform, in respect to the management of the Church, until Commoners, Peers and Crown shall have assented. That not only the Diocesan but the diocese also suffers when the latter makes excessive demands upon the energy of the former, no one will question. Excessive demands may be due to populous condition of a diocese, to its extensive area, or to multiplicity of duties forced upon or undertaken by the Diocesan. While all or each of these conditions may help to demonstrate the possession of great energy and managerial capacity, they militate against the development of certain qualities that are naturally looked for in the leaders of the Church.

Making New Sees in England

THERE are conditions inimical to Episcopal efficiency existent in Canada, and we are strongly of the opinion that the welfare of the Church in the very near future demands a re-shaping if not of our ideals, at least of our policy, in the matter of Bishops and of Dioceses. The average Canadian Bishop is a busy man; in fact he may be said to be cumbered about with much serving. Unless he be a man of affairs, things will show up badly in the reports of the annual synod! In a few cases, he is a real leader of the clergy, and through them, of the laity in those matters on which he should lead. In others, he is simply a faithful executive officer or general manager of the more or less united business departments of the Church in the diocese. With exceptions, our Bishops do not "give a lead" on vital and momentous questions that arise and disturb the minds of Christ's people. Not very long ago, we heard a Bishop say openly at a gathering at which a very important theological subject was being discussed, that he had not any opportunity to keep up with recent thoughts and recent work, as "he had so much to do." We believe that a diocese is too big in one way or another when its demands upon its Diocesan exclude all opportunity for maintaining an attitude of leadership in matters of vital concern to the Church. Such dioceses might well be divided into two or three dioceses; not only would each of the dioceses gain in episcopal supervision, but the whole Church would gain in the opportunity afforded the Bishops to be less business managers and more of leaders in directing the thought of the Church. It was the small country parish with "not much to do" that enabled Hooker to make his great contribution to the Church. Smaller country dioceses where there would be much less to "do" than is required of most of our Bishops at present, would do much to contribute to the Church in Canada an Episcopate that would be strong at all points. Of self sacrificing and earnest workers, the Canadian Episcopate has no lack, and one of the most keenly felt sacrifices many of our Bishops are called upon to make is, we imagine, the one which requires so very much of their work to be that of managers of an institution, rather than that of Fathers in God. It is not only the Bishops that suffer from the sacrifice, but the Church at large.

Needed in Canada

IS the annual Diocesan Synod worth all the labour, not to mention cost of printer's ink, that it involves? Personally, we do not think so. There is a two fold opportunity attaching to the meeting of Synod: the inspirational opportunity that comes from the missionary meeting and one or two occasions during the session, when the minds of the delegates are lifted from those wonderful statistical creations in the Journal of proceedings, to reports and address on matters that sink further into the heart and soul than the financial statements, which are seemingly the diocesan measure of parochial success. The other opportunity, the reverse of inspirational, is that of hearing what has been done in a business way by the various standing committees and by the various parishes. Each opportunity would be more valuable and more valued if entirely separated. They do not coalesce. Oratorical sandwiches composed of dollars, cents and recriminations, freely scattered between layers of spiritual needs and opportunities, are not very nourishing to the average man, cleric or layman. On one occasion we heard in a synod a magnificent speech on brotherly love among Christians, from a layman, who was prompted to his stirring utterance by conditions that had come pointedly before synod in connection with a report on some work of the Church. Some time before, the same layman had been engaged in controversy in which he had shown much bitterness, over a matter of financial policy. The knowledge of this robbed his speech of much of its power, but it was, nevertheless, magnificent. It afforded an opportunity for a leading clerical member of the synod who had been on the opposite side in the earlier controversy, to demonstrate his appreciation of the ideal the speaker had set forth. After the layman had sat down, his clerical opponent went to him and offered him his hand in brotherly love. It was rejected and he was asked to keep to himself. Doubtless this is an extreme case, but in lesser degree the admixture that makes up the average session of synod, robs it of much of its inspirational power. A bi-ennial session of synod and a bi-ennial congress would provide an annual meeting. The one would be devoted to the temporal affairs of the diocese and the other to the spiritual needs and opportunities.

Annual Synods

IT is curious and interesting to note that while a few members of the Church, clerical and lay, seem to find intense satisfaction in asseverating in season and out of season, an opinion deprecatory of Episcopacy as the *esse* of the Church, at the conference of the Non-Conformist Free Churches in England, a few days ago, the need of an Episcopate for the Non-Conformist Free Churches was emphasized by the leaders. It was declared that the administrative system of the "Free Churches" had failed and the remedy lay in an Episcopate and a parochial system. Other evidence apart, we should imagine that, having at last arrived at the conclusion that what the Church regards as being of the *esse* of the Church, is of the *bene esse* of other Christian communions, it would be logical for, and not a very great "surrender" by, our non-episcopal brethren to "come home." Of course there is the difference between the *esse* and the *bene esse*. The latter they apparently now accept, after having tried for two centuries various substitutes which admittedly have failed. But having advanced so far, we fail to see the difficulty of recognizing at least that that which from the Apostles' times, has been of the *bene esse* must be more closely identified with the *esse* of the Church than they, or even a few within the Church, admit.

Non-Conformists and Episcopacy

THE solution of the problem of the government of Ireland apparently has not yet been solved, notwithstanding the "concessions" made by the British premier to the sensibilities of Ulster. It is difficult for those in Canada who have never been in the Green Isle or viewed the Irish problem from close quarters, to understand the apparently irreparable cleavage between Irishmen and Irishmen upon the question of Irish government and Irish nationality. It is supposed by a great many people that the cleavage is a sectarian one only;

Ireland's Racial and Sectarian Cleavage

that it is "Protestantism" in its most virulent form on the one hand, and Roman Catholicism, as a political force, on the other, that separates the greater part of Ulster from the rest of Ireland in this matter of desire for Home Rule. That the religious difference is a tremendous factor is unquestionable, but the real difference is both religious and social, intensified by nearly three centuries of mutual distrust and petty persecution and counter persecution. To the average south or west of Ireland man the average Ulster man is not an Irishman; he is an "Englishman," that is, he is a descendant of the settlers who went over from England and Scotland in the sixteenth and seventeenth centuries. The intervening generations have been less concerned in developing a common national sentiment than in emphasizing the differences between the two sections; hence there are practically, so far as political and national operations are concerned, two Irelands. The lesser Ireland, in population, but the greater in industry and wealth—Ulster—objects to be governed by the other Ireland. The other Ireland, as represented in the utterances of Mr. Redmond, the Irish Nationalist leader, would scorn to use its numerical majority to take any advantage, racial, sectarian, political or financial, of Ulster. Ulster, remembering the attitude and actions of the other Ireland in the past, does not believe that a parliament on College Green, Dublin, will transform the centuries-fed bitterness and hatred of racial-religious difference into the brotherly love of national unity. The Nationalists and the British Government declare that not only an overwhelming majority of the people of Ireland is in favour of Home Rule but that a majority of the people of other portions of the United Kingdom is also in favour. The answer of the Unionists is: Put it to the test by a general election. This the government steadfastly refuses to do; and apart from the merits or demerits of the main issue—an Irish parliament—sympathy goes out to the people of Ulster in the determination not to submit to a complete change in their status within the Kingdom until at least the electors of the United Kingdom shall have been given an opportunity to vote upon it. Resistance by force after an appeal to the country would certainly be rebellion against constitutional authority. Resistance at the present time is self protection against a government that in seeking to bring about a great constitutional change ignores the authority of the constitutional principles under which it came into office.

Passing of the Fireside

IN the course of a sermon one of our Canadian Bishops recently said. "The old idea of home, fireside and family circle is gone." We presume that "fireside" was used figuratively, but literally the fireside has gone, except as an ornament or luxury in the homes of the well-to-do. The fireside has been replaced by the more economical and better heat distributing furnace, and with the going of the fireside childhood has been deprived of a most unimportant moral factor. To sit in the twilight around the flickering fire while someone told a story, or to lie on the hearth rug and watch the fairies in the flames and note the shadows they cast upon the walls: this half hour before or after dinner or tea, after a busy, active day at school or in the playground, made even a restless boy thoughtful and meditative. Younger ones still, found delight and inspiration for their unfolding minds in the racing, jumping flames and the strange shapes they formed. Baby imaginations saw wonderful things in the fire and built wonderful "castles in the air" on the foundation of their fire-fanned imaginings. There was, there is still, something in the literal fireside and fireside gathering that appeals to the "good side" of all kinds of boys and girls of all ages, as well as to their fathers and mothers and uncles and aunts. And for the many, the fireside—the flickering light and shadow, the racing and jumping flames, the dancing fairies—are no more; the restless spirit of the growing boy must find its evening sedative, and the imagination of the more thoughtful or poetic youngster its inspiration, in the funereal looking grid through which cooked oxygen—and other things—ascend under the name hot air, or in the geometrically correct lines and curves of the brilliantly gilded hot water or steam radiator. We believe that the wail of many parents that their children are always so anxious to go out and do not seem to care to stay in their own homes on autumn or winter evenings, would not be heard in the land, at least to anything like the present extent, if the fireside, not only figuratively, but literally, were restored to every home; not merely to the drawing room or "parlour." A fireplace, with a fire in it, is an eloquent pleader. Greeting one in the breakfast or dining room on a chilly looking morning it makes even weak coffee seem strong and burnt bacon appetizing. Awaiting ones return from school or business or other daily routine outside, it literally glows with welcome. In the bedroom, when one is afflicted with any physical ills, from chilblains to lumbago, it is the best of temper tonics and as a ventilator cannot be surpassed. Of course the upkeep of the fireside with its cheery, jolly welcome and its restful, soothing, homey power involves some little extra expense and labour, but it is worth it all ten times over; for too often and with too marked results of an undesirable character, has the modern home substituted furnace and individualism for fireside and family circle.

The Church in the West

AFTER holding a series of missions in New Zealand for fourteen weeks, Frs. Fitzgerald and Rees are preaching missions and conducting retreats at various points in Canada. Leaving New Zealand on Christmas Eve, they arrived in British Columbia on January 13th, and at once began their work.

Fr. Fitzgerald went to Vancouver, where he held a retreat for clergy and ordinands at St. Paul's, had a mission at Christ Church, and at St. James' preached a special sermon and gave an address to men on the Community of the Resurrection. "The visit," a well informed friend told me, "has left the impression of a miracle."

Meanwhile Fr. Rees was conducting a retreat for the clergy at Victoria, followed by a conference on the general mission to be held in the diocese next year.

Crossing the mountains, the missioners next visited the Diocese of Calgary. Fr. Rees conducted retreats for the clergy at Lethbridge and Calgary, while Fr. Fitzgerald went on to Edmonton. Here three retreats were held for laymen, women and clergy respectively, with a total attendance of one hundred. Six addresses were also given. Of these one on spiritual healing and another on Reunion may be specially mentioned.

The Gospel of healing depends upon our Lord's promise, "Greater works than I do shall ye do." In spiritual healing the Divine Life quickens the soul of the patient and, if God so wills, purifies his soul and heals his body. All usual means of treatment must be employed, but the healing power of our Lord through other channels must not be forgotten. Three things mainly are required on the part of the healer—a clean soul, a great compassion and a love which rises above self-interest. On the part of the patient, faith is the great requisite. It is the deliberate opening of the whole being to God.

In the address on reunion the principle of inter-denominationalism as against undenominationalism was insisted upon. The best hope of success lies, not in ignoring points of difference, but in their frank consideration. Our aim should be comprehension not compromise.

The next scene of work was the Diocese of Qu'Appelle. Here Fr. Rees was to have conducted a mission, but the resignation of the venerable and dearly loved rector, Dean Sargent, and the recent appointment of his successor had made effective preparation impossible and it was deemed wiser that the mission should not be held. Fr. Rees was in consequence free, with the exception of sermons at Qu'Appelle and Indian Head, to help Fr. Fitzgerald in a retreat at St. Chad's Hostel, Regina.

St. Chad's and the home of the Railway Mission are the first of a group of buildings that will some day be erected on a plot of sixteen acres purchased by the diocese from the Government. Here will be found, if the present plans are carried out, the Cathedral, the Bishop's home, a school for girls, a house for a community of men and a synod hall and office.

It was a happy coincidence that the retreat for clergy and students was the first event in the chapel of St. Chad's. Here met in retreat clergy coming in the face of great difficulties from the farthest points of the huge diocese and the students from the hostel. The attendance was about fifty.

From Qu'Appelle the missioners came to Winnipeg, where Fr. Rees is holding a mission at St. Cuthbert's and Fr. Fitzgerald at St. Michael and All Angels'. Of these I hope to write in my next letter. From Winnipeg they go for missions to Port Arthur and Fort William and thence to Toronto and Hamilton.

G. H. B.

We can walk with the Holy Spirit by taking our Bibles, and, even if we have only two or three minutes a day, meditating upon the Holy Scriptures. Reading the Bible in that way, reading a little every day, is like burning coal, because by burning coal we liberate the fire and life of long ago. Coal is the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago for this generation. That is exactly what we do when we meditate upon the Bible: we liberate the inspiration of years ago.—The Bishop of London.

SUPERANNUATION AND EFFICIENCY

A MATTER that might with profit to the whole Church in Canada engage the attention and efforts of the General Synod in September, is the creation of an inter-diocesan, or General Church Beneficiary Fund. By Beneficiary Fund we mean a Superannuation Fund and a Widows' and Orphans' Fund. These exist already in some form or another in practically every diocese, but with one or two exceptions they are merely diocesan in their operation. A clergyman may have worked ten or fifteen years in one diocese, contributing in that period to the Beneficiary Funds out of, in the majority of cases, a limited income. Should he accept an appointment in another diocese, his relationship with the Beneficiary Funds to which he has so long contributed would cease, and his many years of service to the Church in his former diocese would not be considered in his new diocese in the matter of his relationship to the Beneficiary Funds thereof. It would be necessary for him to begin *de novo*. If he desired to "go on" the beneficiary funds of his new diocese, he would be required to pay the rate of an applicant of his present age, and his years of service would count from the present time. This lack of reciprocity in beneficiary funds between dioceses, except in one or two cases, not only tends to work for hardship for clergymen or their families, but also for the injury of the work of the Church. A strong superannuation fund judiciously and justly administered is the only protection the Church has against two deplorable alternatives: to turn adrift in the world, without an income sufficient to keep them in the necessaries of life, priests who have grown old, and those who may have broken down through over work or other cause; or to suffer the continuance in "active" ministry of those who have been rendered incapable of activity by advanced age or physical ailment. Membership in the superannuation department being optional, we believe, in all the dioceses, many of the clergy do not take advantage of this fund, owing to its scope of operation being limited to the diocese; yet in the course of years the welfare of the Church will require that such non-contributors should participate in the benefits of such fund. We understand there is not a diocese in Canada in which the superannuation fund is in a satisfactory condition—commensurate with the requirements, if the Church is to be saved from both of the deplorable alternatives already mentioned; and we believe this regrettable condition will continue until such time as it shall be compulsory for every clergyman upon his ordination, or upon arrival in Canada to engage in work, to join the superannuation fund, and such fund shall be inter-diocesan, or general. We believe a vast amount of the necessary data for launching such undertaking was provided as a thank-offering a few years ago by a churchman who stands in the front rank of his profession as an actuary. It certainly will not be beyond the powers of statesmanship of finance that will be represented at the General Synod, to devise for submission to the various dioceses, a plan for the establishment out of the many unsatisfactory diocesan superannuation funds, of one general superannuation fund for the entire Church in Canada. This would inevitably make for a higher average of efficiency in every diocese, not only by the satisfactory elimination of the "over aged" priest from parish work, but by removal of the "loss of superannuation standing" as a deterrent to a clergyman accepting work in another diocese when an opportunity to do so might be beneficial to the Church in the parish he would leave, and also to the one to which he would go in the other diocese. That the "loss of superannuation standing" is a deterrent, should not be counted to a clergyman for lack of faith or for self-dimmed vision of responsibility to the Church. As a matter of fact we think there is a more practical manifestation of sense of responsibility to the Church by the clergyman who looks to a superannuation fund to release him from the labours of the parish priest when he shall have reached that stage in which he cannot perform them efficiently, than by the clergyman whose idea is to "die in harness," that is, to continue in active parish work long after he is capable of it, being strengthened in this resolve, so fatal to the interests of the Church, by the fact that not being on a superannuation fund there is no other source of income for his closing years than the stipend from the parish of which he is no longer the efficient shepherd.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Does the Anglican Church believe in the Real Presence in its Communion Service?—T. A. P.

Ans.—Yes. The Church doctrine repudiates the opinion of a "Corporal Presence of Christ's natural flesh and blood," that is to say the Presence of His Body and Blood as they "are in heaven." It also repudiates that conception of the mode of His Presence, which implies the physical change of the natural substances of bread and wine, commonly called Transubstantiation. It asserts that by virtue of the consecration through the power of the Holy Ghost, the Body and Blood of our Saviour Christ, "the inward part, or thing signified," are present, really and truly, but spiritually, sacramentally and ineffably, under "the outward, visible part or sign" or "form of bread and wine."

Ques.—Is it advisable for one who makes use of sacramental confession to go to the same priest all the time? I mean in the case where there are comparatively very few who use this means of grace.—F. H. D.

Ans.—Yes, assuredly; one should go to his own parish priest.

Note.—Referring again to the question in last week's issue regarding the right of a layman to perform marriages, we are informed that justices of the peace have no authority in Canada to solemnize matrimony.

We were made to say by a printer's error, "It is not unusual to borrow money for missions." We intended to put it, "Is it not unusual to borrow for missions?"

By the world is meant human life and society in so far as it is alienated from God by human thought and interest.—*H. P. L.*

True religion is a selfless devotion to the will of God, under the inspiration of a living faith.—*H. F. B. M.*

Book Review

"The Faith of the Old Testament," by the Rev. A. Nairne, B.D., Professor of Hebrew, etc., at King's College, London. Published by Longmans, Green & Co., New York and London; 75 cents.

This book is one of the most necessary and helpful volumes of the Layman's Library. It contains little more than 200 pages, but the most modern light of historical criticism, when thrown upon the Bible in this short work, leaves the sacred pages fuller than ever as a preparation for the Gospel of Christ. The treatment is at once fearless, reverent and consolidative of faith in the Holy Bible as the Record of God's Revelation to His ancient people. This constructive piece of work provides exactly what so many need to assure them of the truth stated so candidly in the VII of the XXXIX Articles of the Church of England—that both in the Old and New Testaments, everlasting life is offered to mankind by Christ.

The relative order and the characteristic message of the various books are pointed out. It is shewn here that Israel's life had a share in the religious ideas of the whole Semitic race; and yet that God's gift to His ancient people enabled the prophets especially to sift truth from falsehood about God and man and life and to achieve a theology surpassed only by the Christian theology.

Many suggestive generalizations are made. Babylon was Rome in the ancient East, and Egypt was Greece. "A teaching church is never a dying church." The author points out some ways in which Anglicanism is on its trial in face of the new light that is pouring in upon the Church and the Faith and the problems of the Foreign Mission Field. He shews that certain new sciences, in particular, Archaeology, History, Biblical Criticism, Philosophy and Psychology, touch the Christian at vital points. The learning of the writers of the Layman's Library is so leavened

by their reasoned loyalty as Churchmen that the Spirit informing the Church will render their work helpful and attractive. The writer of the preface (F.C. Burkitt, M.G., Norrisian Professor of Divinity in the University of Cambridge) may rest assured that this volume fully answers his expectations.

It is shown that criticism is largely concerned with the attempt to arrange the documents in chronological order. On the whole that is the order of the Hebrew Bible. The Latin Vulgate has determined the order of books in the English Bible and caused some unnecessary difficulties.

The author of Samuel's idea of a prophet is that he is one whose ear the Lord hath opened, whose dignity lies wholly in his communion with God, whose action is ordered step by step by divine revelation. Kingship is religious in the Old Testament. Samuel is "prophetic history." The prophets dealt with principles; the kings with institutions. History is treated in the Old Testament, not as a collection of facts, but rather as an exposition of the great truth of God's righteousness. The writer finds the title *"the Son of God"* and the *Spirit* used in a remarkable way. Amos and Isaiah deal with the nation; Jeremiah and Ezekiel with the pastoral care of individual souls. He dwells upon the "sacramental sense" of the Bible just as the Epistle to the Hebrews does.

An analogy is suggested, on the theme that science bestows benefits but brings trials to faith, between Tennyson's "In Memoriam" and Isaiah 40-65; and between Browning and Jeremiah. He pleads for the revival in modern theology of the Alexandrine doctrine of the Word to give Christ His due place, not merely as the Saviour of men, but as the Redeemer of all creation created through Him as the Eternal Word.

A high tribute is paid to the late Dr. Driver and the late Dr. A. B. Davidson for their great work on the Old Testament. A list of modern books by eminent authorities upon Biblical problems is given and two separate indexes conclude this most reverent, most reassuring and most cultured volume. Theological students, including the clergy couldn't do better than use it to clear up many of their difficulties or those of their people.

If anything will break our hearts and direct them into the love of God, it will be the knowledge of His great, eternal, tender love for us

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One of the worst perils of Christian lives is self-indulgence.

Our Old Country Letter

March 4th, 1914.

WE read this week that the protest from the Non-Conformists of North Wales against the Welsh Church Bill is to be followed by a similar protest from South Wales. This is good news, and should have a marked effect, for the movement is being organized, not by the threatened Church, but by a leading Non-Conformist, backed by a strong and representative Non-Conformist committee.

* * *

Of course, the topic in Church circles, as well as politically, is the "to be or not to be" of Home Rule for Ireland, and especially the *crux* of Ulster. But as you will have seen all developments under this head dealt with by the daily and secular press, I need not devote much space to it here, except to remark that the organization, only a few days ago, announced, of an English "Covenant" to match the famous Ulster one, and with Lord Roberts at the head of its influential signatories, cannot fail, as it comes more and more widely taken up, to have a tremendous effect.

Perhaps, too, you will let me quote a little from a thoughtful letter by the Dean of Belfast which appears in the current *Guardian*, under the title, "The Ethics of Ulster Resistance." He says: "It seems to us that the Christian man in Ulster has now but two courses open to him. The one, to submit to the proposed legislation as to the Will of God; the other, to resist it to the utmost in reliance on the power of God. In our perplexity we have endeavoured to apply the principles of conduct given us for the guidance in life generally. . . . In defending our civil and religious liberty, we are defending the greatest gift God has bestowed upon us as a people; we are defending the trusts that have been handed to us to keep inviolate for those who shall come after us. . . .

"We may be told that none of these evils would follow the establishment of a Home Rule Parliament, but such prophecies, based on theory and made chiefly by those living out of Ireland and ignorant of its inner life, move us not at all. For we *know* that under Home Rule the Church of Rome would hold predominant sway, not only over her own flock (which she has full right to), but over the entire community. That is the bedrock conviction that compels us to take our stand. Such a conviction is not religious bigotry. There is no bigotry in defending your own, so long as you grant all rightful liberty to those who differ from you. . . . The very essence of our position is, that every man has a right to absolute religious freedom. What we do contend against is the Roman Church's ceaseless interference in matters political and social."

And another Ulster writer—a leading layman—says, "I gladly and thankfully acknowledge that saints are reared within the Roman Church. But all the experience of history shows that the lust of political domination is the besetting sin of the Roman priesthood. . . . And when the men of Ulster refuse to bow the neck to Romish domination, they are taking warning from the fate of countries like Italy and Spain, who have learned by bitter experience that priestly rule cramps the moral being, and renders impossible of development the qualities of a complete manhood."

* * *

I have alluded more than once to fears for the stability of St. Paul's Cathedral, London, but I had not understood that it is not only the foundations which are in danger. The Dean and Chapter now state that it will take no less than £70,000 to put even that part of the building which is above ground, into thoroughly safe condition, and are appealing for this to the public, as the pecuniary resources of the Cathedral barely meet its regular expenses. But, as a leading paper says, "St. Paul's Cathedral is one of those 'glories of our birth and state' which are not 'shadows' but 'substantial things.' Next to Westminster Abbey, the stately fane which sits so serenely upon the city's hill as the successor of Roman temple, Norman church, and Gothic Cathedral, is first in the hearts of Englishmen. It is, indeed, in a very large sense, a great Imperial church. If the men who made England lie at Westminster, the men who made the Empire lie in the crypt of St. Paul's, hard by the sepulchre of him who, as builder of churches, stands excelled in history only by Michael Angelo and Bramante. So august a possession must needs be preserved with jealous care. But the custodians of Wren's basilica have of late undergone great anxiety." And later will come costly attention to the foundations which have become gradually much impaired.

Another very interesting, old-time London building is Lambeth Palace, for many centuries the residence of the Archbishop of Canterbury. Last week, for the first time in hundreds of years, the reigning King and Queen dined there with the Archbishop. Queen Elizabeth was the last Sovereign of whom this is recorded. It is indeed a delightful old place, with its guardroom (where dinner was served), once the repository for the arms of the garrison, now lined with peaceful portraits of past Archbishops. These form a famous series. Then there is a magnificent oak roof, and lofty, beautiful windows. The famous chapel, the old library (once the great hall), and the beautiful crypt, are other features of Lambeth. Then there is the more modern "gallery," full of pictures, the water tower, once known as "Lollard's Tower," and the quiet bowling green, whose ancient turf is indeed vividly green as it shows over the old brick wall that shuts out sordid streets and gives a view of the shining river. The present writer has been a guest there more than once in bygone years.

* * *

Yet another old London city church is "St. Mary's-le-Strand," which has just been celebrating its two hundredth anniversary. Together with "St. Clement Dane's," it is a striking feature of the Strand—that great main artery of the city's surging life, where once the river's edge lapped in quietness, "Like two great rocks, these churches rear their heads above the stream of traffic, which branches off on either side, flowing steadily onwards like the waters of a restless sea."

The site of St. Mary's Church was also once the home of the ancient Strand Maypole, around which the youth of Merrie England danced in the early part of the seventeenth century.

* * *

Did I mention last week the consecration at St. Paul's of the two new Bishops, i.e., those for Chelmsford and for St. Edmundsbury and Ipswich? The Bishop for the third new see—Sheffield—had already episcopal rank, having been suffragan at Lewes. It was the first occasion for centuries of the consecration of two new Bishops to two new English sees, and a great concourse gathered in the Cathedral, no less than five Bishops and three suffragans assisting the Archbishop, while four colonial Bishops represented the Church overseas, including Yukon and Athabasca.

The true test of life is character. All else is extraneous, belonging only to the husk, which shall fall off in the day of ripening; character is the kernel, the wheat, that which is true and enduring.

Church History from Canadian Archives

No. IV.—The First Provincial Synod

By HENRY KITTSON

IT is said that when Laval, the first Roman Catholic Bishop of Quebec, was slowly sailing up the St. Lawrence and almost in sight of Quebec, he had a bright vision of the coming glories of New France —of its vast domains and rich resources; its great lakes and penetrating streams; its growing cities and rapidly increasing population; its political domination over the whole continent; and, eventually, its material wealth and ecclesiastical sovereignty.

Could he stand to-day at the open doors of the University that bears his name, looking over the noble port of Quebec, he would see the great steamers bearing not the fleur-de-lis standard of Old France but the Union Jack of its British foes; and that the thousands crowding their decks, seeking homes in the fair fields of the far west, are not speaking in the soft syllables of La Belle France, but with the rugged accent of the British Isles; how quickly would his gilded dreams fade away; what a surprise for him to find his people confined to one small corner of a continental Dominion, pitifully striving to believe itself still a part of their ancestral land, vainly contending for the rights and privileges of an independent race, bravely trying to keep intact their laws, their language and their religion; but realizing that their traditions were fast fading away and the language of their fathers becoming little more than the rude patois of the family hearth.

We can well believe that Bishop Inglis had his dreams and visions, as he sailed from Halifax to pay a visit to that *terra incognita*, Canada; but, having been fore-warned, he was prepared to meet difficulties, while his rude experience in New York, during the American war of Independence must have sobered his anticipations and may have reminded him of the peculiar position he would likely find himself in among French speaking colonists, who were hardly reconciled to the place in to which the fortunes of war had driven them. He had some knowledge of the vast country before him, and of the difficulties in reaching the distant places where the Loyalist had sought the freedom denied them in the American Republic. As he approached the imposing heights of Quebec, he was pleasantly reminded of the heroism of Wolfe, and the persistent bravery of Carleton who won and retained for Britain the Gibraltar of America.

The Church and all her needs were also prominent subjects of his unwearied thoughts, for he had heard of the faithful work of Stuart at Kingston and the tireless zeal of that quaint and hardy missionary of Ernestown, Langhorne, whose eccentricities did not take away anything from a character, that ever commanded respect.

How vast the territory that spread itself beyond the gates of the fortified city! How few the labourers to minister to the thousands, who were wearily penetrating the dark forest and asking the Church to send them the ministry of the sacraments and the help and comfort of their holy religion! We shall see that Bishop Inglis was not a man to be easily discouraged, nor were his first efforts to supply the religious needs of the people of Canada without good results, for we find his work and influence reaching far beyond the limits of his own flock. Whatever dreams he may have indulged in were more than realized, for the little one of his day has become more than a thousand in ours.

After an interesting visit at Caughnawaga, the Indian village on the south shore of the St. Lawrence, as the guest of Sir John Johnson, the Bishop returned to Montreal, and prepared for his trip to Quebec. Rather than incur the trials of a land journey over rough roads, he decided to hire a boat with a crew of four experienced voyageurs and trust to the waters of the great river for a more rapid and smoother trip to Quebec, if wind and tide proved favourable. He left Montreal on the 16th of July and on the first night enjoyed the hospitality of Mr. Doty, the Church missionary at Sorel, and on the second night rested at the presbytere of Mons. Loison the cure of St. Anne, reaching Quebec on Saturday evening at 8 o'clock.

The Bishop had already made preparations for his visitation, by sending citations to all the clergy to meet him at Quebec on the 5th of August, 1789. All the clergy of the province attended, except Mr. Bryan of Cornwall, who pleaded inability to come,—"this, with some other circumstances, gave me suspicions about his ordination,"—so reported the Bishop. He also states that:—"Mr. Stuart of Kingston and Langhorne of Ernestown travelled 400 miles to reach Quebec." "This being the first visitation ever held in this place, where we were surrounded with Roman Catholics, whose eyes, as well as others, were turned upon us, I endeavoured to give it as much solemnity as possible. My method was the same as that I followed here (Halifax) last summer, only that I delivered my charge publicly in Church. We had prayers and a sermon every day until Sunday." It will be interesting to read the events of each day as related by Bishop Inglis in his Journal which we hope to relate next week.

(To be continued)

The Kikuyu Conference

Further Correspondence Between the Primate and the Bishop of Zanzibar

The Archbishop of Canterbury has written as follows to the Bishop of Zanzibar:

Lambeth Palace, S.E.,

February 17, 1914.

My dear Bishop of Zanzibar—I have read with great care your letter of February 14, commenting upon the statement which, in justice to those concerned, I made public as soon as possible after my interview with you on your arrival in England.

Your letter does not affect in any way my decision as to the course I propose to follow, but I note with satisfaction the indication of a readiness on your part to drop the terms "heresy and schism" which had formed part of the charge which at first you had brought in formal shape against the two Bishops.

On one matter of fact I ought to make the position clear. Your letter of February 14 might be taken to imply that you and the Bishop of Uganda were in process of coming to an agreement upon the points at issue but for my intervention. You base this upon what you describe as "two minutes" which you suppose were presented to me by the Bishop of Uganda in your name and his own. One of these you endeavor to rewrite from memory, and you speak of it as "final, and drawn up for submission to the Church." In the stress of recent events your memory has misled you. No such document has been thus submitted. Among many other memoranda which were courteously shown to me by the Bishop of Uganda was a note of his conversation with you at Zanzibar. The note differs widely from what your recollection has suggested. It obviously has no formal character, and it was merely shown to me among other papers for my information. In this I am entirely supported by the Bishop of Uganda. I enclose to you a copy of a letter which he has written to me on the subject.

I think you know me well enough to feel assured that nothing would have given me greater satisfaction than a prospect that agreement, whether in whole or in part, between the Bishops concerned, was on reasonable lines attainable by their own independent action. If this can still be secured no one will rejoice more thankfully than I. But in any case I should not regard myself as relieved from the responsibility I have undertaken of securing in the way I have publicly announced, a full and official consideration of the large questions which are at issue.—I am, yours very truly,

RANDALL CANTUAR.

Rejoinder to the Primate

The Bishop of Zanzibar on the 18th ult. addressed another communication to the Archbishop of Canterbury in reply to his Grace's letter. He says that only two points require comment:—

"You blame my memory for misleading me as to the nature of the minute shown you by the Bishop of Uganda. I said it was meant for submission to the Church, to which you reply that the Bishop supports you in saying that it was only a memorandum of his conversation with me. To elucidate my view of the matter it is only necessary to quote the Bishop of Uganda's letter to you, under date February 16, a sight of which I owe to your Grace's courtesy. His lordship writes thus referring to the points contained in the minute:—'I fully agreed that these points, with any other arising in connection with the Conference, ought to be submitted to the authorities of our Church. I did not, however, understand that the Bishop of Zanzibar wished me to submit to your Grace what were his views.' In my reply, dated February 16, I wrote to your Grace:—'We decided to refer these points to the Bishops at home, that it might be decided which of us was right in his interpretation of the doctrine and discipline of the Church.' And to prove that this has always been my view of the interview, let me refer to a passage in a private letter to your Grace that I wrote on November 20 last, which your Grace saw fit to quote in your public answer:—'You will have seen the Bishop of Uganda and will see that the very vital points requiring official decision are such,' etc. These 'very vital points' are those referred to in the minute of memorandum. I cannot say more than this. I submit to your Grace that, great as the stress of recent events has been, my memory has not misled me. It is rather a question of interpretation, and mine right or wrong, remains what it was at the time of my interview with the Bishop; and the note, whatever its character, was shown to your Grace."

With regard to the Bishop of Zanzibar's recollection of the six points which he quoted in his previous letter, he now reproduces the original wording, to show that his recollection was not, in any serious point, at fault. These are as follows:—

"1. The proposal for admitting members of Protestant bodies to Holy Communion.

"2. The possible admission of Churchmen to Communion in Protestant bodies' churches.

"3. The proposal for admitting ministers of Protestant bodies to the pulpits of the Church.

"4. Federation with any body that does not practise infant baptism.

"5. The omission of any explanation that the one United Native Church, when it comes, will be fully episcopal. and will therefore provide (*a*) Confirmation for all; (*b*) Absolution after private confession, in declaratory form for such as desire it.

"6. The omission of the Athanasian Creed as a ground of common belief, and therefore of Federation."

In conclusion Dr. Weston, after submitting that he did no wrong in sending his recollections of the note with the request that his Grace would verify the wording for himself, writes:—

"I do therefore, most humbly and respectfully, submit to your Grace that your public verdict that 'the note differs widely from what your recollection has suggested' may be misinterpreted by those who read the daily papers and lead them to an estimate either of my mind or of my truthfulness that the facts do not justify. In conclusion, let me say to your Grace that so far from hoping to reach an agreement with my brother Bishops without your intervention, I came home at your call to confer with you and others, and that I did not leave Africa until I had cabled to your Grace that I could only come on condition that the Conference arranged was official and provincial. For this, or any kind of Conference, I am still waiting."

Faith, Hope and Charity

A Sermon Preached at All Saints', Margaret Street, London, Eng., on Quinquagesima Sunday, by the Rt. Rev. Frank Weston, D.D., Lord Bishop of Zanzibar

Charity suffereth long; charity is not easily provoked; charity beareth all things; charity endureth all things. (*1 Cor. 13.*)

Behold we go up to Jerusalem; and the Son of Man shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death. (*St Luke xviii. 31.*)

IN the Epistle, the Gospel and the Collect for today, the Church gives us not only the point of view from which we are to regard the Passion, but the point of view from which, as far as we can know and judge, our Lord Himself regarded His Passion: our Lord with His perfect vision of the Divine beauty, the Divine wisdom, the Divine glory; our Lord, with His perfect union of human Will with the Divine; our Lord, with the perfect union of His human heart with the eternal Love. And we follow behind Him with a power of faith, with a power of hope, with a power of charity! He by His very essence possesses the Vision, He is obedient, He is Love; and we, by His power given to us, by His nature dwelling in us, follow behind Him. But our attitude is one; our trembling is perfect. Faith, hope, and charity—they are powers, as we know, infused into our souls by Jesus; they are powers that are meant to produce in us a completion of that which we have by nature; they are powers that are meant to produce a habit of life; that perfect habit which befits a life that is centred in God.

Today I want you to think of these powers as they produce an attitude towards God and man. I want to speak of them as they produce a narrow base—narrow in the world's judgment, not in God's—as they provide us with a narrow platform, on which we stand and look out upon the world; a narrow base for all our operations—operations which extend over a wide range. For the base of all our activities, in so far as we are true children of God, is described in these three words—Faith, Hope, and Charity.

What do we mean by this narrow base, this narrow platform of which I speak, and on which we take our stand and look out upon the world? Think for a moment of a home, as perfect a home as we can conceive. The boy goes out of the home into the wide world to make his own experiences, to touch a new life. And yet, just in the measure that he is a true son of a true home, he interprets all the world in the terms of what he learned at home, and he takes into himself nothing that he cannot also take into the home.

Or think of a true school, and a true boy from a true school. He has behind him a tradition. He may speak of it in rather a shy way. He may talk about "form," "good form" and "bad form" and all that, but as a matter of fact he has got behind him a tradition which gives him his platform, and from that he looks out upon the world; and in the measure that he is a good son of a good school, he will take nothing into the life that he leads that does not fit in with the true tradition that he brought with him.

That is equally true of men who go out to serve the Empire up and down the world. There is a tradition of patriotism, a tradition of conduct that ought to mark representatives of the Empire; and in the measure that they are true sons of the Empire, they have got their narrow platform and their base; and from that they look out and do their work and adminster; from that they throw themselves into the life of alien peoples; and yet they bring nothing into themselves that they cannot bring into a unity with that tradition of Empire, that ideal of Empire with which they started.

Think of Faith and Hope and Charity in that way. Here are we, sons of God, by nature corrupt. We receive faith. Now we know the end of faith, we know what faith is meant for. It is meant to give us a perfect vision of the Divine beauty, a perfect vision of the Divine glory and wisdom in the great day. And we know that here and now, in its incomplete power—incomplete because of us—here and now, faith gives us apprehension of the veiled beauty of God. We have got the conviction in us that God is; though the beauty is veiled and the wisdom hidden, yet we have a power of apprehension. Therefore faith gives us our platform; it gives us a narrow base, in the world's judgment. On that we stand and look out over the knowledge that the world offers to us; we look out over all that the world can tell us about itself; and we claim for ourselves the right to judge. We interpret all the world's knowledge in the terms of our faith, of our apprehension of our union with the Divine Truth Incarnate.

God, Who is the true Incarnate Word, Who became Incarnate and now comes Himself to us through Sacraments, is in personal union with us, and in the power of that union we claim the right to interpret what the world offers to us. We will judge it; we will accept, we will assimilate, or we will reject.

And so with hope. We know the end of hope. In the great day, if God grants us to reach Him—in the great day, hope will vanish because of the perfect union between our wills and the will of God. Hope will have done its work. It is union of the two wills—the created and the uncreate—that is the end of hope. Here in the incomplete stage, hope is that which gives us a grip of the Divine Will that we cannot see. We look out over the world and we watch its temptations, its suffering, its death; and we might lose altogether the power of going on but for hope. By hope we grip this Divine Will, and hope gives us our attitude. We stand upon this platform of hope and know ourselves to be in personal union with the Divine Son, Who became Incarnate and Who lives in the Church and in the Sacraments, and Who lives in us. Looking down from this platform, we find the great world stretching out before us, and we claim the right to interpret it, and to explain it in the terms of the Divine Fatherhood, "I know Him in Whom I have believed," and we know that the Father is in Christ in redemptive work in the world. We explain the world, to ourselves first, and then to others, in the terms of Divine Fatherhood. This is our narrow platform, as the world judges it.

Let us now come to charity. It is exactly the same with charity. What is the end of charity? The end of charity, the true end of it, is the union of these hearts of ours with the heart of God. The end of charity is to bring us home into the depths of the eternal love from which the purpose of creation issued forth. That is clear, is it not? And here on earth, in its incomplete form, this power of charity in us is that which gives us a strong desire for; a strong searching after a love that hides itself, a love that eludes. The power of charity is the power to reach out our arms to Jesus if only He will be merciful and will take us into His embrace; nay, it is the power of reaching out our arms to Him though He fold His, in His own wisdom. Only as we reach out our arms we have to take into our embrace as we pass to our Lord, all who are our Lord's, whom He brings into contact with us in our life. It is the power of trying to do this that is charity in us today. In the great day it will be accomplished in the fellowship of the Holy Ghost.

Thus charity gives us our standpoint, our narrow standpoint, as men tell me. We stand upon this narrow base of charity and we look out over the wide world, and we know what our work is. Our work is to reach out to the world and to bring into our personal union with Jesus, the Divine love Incarnate, every fellow creature that will consent to come in; but we may not bring on to that platform anything that is in the least degree incompatible with our own union with the Divine love Incarnate. This is charity.

Now think how St. Paul describes it. St. Paul will have nothing to do with the world's thoughts on charity. Charity is no lady bountiful, passing down through rows of humble clients who in return for her favours would make life easy for her. Charity is no "broad-minded" man who will let everybody be what he likes and do what he chooses. Charity is always in trouble. There is always something that may provoke her, always something she has to suffer, there is always something she must endure, always something to be borne, and why? Because charity is Jesus. And so long as the world lasts this is true. So long as there is an ideal to be attained by us men, with our different aims and our various ways of thought, so long as there remains a Jerusalem to which we would go up, so long will there be in the world the spitting and the mocking and the scourge.

Think of our Lord as He exercised His charity, and you will see what I mean. Coming into the world He had an exceptionally narrow platform on which to stand, and the difficulty was that He could not even explain His platform to the people—they could not understand Him. He stood on the platform of His Divine Sonship; even to name it was to arouse their fury. From that platform, with His arms outstretched, the Divine arms, the arms that can take in all, He cried to them, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." Was it easy? Was it all peace for this charity of Jesus?

Think of the pain that it caused Him. The very loneliness of His life was pain, separation, misunderstanding. Think of the virtue that went out from Him, the pain that He suffered in the service and the sympathy He offered to men, and then think of all that we shall recall in this Passiontide. Think of the hostility, culminating in the death, and you will see what charity means—the painful effort to bring men into our personal union with God and to bring nothing in that is incompatible with that union, and to do all that lies in our power to change men, that they may come in with us, into our union with the Christ. That is what St. Paul means by charity.

Let us think for ourselves of our own duty with regard to charity. May I say this first, quite clearly; the one thing we are bound to do is to be loyal to our own platform, loyal to our own attitude that God has given us, loyal to our own personal union with the Divine Word made flesh, with the Divine Son made flesh, with the Divine Love made flesh: and it is pain! What is the pain of it? It is not the pain of injured feelings. No man worthy of the name of Christian would lay much stress on that. The pain is the pain of bewilderment. Standing on the platform that God has given to us, joyful in our own union with Jesus through the Incarnation and Sacraments, we look out towards others who love Him, to others who serve Him, and we would draw them in to the visible embrace of love. They will not come! No visible embrace can take them in, and we suffer the pain of bewilderment. Why do lovers of Jesus differ? Why does Jesus make us suffer like this? So we are inclined to ask, and we need all the strength of our faith and our hope to carry us through. Yet we must not be overcome. We have got to wait. We must be patient and wait, because we know that God's redemptive work is going on, and that the Father Himself in Christ is in the world through the Church, bringing things slowly to their perfection. We must be content to suffer. We reach out to those who love God, not on the base on which we love Him, but according as they have interpreted Him. We reach out to them, we long for them, and with an invisible embrace we carry them in our prayer to God.

But the thing of supreme importance is not that our arms should embrace this man or that. The supreme thing is that we should stand firm on the platform that God has given us, that we should be true to the union which God has revealed to us, and leave the rest to God. It is pain; of course, it is pain, the pain of bewilderment. But loyalty to our own union with Christ comes first, and with it an earnest love that would draw men in, and up to the base on which we stand. But never that wide gushing embrace that the world calls charity—an embrace that will take in all men and leave out the Word Incarnate. Never that!

Again, there will always be for us relationships with men who are hostile—hostile to God, hostile to the Church. This is a different matter. It means a different kind of suffering. But we know that in these days very few Christian people regard it as a duty to suffer much from men of that kind. We get so gentle with them. We like to be thought to be of an understanding mind, and the danger is that we should love the praise of men more than the praise of God. It is our business in Passiontide to look for the mocking and for the spitting and for the scourging in our own lives, in infinitesimal ways, in ways that are not worthy to be named with our Lord's Passion. Then take this truth with you in Lent, not only with regard to men but with regard to all creatures, the true son of God, with a vision, with a grip of God's will, standing on his platform of charity, reaches out over a wide range to touch life. He finds so many relationships with creatures that he cannot unite in the same embrace with the Incarnate Jesus, and in Lent he deals with these things, and selects over and again his relationships with created things, with the good things of life, with his habits. He goes over them again, he makes a new selection; this he cannot take into the same embrace with Christ; this he can. And so by self-discipline, by self-denial, he purifies himself from things of the world.

That, I think, brethren, is really what we mean by charity. If there is one thing that we Catholics need in England today it is a true charity. It means this true attitude towards God and the things of God; it means contentment to go up to Jerusalem, not always shifting our ideals when this or that seems impossible of attainment; it means keeping our eye fixed upon the distant Jerusalem, waiting God's time for our entrance; and in the meanwhile to be content to be misunderstood and even mocked and scourged and spat upon, if only in the last great day, in the fellowship of the Holy Ghost, we find ourselves with all who love God, through God's power and mercy, in the one embrace of the Divine Love.

MONEY URGENTLY NEEDED

Their lot was never an easy one, even under favorable conditions. They had to struggle along through sheer hard work and hand-to-mouth pinching and scraping. Then came the blow. The husband was stricken down with tuberculosis. The wife was left with four little ones to keep. But she faced the future bravely, buoyed up by the hope that some day her husband will come back. In the meantime, she has to go out washing and cleaning every day, and then force her tired-out body to do her own work at nights.

Cases of this kind are numerous. They always call for prompt relief. For unless consumption is quickly treated its terrible effects hurt many beyond the first victim. At this moment money is urgently needed so that medicine, nourishment, and treatment may be taken to sufferers. We implore you to contribute something now. Please don't delay; the situation is serious.

Contributions to the Muskoka Free Hospital for Consumptives will be gratefully acknowledged by W. J. Gage, chairman executive committee, 84 Spadina avenue, or R. Dunbar, secretary-treasurer, 347 King Street West, Toronto.

The Sisterhood of St. John the Divine

THE Sisterhood of St. John the Divine, Toronto, is a community of women devoted to the performance of works of charity and mercy, to a disciplined life, and to the regular and devout worship of God.

The Sisterhood was founded in 1884 by its present Superior. It very soon began to increase in numbers, and has continued to do so. Its first home was a small house on Robinson street. The Sisters occupied themselves in visiting the sick and poor until the spring of 1885, when, at the request of the Synod, they went to the Northwest to nurse the soldiers who were wounded in the Riel Rebellion.

On their return to Toronto, a hospital for women was begun, the first institution founded by the Sisterhood. St. John's Hospital was at first housed in a cottage adjoining their dwelling, but as it was found to supply a seriously felt need, its work soon required the larger building which it now occupies on Major street.

Before this change was made, however, the Sisterhood had begun another work. In 1887, "The Church Home for the Aged" was begun on Larch street. This has since developed into "Bellevue House" and the "Gwynneth Osler Memorial Home."

A mission house was established in Seaton Village in 1890, which was the seed from which St. Cyprian's parish has grown.

Other parish work of the Sisters includes the direction of Altar Guilds and the teaching of ten Sunday School classes in various parishes of the city.

In 1894 the Sisters were asked to take charge of Bishop Bethune College, a Church School for girls, at Oshawa. Under their care it has steadily increased in numbers and the additions made to the buildings have enlarged them to twice their original size. The grounds are spacious and well laid out. There is a large society of interested alumnae who are at present engaged in giving a memorial tablet to Bishop Bethune, the second Bishop of Toronto, which is to be placed in the new Cathedral.

The group of buildings on Major street, which belongs to the Sisterhood, includes not only the hospital, guest house and chapel, but also an elementary school, which has been in existence since 1896. In the embroidery rooms Church work is done that is well known for its beauty of design and stitchery, and for which orders come from all parts of the United States and Canada. Another of the activities of the Sisters is the making of Altar Bread, which is supplied to many parishes in Canada and the States.

The permanent chapel was built in 1892. It is neither large nor ornate, but the order and beauty of its interior and the deep tone of reverence in its services is the outward evidence of the sacrifice and prayer of the community's life.

The Chapel, St. John's Hospital, Toronto

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Keeping Lent

Extract from a Sermon by the Ven Archdeacon Paterson-Smyth

LENT is not a mere ecclesiastical fad. Like the soldier's yearly training, like the merchant's yearly stock-taking, it is a wise, practical, common sense part of the business of the Spiritual Life. Therefore, like Christ Himself, so the Church of Christ is every year led out of the Spirit into the wilderness to prepare for life's temptations.

It is sometimes asked, Why should there be one fixed season for doing what we should always be doing? Is there anything holier in this season than in the rest of the year?

No. Any other season would do. All that matters is that there should be some fixed season. For it is a common maxim in worldly matters that what may be done any time is usually done at no time. And this time fits in best into the scheme of the Christ's year. Just before the annual commemoration of Christ's agony and bloody sweat—of His Cross and Passion—is surely a fitting season for examination and penitence and prayer.

My brethren, I beseech you to take this Lenten season seriously. Not gloomily. No man's religion is helped by gloom. Take it cheerfully, hopefully. Sorry for the sins and faults that you want amended, but hopefully, because of the strong, tender love of God, who is waiting to help you nearer to Himself—this Lenten time.

Take it seriously. Don't make light of it. Do not say impatiently, "I am too busy—I have no time to bother about these things." For think what that means.

Who is this "I" that has not time to bother about religion? "I" means that mysterious self within you which shall live through all eternity—which is looking out at me now through the windows of your eyes, receiving my thoughts through the portals of your ears, which is not the body but possesses the body, which is not the brain but uses the brain. "I" means that eternal, indestructible self which the Bible calls your soul—of which Jesus asks: "What shall it profit a man if he gain the whole world and lose his own self?"

You know well that that is true. And yet here we are, talking as if our bodies were ourselves—as if our souls were merely troublesome burdens, like peevish children hanging on our backs, and worrying us about Heaven and Hell and Sin and Penitence and such like. What a trouble and waste of time it is to have souls! We cannot bother with them. We must quiet them and stop their mouths as easily as possible, that we may be free to get about our real work in life—the mighty, all-important work of eating and drinking and reading the newspapers and amusing ourselves and making money!

Ah! that poor soul, that poor self—made in God's image, destined by God for such glory and happiness—what a poor chance it gets with some of us! O brethren, the day will come when we shall be horrified at such thoughts—when there will be no forgetting that the soul is the real self—when that soul which can only get the few odd minutes now, will insist on taking all eternity to itself—of being all in all to us. What we are asked in Lent is, to let the soul be all in all to us now. We need not neglect our business. We need not have gloomy faces. But for forty days try to get nearer to that dear Lord who loves, and we shall not be likely to forget Him on the forty-first day.

MAKE YOUR WILL

The importance of making your will is such that you should not let a day pass before seeing that your will is properly drawn. We ask you to consider our experience of 32 years, and solicit the appointment of this corporation as executors of your estate.

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NOVA SCOTIA—RT REV. CLARE E. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop
Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson. Y.

ALGOMA

PORT ARTHUR

A particularly interesting occasion was the banquet in St. John's Parish Hall, Port Arthur, tendered by the boys of the Chinese class to their teachers and their teachers' friends, on Saturday evening, March 7th. The loaded tables adorned with beautiful flowers, provided for over a hundred guests, were so far from Lenten in character that they called forth an apology from the chairman, Canon Hedley, who disclaimed any responsibility for the arrangements. A number of leading citizens were present with their wives, including the Mayor and president of the Board of Trade, who both spoke in terms of highest appreciation of the Chinese character and of the value of the work of St. John's Chinese class. The chairman explained the work which was being done and the expectation of a Chinese clergyman from Vancouver in the early summer to prepare a number of candidates for baptism and confirmation. Those already received into the Church have all proved fine characters, and Kee Joe, the leader, is unfailing in his attendance and devotion. A programme of bible readings and hymns, sung in English and Chinese, followed the speeches and made up an evening of quite unique interest. "The best missionary meeting I was ever at," was a frequent comment. The work is taken up under the auspices of the G.A. assisted by several members of the W.A., and under the direction of Miss Mansell. A similar work has now begun in St. Paul's, Fort William.

A mission is being held at St. John's Church from March 14th to the 29th. The missioner is the Rev. J. C. Fitzgerald, of the Community of the Resurrection. There will be a daily celebration at 7.30 a.m., a service for women on Tuesday, Thursday and Saturday at 4 p.m., children's service on Monday, Wednesday and Friday at 4.30 p.m., as well as a daily mission service at 8 p.m. On Sunday afternoon there will be a special service for men.

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FORT WILLIAM

St. Thomas'.

The Junior W.A. of this church have presented the incumbent, for use at Holy Communion, a handsome stirling silver Pyx, and a cut glass water cruet. This gift makes the sacred vessels complete and also marks the fourth gift from this society, to the Church—the former being a Bishop's chair, a brass alms dish, and red markers for lectern and altar. The annual report just issued shows that $161.76 was raised during the year, of which $41.45 was given to the parish, $11.00 to outside objects, leaving a handsome balance on hand of $96.48; of this $10.00 was voted to Parsonage Fund, $10.00 to pledges, and $10.00 to Diocesan Mission Fund—a special donation for the Bishop of Algoma.

SAULT STE. MARIE

St. John the Evangelist

At the annual meeting of the W. A. on March 3, the senior branch elected the following officers: President, Mrs. Lake; 1st Vice-President, Mrs. Bayles; 2nd Vice-President, Mrs. Terry; Secretary, Mrs. Fitzsimon; Treasurer, Mrs. Kemp; Junior Superintendents, Mrs. Kemp and Mrs. Swinburne.

The officers of the Girls' Auxiliary were elected on March 6. Hon. President, Mrs. W. Cole Bowen; President, Miss Warren; 1st Vice-President, Miss Lyciff; 2nd Vice-President, Miss Robinson; Secretary, Miss H. Cochrane; Treasurer, Miss Harris; Dorcas Secretary, Miss Glenn. All members are looking forward to the Diocesan W. A. gathering in our own city in the summer.

EMSDALE

The Bishop made his annual visit to the mission of Emsdale on the 26 and 27 February. The Bishop was due to arrive at the station at 2.30 a.m. on the morning of the former date, but owing to a breakdown in the engine of the train on which he was to travel, did not get in till 6 a.m.

On the afternoon of the 26 the Incumbent drove the Bishop to Kearney for a 3 o'clock service. A full church greeted his Lordship and listened attentively to his address. One candidate was presented for Confirmation.

On the evening of the 26, a service was held in Emsdale church, to which many came. Previous to the service, a chair, presented in memory of the Rev. Canon W. H. French, once incumbent of the mission, was dedicated for the use of the Bishop on the occasion of his visitations. At this service, six candidates came forward to take upon themselves their Baptismal vows.

Next day, the 27, the Bishop left in the afternoon for Sprucedale. Here the service began at 7.30 p.m., the church was practically filled. The responses and singing were hearty and reverent. The Incumbent had the great pleasure of presenting eleven candidates for the Apostolic Rite of Confirmation.

The Bishop's addresses at the three churches were stirring, forcible, and uplifting. During the whole of the visitation, splendid weather conditions prevailed.

CALGARY

On Sunday, March 6th, the Bishop dedicated the new Church at Erskine, one of the centres worked by the Rev. W. H. F. Harris. The church, though one of the prettiest and most pleasing small churches in the Diocese, was free of debt before the dedication. There were present, in addition to the Bishop and Mr. Harris, Archdeacon A. J. B. Dewdney and Mr. C. E. Fleming, licensed lay reader, and a large congregation from the village and the surrounding district, some driving in over 10 miles. In the evening the Bishop preached at the mother church at Stettler and the Archdeacon at Erskine.

On Sunday, March 15th, the Bishop visited Lethbridge and held Confirmation at two of the parish churches. On March 22nd a service for the ordination of priests will be held in St. Barnabas' Church, Calgary.

The Diocese has lost a loyal Churchman in Col. Wyndham of Okotoks, who died at the age of 77. The Bishop conducted the service in church on March 12th, a large congregation attending to show respect to the deceased. The interment was conducted by the Rev. R. Alderson.

The visit of Dr. Archer, medical missionary from India, has aroused considerable interest in the work there, which, in facing our own needs in Canada, we are all too prone to neglect. Dr. Archer either preached or lectured at Macleod, Lethbridge, Red Deer, and St. Barnabas', St. Michael's, Christ Church, the Pro-Cathedral and St. Stephen's, Calgary. In addition, he lectured at two big missionary meetings, one for children and a very successful one for adults, in Paget Hall, Calgary.

W. A.

It is only given to the few to bring such inspiring thoughts before us, as were expressed by Deaconess Mary Rice, in an address at the Calgary diocesan monthly board meething held, on March 6th.

The subject taken was from the beautiful prayer which is used daily by the W. A. members. The sentence—which is a most earnest prayer—"Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee." The portions of Scripture chosen for reading as a preface were Joshua I, verses 1-4, and Hebrews XII, verses 1-4.

The speaker reminded her hearers how we might with profit study very many passages of Holy Scripture in connection with it, there could be found two, outside the words of our Blessed Lord Himself, that raise us to so high a level, or form so true a commentary to the spirit of the W. A. prayer: and as one looks at the separate words of the meditation, just two of them—the third and the last—open up such a wide vista, such a vision of wonder and beauty, an epitome of "time and eternity," as almost to make one's heart stand still, for in them lies the answer to the many "Whys" that perplex and trouble men's minds—"We and Thee."

Leaning on Thee my God, guided along the road,
Nothing between.

We follow His Own plan for extending His Kingdom, by sending living agents to make His way known upon earth, His saving health to all nations. Have we as members of the W. A. yet grasped the true meaning of this; does our weakness lie in thinking too much as separate individuals or as a women's auxiliary and not as one body working and thinking together, and so expanded to take in the fulness of what God is: And (granted that we are willing to do God's will) are we going to meet with difficulties in the way of even our work for Him?

After the address the president referred in touching terms to one who was recently been called home,—Mrs. Webb, who was for several years corresponding secretary of the Calgary diocesan W. A. board. It can indeed be said of her, "she hath done what she could," surely that is the highest praise for it is the word of our Blessed Lord when upon earth. It is regretted, too, that the wives of two of the C.M.S. missionaries in our diocese should be ill in the Calgary General Hospital at this time, namely Mrs. Stocken and Mrs. Tims, both of whom are members of our W. A. Will our readers pray for them?

Mrs. Tims is president of the Sarcee Indian Mission W. A., and Mrs. Stocken of the Blackfeet Indian Mission W. A. Workers in the mission field for many years past.

Since November, 1913, the organizing secretary reported nine new branches started in the diocese of Calgary, two of which have since been taken in to the diocese of Edmonton.

Three old branches have been reorganized. Two new junior branches have been started in the city of Calgary during February.

The Indian secretary reports great need

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of help to keep Indian work going. Archdeacon Tims needs a great deal of money for the work, so much that was looked for this past year has failed to come in, owing, doubtless, to the general financial stringency throughout Canada, but which has been particularly hard upon the West.

It is pleasing to note from the report of the literature secretary the great use made of the diocesan library, W. A., and the benefit derived from it by various branches.

Requests keep coming in from new parishes and missions for church furnishings and linens: the supply is not equal to the demand.

It was the writer's privilege last week to travel on the new C. N. R. line from Saskatoon to Calgary, and as the train ran through that vast prairie country just settled in with quite new settlers, living in shacks—many of which are covered with sod, instead of shingles—showing the homesteader has little or no money, the thought kept coming back again and again, who is the shepherd caring for these human souls, how can they hear without a preacher? Shall we allow these white settlers, many of them our own countrymen, to live without hearing the message of God's grace. Who amongst the readers of this article will pray for more workers in His vineyard, how many parents will send their sons forth to preach the gospel of Christ? Think of the little ones, no church, no Sunday School. How then will they learn to love God's house? Or how learn the way to keep the Sabbath day holy, and so learn of Him that they in turn can teach others of God's love for mankind.

KEEWATIN

At a recent meeting of the Executive of the Diocese of Keewatin, the Bishop announced that he purposed appointing an Archdeacon and two honorary canons of St. Alban's Pro-Cathedral, and their names have just been published. Rev. H. V. Maltby, Fort Francis, the senior clergyman in the Diocese, will be the new Archdeacon to succeed Rev. C. W. McKim, who has removed to Edmonton, and the Rev. J. H. Gibson, rector of St. Alban's Pro-Cathedral, with the Rev. T. Lofthouse of Rainy River, are appointed Canons.

NIAGARA

HAMILTON

The Sunday School Association of the Hamilton Deanery met in the school room of the church of St. Thomas' on the evening of March 12th. The president, Rev. W. W. Judd, was in the chair. After some minor duties of business had been gone through he introduced the subject of Sunday School picnics. Mr. Copley presented a scheme for an united Anglican pic-nic for the city, and after some discussion a resolution approving the scheme was carried, subject to the further approval of the various rectors and superintendents. Canon Green, Chaplain of the public institutions of Toronto, was introduced, and gave a talk on the teaching of Temperance in the Sunday Schools. We must remember, he said, "that we are to care for the body as the temple of the Holy Ghost." He advocated Temperance Societies, pledge cards, and badges for young people and a regular observance of "Temperance Sunday" in our S. S. His strong appeal brought home to the teachers the advisability of taking up this subject more carefully with the children.

Miss Wade, Keetien, China, daughter of the late Canon Wade and Mrs. Wade of this city, writes: November 2nd, the 24th Sunday after Trinity, had been long looked forward to with unusual interest and prayer, as not only were a large number of candidates presented to the Bishop for Confirmation, but also an ordination. One of them a Keetien man, Uong Sen-ong, working in the Fuh-ning Prefecture, and the other Tau Cong-de, who has charge of the crowded villages of Sek-baik-du.

A letter has also been received from Miss Florence Spencer, daughter of Canon and Mrs. Spencer, Hamilton. She writes: The Hamilton W.A. spent so much time, thought and money for the special comfort of our journey that it was not nearly as bad as we would otherwise have found it. We had a fine journey across country, stopping at Banff, at Laggan for a day, and at Vancouver. We caught sight of the land October 19th off Eugi Yama. We stayed in Yokohama for a day, also Tokyo—then to Gifu. We are at present visiting Miss Henty till our house is ready, and our freight has arrived.

The Rev. D. T. Owen, of Toronto, preached in Christ Church Cathedral on Sunday morning last.

St. George's.

At the services in this church on Sunday, March 8th, Rev. Canon Howett, the rector, made extended reference to the Convention of the International Prophetic Association, which was held at the Moody Institute in Chicago last week, which he attended. He said there was an attendance of about two thousand, and some of the sessions it was increased to three thousand, it was necessary to hold two overflow meetings. The theme of the addresses was the second coming of Christ, and the concensus of opinion was that the approach of that event was near at hand, although no time or date was mentioned.

St. John's.

The Rev. Father Fitzgerald, of the community of the Resurrection, will be at this Church for several services in the Holy Week.

Rev. Canon Daw was the preacher at the High Celebration, St. Thomas' Church, Toronto, Sunday 8th.

NOVA SCOTIA

On March the 5th the lecture hall and adjoining committee room of the Institute, Halifax, were crowded to hear Canon Powell, President of King's College, give the second lecture in the Lenten series on "Types of English Churchmanship." President Powell's subject was "The High Churchman," and he dealt with it in his usual eloquent, clear and convincing way. Dr. M. A. B. Smith, President of the Institute, occupied the chair.

The lecturer pointed out that our Lord made Himself intelligible by His Body, that Christianity cannot exist without the incarnation, that the Church, whose authority was derived from the great commission given by our Lord to His apostles, is the extension of the incarnation. The truth which high Churchmen specially emphasize is the fact that the Church is a divine organism with life in itself, planted here by our Lord Jesus Christ. The lecturer said that he disliked the names High, Low and Broad. The Evangelical laid special emphasis on the subjective view; but the High Churchman of all periods accepted the Evangelical position and also desired to add to it the objective aspect of religious truth. Dealing specially with the great leaders of the Tractarian movement, such as Keble and Pusey, the lecturer explained their position with reference to baptism, confirmation, Holy Communion, absolution and the ministry. He also showed that they emphasized the position of worship in the service of the Church. As a result of the movement wonderful improvements had been effected in the character and beauty of the Church building and the Church services. The Holy Communion had been restored to its proper position in the services of the Church, and the services generally greatly dignified. The great appeal, however, had been for lives of personal holiness and self-sacrifice. In doctine the desire had been accepted by the undivided Church of the first six centuries. Dealing with the problem of reunion, President Powell emphasised afresh the value of the position represented by the famous Lambeth quadrilateral, namely the Bible, the Apostles' and Nicene Creeds, the two sacraments of Baptism and the Supper of the Lord, and the Historic Episcopate as the basis of reunion.

ONTARIO

The Stipend of the Coadjutor Bishop of Ontario

As some mistake might arise from the wording of the report in the last issue of this paper, of the resolution of Synod on this matter, it should be made clear that an income of $4,000.00 (without a house) was guaranteed to the Coadjutor, *including* the income from the Episcopal Fund and other sources, not *irrespective* of it, except in the sense that any deficiency in the amount accruing from those sources was to be made up to $4,000.00. An allowance of $300.00 for traveling expenses was granted in addition.

KEMPTVILLE

The Lenten Mission conducted by the Rt. Rev. Dr. Bidwell, Lord Bishop of Kingston in St. James' Memorial Church last week came to a close with the Sunday evening service. An informal reception was given to the Bishop on the evening of his arrival, in Leslie Hall, when all had the pleasure of meeting his Lordship. All the mission services were well attended, especially those for women only and men only. The Bishop's addresses were most helpful, practical, and inspiring. At the close of the last service the rector warmly thanked the Bishop for the honor and benefit conferred on the parish by his visit.

KINGSTON

A very interesting and comprehensive paper, prepared by Miss Van Straubenzie, on Missionary Work in Labrador, was read before the St. George's A.Y.P.A. on the 10th inst.

The Kingston branches of A.Y.P.A. have begun preparations for the Convention to be held here in August.

OTTAWA

OTTAWA

W. A.

Many touching references to the death of Mrs. George Greene, the late president of the Women's Auxiliary of the diocese of Ottawa, were made at the regular meeting on the 9th inst, which was the first to be held since her demise occurred.

Mrs. W. J. Mucklestone, who presided, paid a high tribute to her memory, and a resolution moved by Mrs. Tilton and seconded by Mrs. Montizambert, placed on record the sorrow of the board at her loss, which, it was stated, will be felt not only by the auxiliary of the diocese of Ottawa, but by the Auxiliaries all over Canada. The corresponding secretary, Mrs. W. J. Code, had received a great many letters of sympathy. They came from the general board officers, from the Auxiliaries of the dioceses of Toronto, Montreal, Ontario, Algoma, Niagara, Saskatchewan, Rupert's Land, and New Westminster, from the deanery secretaries of Stormont and Dundas and Lanark, and from eighteen branches of the W.A. of the Ottawa diocese.

It was announced that the deaneries of Lanark, Pembroke, Stormont and Dundas, had been selected as the three to benefit this year by the legacy of the late Miss Florence Greene, which had been left for the furtherance of study classes, that is, that a member from each of these deaneries will be selected for the privilege of attending the summer school, with the understanding that such members will be willing afterwards to undertake the leadership of a study class in her own parish.

The past month has been an exceedingly busy one for the corresponding secretary, who wrote two hundred and five letters on business pertaining to the board, received thirty-four and sent out fifty-four membership cards.

Mrs. R. Doney reported that the receipts for the month for the extra-cent-a-day fund were $52.88.

The dorcas treasurer, Miss McNabb, stated the receipts in her department for the month were $5.26 and the expenditures $5.54. Two bales were sent out, the value of which was $44.32.

The statement of the treasurer, Mrs. F. H. Smith, showed the receipts to have been $295.74 and the expenditure $220.75.

Miss P. Reade, leaflet secretary, announced that there were 11,075 subscribers to that publication in the diocese.

The receipts in the department of the junior secretary-treasurer, Miss Parmalee, were $37 for the month, and the expenses totalled the same amount.

Mrs. A. B. Lambe, literary secretary, reported that one meeting of the literary committee had been held during the month. The receipts in that branch of the work were $18.96 and the expenditure $14.24.

Mrs. E. A. Anderson, secretary of Babies' branches stated the receipts in her department were $4.44.

It was announced that arrangements had been made to give another illustrated lecture in Lauder Hall, in aid of the travelling fund of the auxiliary. The date has been fixed for Thursday evening, March 19, and the speaker will be Dr. Brachear, of Pittsburg, Pa., whose subject will be "The Beautiful in the Common Things of Everyday Life," a theme which the lecturer is said to make intensely interesting.

A beautiful bouquet of flowers which adorned the table had been thoughtfully sent for the meeting by Mrs. W. H. Stiles of South March, her kindness being greatly appreciated by all present.

The devotional exercises were conducted by Rev. R. H. Steacy, of Westboro.

QU'APPELLE

DEANERY OF SWIFT CURRENT

The first Ruri-decanal Chapter was held in Swift Current on March 3rd and

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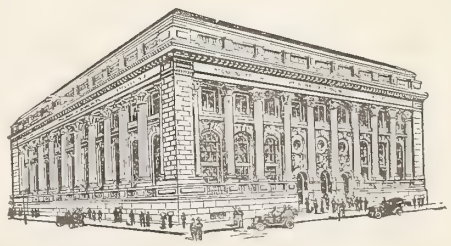

Assets - - - - - $60,000,000
Deposits - - - - - $43,000,000

THE BANK OF TORONTO

4th, the Rev. J. Swalwell, B.A., Rural Dean, presiding.

At Evensong the Rev. H. G. Allder, rector of Maple Creek, preached from Is. xxxviii. 16, "O Lord, by these things men live," in which he ably demonstrated the principle that pain exercised an influence for good, in raising the standard of life in all its diverse phases, commercial, educational and spiritual. His address was a source of helpfulness not only to the clergy of the Deanery, but also to the congregation.

After the service, the visiting clergy were welcomed by the church officials, and Mr. C. Turner entertained to dinner the first Ruri-decanal Chapter in the history of Swift Current.

On Wednesday there was a celebration of the Holy Communion at 7.30, at which the Rev. and Hon. E. R. Lindsay, M.A., head of the Railway Mission, delivered a devotional address from Acts ii., 42—in the course of which he brought out very pointedly the fact that in any scheme of reunion the Church must unreservedly stand for the Apostolic teaching of the Presence of Christ in the Eucharist.

At 10 o'clock the members of the Deanery assembled in the St. Stephen's Parish Hall, those present being: Rev. H. G. Allder (Maple Creek), A. G. Reeves (Webb), A. J. T. Lewis (Success), J. R. Jones (Waldeck), C. E. Martin (Hazenmore), G. Davies (Vanguard), and the Rev. G. R. Lindsay (Regina).

After the Rev. A. J. T. Lewis had been appointed Secretary to the Chapter, the proceedings commenced with the Rural Dean's address, in which he welcomed the clergy on his own behalf and that of St. Stephen's congregation, to the Baby City of Swift Current. He said the occasion was historic in the annals of church life in the vast Deanery. It was his intention to visit every parish and mission in the Deanery during 1914. He dwelt upon the causes of discouragement, which were continually to be combated in the conscientious discharge of clerical duty. They had, however, much to counter-balance discouragement, as evinced in the sympathy, assistance and support given by a faithful laity, and also by the rapid development and progress made by the Church throughout the whole of the Diocese of Qu'Appelle.

He appealed to them to exercise patience, faith and love, and to exhibit in their own lives a high spiritual tone, and reflect it in their respective Churches and Parishes—to uplift Christ "the Light of the World" as the one great Ideal in their own particular spheres of influence.

The morning was spent in discussing the development of missions and parochial organization. At 12 o'clock noon the Office of Sext was said, and at 12.15 the business of the Deanery was proceeded with.

A discussion took place, led by the Rev. J. R. Jones (Waldeck), on the subject of temperance. This developed into a heated and spirited debate, in which all participated.

After lunch, provided at the Alexander Hotel, through the generous hospitality of Mr. Powley, the Chapter again assembled.

The afternoon session was spent in discussing the following: "Sunday School Work," reports from Parishes and Missions, and the St. Andrew's Brotherhood. This resulted in the formation of a Ruri-decanal Sunday School Association, and the creation of St. Andrew's Brotherhood Chapters over the Deanery, with Swift Current as a working centre.

Mr. Sparshalt, a most enthusiastic Brotherhood worker for many years, was invited to address the Chapter, on organization—and his remarks were accepted with deep appreciation.

Tea was partaken of at the Rectory at 5 p.m. Evensong at 5.30.

The Chapter was brought to a close with a St. Andrew's Brotherhood Service at 8 p.m., at which the visiting clergy were initiated into the Brotherhood. The Rural Dean presented them with the badges of the Order.

Mr. Sparshalt and Mr. J. Ford, addressed the newly initiated and impressed upon all the two important obligations, that of Service and Prayer.

The Rev. W. C. Western, of Pelly, is conducting a Lenten mission at Medicine Hat, March 13th to 15th, at Maple Creek 16th to 19th, and Swift Current 20th to 22nd. After Easter Mr. Western will proceed to Eastern Canada to preach at various centres on behalf of the M.S.C.C.

RUPERT'S LAND

WINNIPEG

Rev. Walter Loucks (All Saints') paid his first visit to the Diocesan College on Friday, when, after Evensong, he preached an eloquent sermon to the Church Society on "Holy Orders."

The A.Y.P.A. of the city joined together to hear an address at the University, delivered by Prof. A. B. Clark, M.A. (Edinburgh), on Monday 16th, which was much enjoyed.

On Thursday evening Ven. Archdeacon Fortin gave an illustrated lecture at Holy Trinity Hall, on Austria.

BELMONT

On March 16th, at a service marked by special music, devoutly and ably rendered, Rev. S. J. Roch offered a number of Church members for the rite of Confirmation at the hands of His Grace, who later confirmed candidates at Ninette presented by Mr. F. Harrington, lay-reader in charge.

ELKHORN

The visit of Rev. J. J. Robinson, D.D., was greatly appreciated by the St. Mark's congregation who listened to two addresses from this special preacher on Sunday last. He specially appealed for the sympathy and prayers of the diocese for its own training college, St. John's, and pleaded for more men who may be educated for the sacred ministry. Dr. Robinson's breezy address to the children and young people in the afternoon will not soon be forgotten.

The annual meeting of St. Mark's branch of the W.A. was held on Thursday, when reports shewed that $56 had been spent on missionary work during the last year and $42 by the J.W.A. A handsome silver-gilt chalice and paten had been presented to the church.

BINSCARTH

On Sunday, March 8th, half a dozen candidates were presented to His Grace for Confirmation by Rev. W. H. Morgan, the rector, who is also priest-in-charge of Russell, whither Dr. Matheson journeyed after performing the rite at Binscarth. Rev. D. Pierce-Jones is deacon-in-charge of this large, outlying parish. Five persons had been prepared by him for the laying on of hands.

STRATHCLAIR

On Tuesday, March 10th, a Confirmation was held here, candidates being presented by the rector, Rev. W. G. Stocker. Though the Episcopal visit took place on a week-day, a large number of people attended the solemn service.

MINNEDOSA

The Daughters of St. Mark have ordered a font and expect to have it for Easter. It is of quarter cut oak and will match the altar chancel chairs and pulpit.

The well known and oft repeated play, "Charley's Aunt," was given on February 24th and 25th. It was well staged and acted, giving great amusement to the crowd who thronged the hall each night.

SOURIS

At the monthly meeting of the W. A., it was decided to send again this year one-tenth of their earnings to missions in addition to the four pledges to the Diocesan funds. The giving a tenth to missions has been carried on for three years, and each year the organization makes greater progress in its work for the parish. It was also decided to ask each member to give a cent a day during Lent as a part of their self-denial. Electric light is to be installed in the Rectory this month by the same organization.

The Rev. W. W. Thomas, General Missionary, preached at Hartney on Sunday last and called for a few hours at Souris en route to Winnipeg.

In most of the parishes in the deanery of Souris, Lenten week-night services are being held and reports are to the effect that they are well attended.

The Rev. H. Cawley, of Souris, preached at Hartney on Thursday evening last on "The Perfect Manhood of Jesus Christ."

TORONTO

TORONTO

The Rev. H. Softly died on the 9th inst.

St. Martin's.

The congregation of St. Martin's Church have purchased a lot at the corner of Woodville Avenue and Conduit Street, and are discussing the erection of a new brick church when spring commences. The services of the church are at present held every Sunday in the Perth Avenue public school.

St. Matthew's.

An interesting missionary exhibit was held in St. Matthew's Parish Church house, under the auspices of the Junior Auxiliary, on Saturday. Missionary work in Baffin's Land, among the Eskimos, was described by Rev. E. J. Peck and Rev. Dr. Renison of Hamilton, and Archdeacon Cody spoke respectively of missionary work among the Indians at Moose Factory, and in China, Japan, and India.

The native products from all parts of the world, which were exhibited, were lent by various societies and private individuals, and were viewed with great interest by the visitors.

The Jewish Mission

At the Intercession service at the Jewish Mission, March 9, Rev. P. L. Berman gave an interesting and instructive address on "The Second Coming of our Lord in Relation to Israel."

Brotherhood of St. Andrew

A special meeting of the Assembly will be held in St. Luke's Church Parish House, on Thursday, March 19th inst., at 8.00 p.m., to which every member is earnestly invited.

Special addresses will be delivered concerning the future welfare of the Brotherhood.

An attendance of over eighty boys and men were present at a recent meeting of the Toronto Junior Local Assembly which was held in the School House of St. John's Church, Portland St., on Monday, March 9, 1914.

The Rev. T. R. Haughton welcomed those present to St. John's and expressed the hope that a revived Junior chapter might soon be at work at their Church. Mr. John Maughan, Jr., presided at the meeting and after the opening devotions called upon the first speaker, Mr. H. M. Smith, to discuss the question "What is Brotherhood Work?" The rule of service as given in the handbook was emphasized as of great importance and urged upon all the necessity for offering to assist in all the Church's activities.

(*Continued on Page 20*)

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Women's Work and Social Service

THERE has been in immediately recent years a good deal of interest in the attempt to establish the observance of a "Mother's Day" on or about May 12th, when white flowers should be worn and special honours should be paid to mothers or to their memory. It is a very pretty and touching idea, but is, of course, just an echo, or, if you like, a revival of the dear old English custom of Mothering Sunday, observed on the fourth Sunday in Lent—mid-Lent—and no doubt connected in name and origin with the picture given in the day's epistle of "Jerusalem, the Mother of us all."

* * *

Under the old parochial system it was customary for all parishioners to attend the parish—mother—church on this day, which thus came to be a sort of "go to church" Sunday, without the slight peremptoriness of tone which seems to cling to this 20th century expression. When, with the modification of the parochial system, this practice fell more or less into disuse, it seems to have continued customary for the children of a family who were living away from home, to return this day with their parents.

Mid-Lent Sunday was in fact a sort of festival of home and of family reunion, "Mother" being the centre of the festivities, father and children assembling with offerings of simnel cakes and other gifts. Girls living in service on farms would be given the material for their cakes, though in some districts by a local variation, "Mother" would herself provide the simnel.

In his lines to Dianeme, Herrick makes a charming reference to the custom:—

"I'll for thee a simnel bring
'Gainst thou go'st a mothering;
So that when she blesses thee,
Half that blessing thou'lt give me."

Mothering Sunday has supposedly fallen into complete disuse, but in the correspondence relating to its revival and to the attempted establishment of a "Mother's Day" later in the season, I note a letter from a district in Monmouthshire, where "Mothering Sunday is and has been observed from time immemorial." Another contributor to the discussion, speaking of his regret at "the attempt to import an American festival rather than build upon a beautiful and venerable English foundation," and of the "deep and potent value" of Mothering Sunday, says: "I keep it with profound affection; though a Nonconformist I may keep Lent in no other way, and I keep it with violets and simnel cake."

The mention of violets in this connection at once calls to mind the lovely old saying,

"Who goes a-mothering finds violets
in the lane,"

the delicious perfume of their modesty making itself known to the tender spirit and devout reverence of him who observes the ancient ways and honours his parents according to the commandment. How wonderfully sweet is the whole association—Spring, Mother, Violets—how fragrant with the first approach of Spring. It reminds us of

"The first mild day of March:
Each minute sweeter than before,"

when

"Love now a universal birth
From heart to heart is stealing,
From earth to man, from man to earth,
It is the hour of feeling."

* * *

My mind has traveled back to a collection of stories beloved in my youth, one of which, written under the "Mothering Sunday" motto, gives a delightful account of the day's customs in parts of Shropshire.

It is related by the housekeeper at the Great House—a sort of Mrs. Rouncewell, full of the pride of birth proper to one whose family had held the farm from generation to generation—you are told of the good, strict, disciplined home with its thirteen brothers and sisters, from which the girls went out to service, the boys to sea or to farm, and how from her first place Sally carried home her first simnel. "My mistress seemed to take quite a pride in seeing that mine should be of the richest and the best, saying as she gave out saffron and flour and eggs and other good things: 'Thy mother's brought up her family for some use, Sally, and not to sit with their hands before them, and though spice and saffron's not to be got for naught, they're nothing more than is suitable when feelings of duty and gratitude are mixed in along with them.' As she prepared the simnel, Sally kept time with the chopper in this way:

She who would a simnel make,
Flour and saffron first must shake,
Candy, spices, eggs must take,
Chop and pound till arms do ache;
Then must boil and then must bake
For a crust too hard to break,
When at mid-Lent thou dost wake
To thy mother bear thy cake:
She will prize it for thy sake";

and we can well believe that there were few simnels all through Shropshire with a harder crust or better flavoured than mine was, when it came out of the oven as yellow as gold."

* * *

Here again is a pretty picture of the home-going, when "mother sat like a queen in her black gown, with her snowy lawn handkerchief folded over her bosom and a clear bit of colour in her cheeks, and her white hair lying like silk under a muslin cap that looked even whiter than snow. She was near about 65, but her eyes were as clear and bright as ever and her figure as upright and there was a sort of state about her that morning, as we all thirteen stood together before her. . . . Our father stood beside her like a king consort, and with a pride in her over and above his part in us. He was tall too and brave to see, in his blue coat with large buttons that he always wore on Sundays. On this day he seemed as if he only had such part in us as she was pleased to leave him, and kept saying that we were to try and take copy from her who had done so much for us all."

Yes, an old-fashioned picture of an old-fashioned society, but how truly admirable and lovely: "Her children shall rise up and call her blessed, her husband also, and he praiseth her."

* * *

The thought of "Mother" is a great safeguard and protection, and it is a great sweetener too of everyday life. Do you see that old lady getting on to the street car? The conductor is not going to be too busy to see her safely up the steps, or down, as he will presently do—for his mother's sake. The young man who has been dead to the world behind his newspaper, while several vigorous young women were holding on to straps in front of him, now rises to offer his seat with the air almost of a suppliant—for his mother's sake. Or it may be that blooming girl who is out of her seat before anyone else has had a chance, in order to have the privilege of giving it to someone's mother, for her mother's sake. I don't say this is so always, or that old ladies are never neglected, but many and many and many a time it is just as I have described.

* * *

In regard to the alleged decline of home and home influence, I confess myself less pessimistic than some people. The hold of home is very strong and many a seemingly careless youth or maiden is secretly governed very largely by what "mother says." Conversely, to quote an experienced friend, "the bad habits that 'Mother' has allowed are, oh! so difficult—I might say almost impossible—to eradicate. When 'Mother' has allowed waste of food, untidiness in dress or room, unpunctuality, slackness, and general self-indulgence, one's task is almost hopeless, yet ever so many of my pupils' mothers, with a touching confidence in one's omnipotence, expect one to train a girl of 17 into good habits within a year. Think of it!"

* * *

Then, too, how often mothers sacrifice this wonderful power of influence to a thousand and one unnecessary and valueless claims. Where the home influence is weak it is very frequently because "Mother" has failed to value and use it. "I can't do much outside work, you know, because of the children," said a young mother rather apologetically the other day, not apparently realizing that to train and learn to know her three or four growing children was a much more valuable Work—capital W and all—than any outside task. It may be the claims of good works and social service, it may be bridge and golf, it may be the higher artistic and intellectual pleasures, to which "Mother" is tempted to sacrifice some of the opportunities of her home life, but the resulting weakening of home influence can be atoned for by no amount of good accomplished or pleasure received instead.

Not long since, in conversation with the mother of an unusually sweet-mannered, attractive, good girl of seventeen or so, I could not help asking some question about the home life, when the mother's remark, "We have always been companions; I have never let anything interfere with that," gave the explanation.

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"The mothers of great men," says an observant writer, "do not appear as a rule to have been learned women, but calm people who knew their own minds, with that capacity for sacrificing the pleasure of having her name known as a successful worker, which leaves the mind of a mother really free to plan for her children. . . . I know a young wife who has every earthly blessing, but (because her husband does not, as she thinks, satisfy her finer feelings) she spends hours in her studio, 'trying to forget herself with her brush.' If she spent some of that time remembering the child it would be an excellent thing, for, unnoticed by her, one of the naughtiest boys in the neighbourhood is growing up in her nursery."

One of the most beautiful and touching tributes to this mother influence is that of the man who, left motherless in infancy, wrote in the note book 25 years afterwards: "If any excuse will be allowed to a man at the great day of judgment, will it not be to him who can say, 'Lord, I never knew my Mother?'"

* * *

But all the same I have no sympathy with the false conception which implies that the mother is the only parent. Part of the breakdown in home training and influence, so far as it is true, is due to this radically false idea. We have often noticed and marvelled at the way in which the characteristics of both parents are present and mingle in their child, and where the mother is left to do the whole training, or where she insists upon doing it all, the result is sure to be one-sided.

"Lack of discipline," says Miss M. E. Loane, "is often due to the preponderating influence of father or mother. People are never weary of comparing a man and his wife to two riders on one horse, of whom one must sit in front. Why not change the metaphor to that of two persons in a boat. Each pulling a single oar; if one has a much stronger stroke than the other, the boat circles instead of advancing."

* * *

The devotion of fathers is a very beautiful thing—"Father's" delight in the baby, "Father's" care and interest in the boys and girls at school, "Father's" comradeship as they grow up. "Whenever I cross the Atlantic," wrote a friend the other day, "I am always struck with this fact—the mother is usually *hors de combat*, and the care of the child will probably devolve upon the father, who performs it with an ease, a gayety and a success which makes one almost inclined to subscribe to the heresy that there is nothing men do which they do not do better than women. I have seen this sort of thing continually in my travels."

In whatever class of life, "Father" toils early and late in order that the home may be supplied; necessarily, from his limited hours at home, missing much of the pleasure of the children. Even his excessive devotion to business, his lamented greed of gain, is very probably the outcome of his determination that wife and children are to have everything they want. "Father" himself often gets very little direct benefit; he very likely cares very little for house decoration or entertainments or the higher culture or travelling abroad. Probably—even if he is a successful millionaire—he loves his old clothes and luxuriates in his pipe and newspaper, enjoying the consciousness that through his exertions wife and children have everything.

Of course, it is not always so; there is another side of the picture, but all the same, the self-denying toil of fathers, in whatever class or position in life, without much picturesqueness or with little hope of reward, except in the affection and success of their children, has not always been given its due, and any complete festival of home must be founded on the prophetic and Apostolic precept to honour *thy father and thy mother*.

And let us remember, "As one whom *his mother* comforteth, so will I comfort you, saith the Lord." And again, "Like as *a father* pitieth his own children, so is the Lord merciful unto them that fear Him. He knoweth our frame."

Honour Bright.

Few things are more touching in the Gospels than our Lord Jesus Christ coming back time after time to His human friends and finding them asleep: He was in His worst distress, He was amazed, overwhelmed, "sorrowful even unto death." He wanted His friends: "Couldst thou not watch with me one hour?" He, the leader, the comforter, the sustainer, wanted comfort Himself; but He could not find it, His friends failed Him, and He had to fight it out alone.—*The Bishop of London.*

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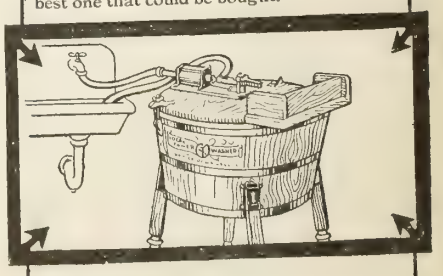
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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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LENTEN THOUGHT

To the Editor:

On the first page of CHURCH LIFE of March 12th you make some editorial comments on hymn number 662, "When I Survey the Wondrous Cross." Allow me to add that this is one of my favourite hymns, and a few Sundays ago it was sung with great power and beauty in my parish Church, the climax being reached with the words of the last verse,

"Were the whole realm of Nature mine,
That were an offering far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

After this the offertory, and the wealthy and fashionable people dropped into the plate I was passing, the usual five cent piece; or giving nothing, handing one cent to their child to put on, while a slight bow was all the parent offered, teaching no doubt to the child, as they had been taught, the value of religion. Do people mean what they say? or are we all make-believers or hypocrites? I was told of an old gentleman who stood right up in class meeting and gave a glowing experience of his religious life, winding up with the statement that salvation is free. "Without money and without price," and "he knew it because he had been all his life a member of the Church and it had not cost him one cent."

Such a soul bids fair to be so small as to be lost in the chaff at the great winnowing of the harvest.

May we not one and all take this great hymn as a Lenten standard, by which to measure our own love and devotion for Christ and his Church.

LEX.

"OLD TRINITY"

St. Paul's Rectory,
Clinton, Ont.

To the Editor:

Dear Sir,—Mr. Waterman's letter in today's issue regarding a sermon by Prof. Cosgrave of Trinity College is interesting. As far as the sermon itself is concerned, it should not have caused Mr. Waterman such agitation. Prof. Cosgrave besides being a "reading man" is an Irishman. He is, therefore, always enthusiastic. The sermon which so upsets Mr. Waterman merely shews how much Mr. Cosgrave has "tasted" the address given by Dr. Talbot, Bishop of Winchester, at the opening of the Church Congress recently held in England. By referring to original sources Mr. Waterman may discover that language latitudinarian in form may not be so latitudinarian in meaning. Mr. Cosgrave is Protestant in a Pickwickian sense, and Catholic in the same. I have myself heard him after he has had a fierce bout with Haddan's Apostolic Succession, teach in a way that was most abominably orthodox.

But what I find most interesting in Mr. Waterman's letter is that he is dissatisfied with things as they now are at old "Trinity." I am glad to hear it. It raises the hope that, as he is one of the electors of the College Corporation, he may do something to bring about a reform. Trinity is, after all, the only theological college in this part of Canada which is not bound by endowments to teach less than the full Catholic faith as the Church of England has received it. Moreover, its governing body is so constituted that it alone can claim to represent the Church in Ontario.

Constitutionally, therefore, there is no reason why Trinity College should not be a stronghold for full Church teaching. When Mr. Waterman insinuated that Trinity College is not, actually, such a stronghold, he merely puts in writing what most people know.

Of course, opinions differ as to what should be done about it. Some clergymen are using all their influence to send young men to colleges further away, where the Catholic religion is taught and practised fully. Others, like Mr. Waterman, think it best to hold up their hands in holy horror at what is done and what is not done at Trinity. But still more are doing nothing, but are silently resenting the reversal of a long and honourable tradition, which has taken place in the last few years. May I suggest that a more practical course would be for all to make use of the machinery for reform which is already provided, and to see to it the several Synods of the Province elect representatives to the College Corporation who will either amend or end the present management.

I infer from Mr. Waterman's letter that the older graduates of the College have met and are not satisfied with the present state of affairs. I write to assure him that if he wants to move in the direction I have indicated he can safely count on the support of the younger men as well.

Yours truly,
JERRALD C. POTTS.

March 13th, 1914.

UNITY NOT UNION

Trinity College, Toronto,
March 12th, 1914.

Dear Sir,—Will you be kind enough to correct in your next issue the very wrong impression conveyed in the letter of Mr. Waterman in your issue of this week, that I preached recently that "Union not unity was needed." I did the very reverse. I advocated *unity not union* as you can see for yourself by consulting the current issue of *The Canadian Churchman* or the *Mail and Empire* of March 2nd.

An apology is surely due for this very serious misrepresentation of my views on a very important subject.

F. H. COSGRAVE.

To the Editor of Church Life:

Sir,—It is only fair to Professor Cosgrave to correct an error made by Mr. R. B. Waterman in your issue of March 12, in a letter referring to Mr. Cosgrave's sermon on unity. Mr. Cosgrave distinctly stated he was *not* pleading for Church union, and he was most emphatic on that point. He said that he did not regard Church Union as within the sphere of practical politics. He expressed a horror of any form of Church union which would be reached by our Church giving up whatever in its doctrine and discipline was objectionable to others. He held that to ask us to abandon our Episcopal form of government, our Confirmation, our forms of worship, etc., would be utterly wrong. The criticism of Mr. Waterman is liable to give a false impression.

Moreover, if Mr. Cosgrave is able to assure us that this sermon represents the policy or aim of the Church Unity League, the hostility or hesitation of many Church people will probably be modified.

T. G. WALLACE.

Toronto, 14 March, 1914.

UNITY

To the Editor of Church Life:

Dear Sir,—Much has been written of late, and still more said, in favour of unity between the Anglican or Holy Catholic Church, and one or other of the Protestant sects.

A Unity League has actually been formed in Toronto and elsewhere.

The following fully authenticated facts shew the vast gulf that at present separates the two parties in their ideas and methods of worship, and views with regard to "things sacred," especially in relation to a Church building set apart or dedicated to the worship of Almighty God. In the course of regular duty, the writer made a visit to a certain town in the West. The vicar of the parish and his churchwardens all vouched for the truth of the following story. The minister of the Presbyterian communion, a large body in this town, announced as usual in the local newspapers that divine service would be held at 7 p.m. on the following Sunday. The congregation gathered to worship God according to the fashion of the Presbyterian faith. The service commenced with a long prayer, after which the minister ascended the pulpit and announced that "there are some friends present who will amuse us." A nigger minstrel troupe, who had been performing in the town during the past week, then came forward, and taking their places in what would correspond to our "sanctuary," proceeded to amuse the congregation with coon songs, lullabies, negro ditties, and other 'repertoire." Now imagine admitting to our pulpits,

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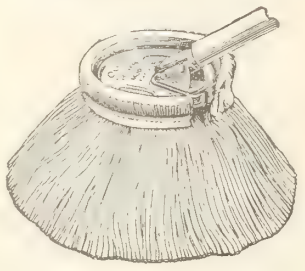

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Presbyterian ministers whose idea of religion is such, that they actually arrange for nigger minstrels to give an entertainment on Sunday, in a building called a Church, and set apart for the worship of God, and advertise it as "Divine Worship." It is simply impossible.

Enclosing my card, together with name of Presbyterian minister, name of town, and date of occurrence,

Believe me, yours truly,
DIOCESAN MISSIONER.

THE "MISSION WORLD"

To the Editor of Church Life:

Dear Sir,—The M.S.C.C. has changed the name of its official publication, from *The New Era* to the *Mission World*. It also seems to have changed its views, so that the former name would seem to be the best description of the magazine. The news of the Church's work, at home and in foreign lands, seems now superseded by articles that describe the work of other denominations. We had hoped that the M.S.C.C. might have been anxious to give us some further interesting details concerning the lives and labours of the self-sacrificing missionaries who have gone from Toronto, and other places in Canada, to take up the difficult and dangerous tasks they have undertaken to do for us. But no,—half the letterpress in the *Mission World* is devoted to the laudation and work of Methodists, Presbyterians and other denominations, about whose exploits we care nothing.

It is certainly time that the General Synod should take up the matter as to whether the M.S.C.C. has placed its official publication in the hands of some Protestant committee, who are crowding out Church news in order to advertise the labours of various religious sects.

I would also draw attention to the fact that the books, recommended by this same Protestant committee, for study (and published on the last page of the *Mission World* for February) are almost entirely written by men who are obviously opposed to the views, doctrines, and practices of the Church of England.

This seems a matter so grave that only the General Synod can deal with it properly. May it be handled firmly next September.

Yours truly,
CHURCHMAN.

GOOD FRIDAY EUCHARIST

To the Editor:

In reply to the Rev. Canon Plummer in the above. Procter and Frere, P. 536, "Good Friday and Easter Even have always been distinguished from the rest of the days of the year by the fact that *no celebration* of the Eucharist took place on them. The Church fasted because the Bridegroom was away."

Again, Procter and Frere, P. 498, "The old service of Good Friday and Easter Even is of this nature: the Mass of the Presanctified was grafted on to it in mediaeval times, but originally it was simply *ante-communion service*. It is, in fact, the *primitive service*. With regard to Easter Even, Dr. Wickham Legg says: "The celebration which now takes place at Rome early in the morning of Easter Even, is really the first celebration of Easter Day, formerly said soon after midnight, but which has been put back by little and little till it has reached its present time. There should be no celebration on Easter Even." (Kal. 1900, Ap.).

In the Middle Ages, three Hosts were consecrated on Maundy Thursday: the second was consumed by the Priest at the Friday service, which was like our more primitive Ante-Communion service, but with Communion with the reserved Sacrament annexed to it, the third Host was deposited in the Easter Sepulchre. I do not see any need to depart from the Catholic custom of the Church on Good Friday. Traditions, usages and customs of the Church demand our attention far more than our own ideas and fancies, which may lead us wrong. Let us "stand fast and hold the traditions, which ye have been taught, whether by word or our Epistle" (2 Thess. ii: 15.)

ROBERT GAY,
88 Prust Ave.

BROTHERHOOD OF ST. ANDREW

Toronto, March 9, 1914.

The Editor, Church Life:

Will you or some member of the Brotherhood of S. Andrew kindly inform me as to the real purposes of its existence? I had supposed it was for the extension of Christ's Kingdom amongst men.

If so, why is such a splendid opportunity for work as the Church of England Mission to the Jews, at 64½ Edward St., so utterly neglected by the Brotherhood. It has been appealed to for help, and has promised, readily enough, to give it, and there the matter has ended. Do the members keep their rules by making promises only?

For the credit of the Society it is to be hoped not, but the facts, so far as the Jewish Mission are concerned, look very like it. Surely this work should be closest of all missions to the heart of every Christian. The Jews are not even to be classed amongst "the least" of Christ's brethren, since of their race He came, and lived His human life as one of them. His last recorded prayer was for them, and we know that His most holy and loving heart must still desire what once He prayed for. How shall we account to Him for our disregard of His words—"beginning at Jerusalem," and for our strange lukewarmness towards His brethren, when we have work for them lying at our very doors? As a visitor to the Edward St. Mission, the writer sees a little of the practically single handed struggle which the Rev. Mr. Berman and his missionary helper, Miss Guy, are so patiently and perseveringly carrying on in their respective departments, and of how the very encouraging classes which began the winter's work, have fallen off, for want of more help.

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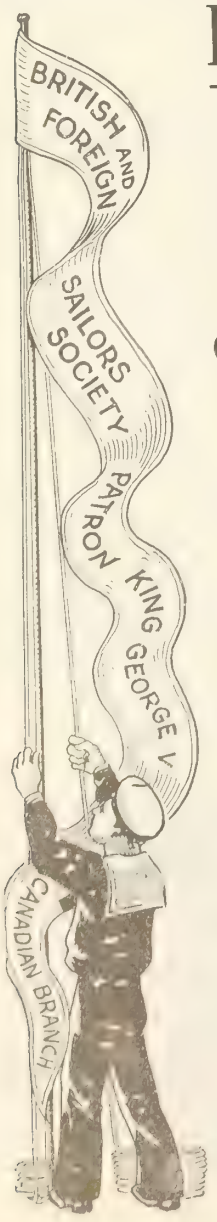

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Men are especially needed because of the Jewish attitude towards womanhood. The Jews say, scornfully, "The Christian Faith is only for women. If there was anything in it, the men would come." That there can be any excuses or apparent ground for such a statement is a disgrace to the Churchmen of our city. Our young men should be as bulwarks of our beloved Church. To them we look for faithful and self-denying service.

Can it be that we are not to see it?

A. B.

THE GUILD OF ALL SOULS

831 Flora Ave.,
Winnipeg, Man.
March 8, 1914.

To the Editor, Church Life:

May I express my appreciation and deep gratitude of those devout laymen who have brought into the limelight of publicity the aims and objects of the Guild of All Souls.

Would Dr. Speechly please give me the information, as to where I can get the names of these 4,000 members of the Guild of All Souls in Canada, he speaks of in his letter. We wish to get them lined up with the various branches.

I would like to mention (if I am not taking up too much space) for the benefit of those who might like to join, the following facts:

1st.—We do not hold any doctrine which is not taught by the Catholic Church of which the Church of England is a part.

2nd.—We hold the full Catholic Faith as taught and practised by that Church, i.e., we believe in that conception of Purgatory as taught by the Prayer Book. That our souls when parted from the body are real, live, conscious spirits, working out God's purpose as He has ordained it, for anything which lies stagnant must decay, an impossible fact when one realizes that our souls are incorruptible.

3rd.—We cannot believe in anything less than the Faith, we have to believe what the Church teaches us, in its entirety, suffering no deletions to suit our own puny wills.

I have just mentioned these few reasons for the benefit of intending members and not for controversy.

"Credo," "B.M.," etc., may all have their private opinions but they cannot make disloyal churchmen and churchwomen of the members of the Guild of All Souls, and we decline to go to Rome for their benefit. We are in the Church.

Before I close let me state, there are Branches of the Guild at Montreal and Ottawa, besides Winnipeg, and applications are welcomed from anywhere and everywhere in the Dominion.

Information will gladly be sent, but controversy will not be answered.

Fred T. Collier.
Sec., Winnipeg Branch, Guild of All Souls.

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SOCIAL SERVICE

Sir:—Canon Plumptre is quite right, the result of the great Social Service Congress at Ottawa must be the awakening of the Church to a realization of the part which she must take in the regeneration of moral and social conditions. We have been too long indifferent. The diocese of Toronto now has its moral and Social Reform Department, we need a department of Moral and Social Reform for the whole church in Canada or what I would rather call a Social Service Department. The Church of England in Canada can no longer afford to allow others to take the leading place in this work while she simply comes in to show her approval of the action taken by others, however right and proper that action may be.

There is a committee on Moral and Social Reform of the General Synod, how difficult it is to get this committee to act, its members know an attempt at meeting is made twice a year, but scarcely a quorum can be got together. The need is of a man who will make this his life's work and who by degrees will draw about him a band of experts who can lead us in Social Service for the uplifting of humanity in the betterment of moral and social conditions. This will cost money, the Church must consider the cost. Is it worth while?

Already in the part which the Church takes as a unit in the Social Service Council of Canada expense is involved. A short time ago you allowed me to appeal through your columns for contributions towards the Church's share towards the work of the Social Service Council of Canada, amounting to $250.00

After the appeal was made in your columns communications were sent to about 1,200 clergy, enclosing copies of the programme of the Social Service Congress at Ottawa, amendments of the Criminal Code which are being asked for, and drawing attention to the need of funds. The only response I have had to this financial appeal is as follows:

Diocese of Qu'Appelle:	
Ven. Archdeacon Johnson	$ 5.00
Diocese of Toronto:	
Parish of S. Simon's, Toronto	10.00
Diocese of Algoma:	
Rev. W. Balfour, North Bay	1.00
Total	$16.00

The cost to the General Synod Committee of sending out this budget of matter which has so far procured $16.00, was as follows:

Printing circulars (1200)	$5.50
Stenographic Services	9.00
Postage, etc.	12.75
Stationery	8.25
	$35.50

I am afraid that the social service conscience of the church as a whole is yet dormant.

Chas. L. Ingles,
Hon. Sec.-Treas. Committee on Moral and Social Reform, General Synod.
March 9, 1914.

THE FAITHFUL DEPARTED

To the Editor:

Dear Sir,—I regret that absence from home has caused me delay in answering Albert George Smith's questions.

I do not allege that "souls" sleep. I believe they have consciousness of the presence of the Lord—and that it is possible for intelligible communications to be made to them by God, for the soul of our Blessed Lord was able to tell the "spirits in prison" the work He had accomplished on Calvary—but there is no foundation for calling that activity. The reference to the vision on the Mount of Transfiguration does not help, because we know Elijah is not a disembodied spirit, for He was translated without death—and although Moses is spoken of as being there too, those who saw the vision may have been under a mistake, and it may have been Enoch

who was there; anyway, no person would build up any theory on that wonderful vision of the supernatural.

The parable of the pounds relates not to the intermediate state, but to the resurrection condition after the Lord returns, and hints at different degrees of glory in the resurrection life.

Your correspondent's quotation from 2 Cor. v., if read on a little further, answers his question. There is no thought of activity in the rest Paul longed for—the departing and being with Christ. He did not desire to remain "unclothed," but was looking on to when he would be "clothed upon." He did not expect any reward at death but (2 Tim. iv. 8), he was satisfied that there was *laid up* for him a crown which he would receive along with all those who love the Lord's appearing.

Those who depart rest from their labours, Rev. xiv. 13, and their works do not continue, but follow them. There is a glorious rest for God's people—but it is rest, waiting, and this waiting is in common with that of the whole creation.

There may be much truth in the idea of our having a further work to do, but there is no scriptural authority for assuming that the work is by disembodied spirits towards other disembodied spirits, and it rather points to post-resurrection times as to which there is complete silence in Holy Scripture and we can only speculate about it.

We should not forget that man was made in the image of God—spirit, soul and body, and Christ is now man, spirit, soul and body—and when we see Him as He is we shall be like Him, not before.

If we were better without bodies—better able to pray, praise and worship, what a mistake God would have made to ever encumber us with so superfluous a thing as a body! The truth is, our mutilated being is less able to do those things than even we in our imperfect state can do—our organs of sight, hearing, etc., are necessary to the fulfilment of our great destiny, and these reside in the body—the organ of activity. Our departed brethren are not in Heaven—even Christ Himself after His resurrection was not in Heaven. He still had to ascend to the Father, and we must wait till He has raised and translated us either with or without death.

But the Communion of Saints is none the less a real present fact. One life flows through the whole body of Christ, including the departed, waiting ones, and it is up to us who remain to offer the continual memorial both for them and for ourselves. I repeat, we may pray for them, but not to them—our acts are their acts for they are helpless to act, and without us they cannot be perfected —Heb. xi. 40, Rev. vi. 11.

Yours sincerely,

Credo.

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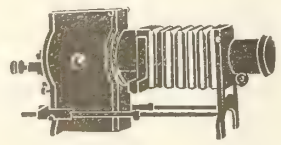

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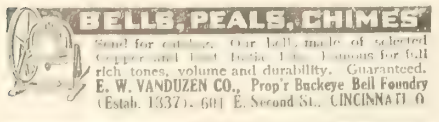

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In Garden and Field

Some Beautiful Annual Flowers—Purchase Seed Now—The Scented Evening Air—Ray and Plume Asters

By E. T. COOK, F.R.H.S.

IN my last communication I wrote of wholesome and delicately flavoured vegetables and advised that these be grown before the flowers—better, of course, if both can be managed—for the good reason they form a more important contribution to the household. The hotbed and cold frame have been already described, and these are as useful in the flower as in the vegetable garden and my selections will be brief. It is not wise, unless one wishes for a mere list of names to grow many things. A few brought to perfection give more pleasure than a host indifferently produced, and, again, I would remind the reader that it is far better to purchase a good, cheap gardening book or ask for one of the best catalogues than attempt what is impossible in such notes as these, descriptions of flowers, their uses, culture, directions and the small matters that go to make up successful gardening. Many of the catalogues of the florists in Toronto are horticultural guides in themselves and freely illustrated. But here are the leading families that should be looked up in the book or catalogue, and from time to time short articles will be given on certain important flowers, such as sweet peas and China aster. Golden gems giving the wealth of blossom that should flood the garden from spring until the beginning of winter are as follows, each name mentioned signifying a family of which there are many beautiful members: Ageratum, Alyssum, Antirrhinum or Snapdragon, Aquilegia or Columbine, Aristolochia (Dutchman's Pipe), China Aster, Balsam, Bartonia, Bee Larkspur (Delphinium), Swan River Daisy (Brachycome), Garden Marigold, the climber Eccremocarpus, Canary Creeper, Carnations and Picotees, Calliopsis, also known as Coreopsis, Candytuft, Castor-oil Plant, Celosia, Canterbury Bells, Dimorphotheca aurantiaca, Sweet Sultan (Centaurea), Annual Chrysanthemums, Cockscombs, Collinsia tricolor, Convolvulus, Clarkia, Cosmea, Cornflower (Centaurea Cyanus), Indian Pink (Dianthus Chinensis), Nigella, which has the quaint name of "Devil-in-a-bush," and the more poetic Love-in-a-Mist, Erysimum, Eschscholtzia, Gaillardia, Godetia, Foxgloves, Gypsophila, Kochia, Humulus (Hop), Leptosiphon, Linaria, Linum, Lupine, Larkspur, French and African Marigolds, Tall Mallow (Lavatera), Night-scented Stock (Mathiola), Mignonette, Nasturtium (Tropœalum), Nemesia, Nemophila, Nicotiana (Tobacco), Petunia, Phlox Drummondi, Poppies, Saponaria, Portulaca, Silene, Salpiglossis, Scabious, Stocks, Sunflowers, Sweet Peas, Virginian Stock, Verbena, Zinnia. Write at once for a booklet or catalogue and then order the kinds desired. This may appear intensely uninteresting, but it is not so. Each name means the head of a beautiful garden group.

The Scented Evening Air

Try and get away from the mere prosaic view of a garden, and many of the sweetest spots are those in which one may live, realizing all that the beautiful word "garden" is intended to convey. When the sun sinks into a sea of crimson and the birds are asleep, the garden seems to saturate our very nature—peace and rest come with a fuller meaning after the toil of the day is over and the shadows of evening have crept over the home. Murmurs perhaps of a distant city only lull one into gentler peacefulness and hoot of owl or rustling of brushwood alone disturbs the silence. It is evening. The family is gathered in the starlit porch, friends around, and the stillness and soft scented air, scented with the breath of mountain and field and a garden in the quiet home setting. A garden is to those who cherish the gifts that nature has flung from her bounteous lap, a living reality—part of the home and a reflection of the thoughts and aspirations of those who pass their days where flowers mingle and fill the evening air with a breath borne on the wings of the wind from the wild blossoms around. Many beautiful garden annuals and perennials, shrub and tree, each in their appointed season, contribute to this languorous breath, the breath that brings a sense of sweet content.

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comparison between the breath of flowers and the bottled perfume of a distiller. "The breath of flowers is far sweeter upon the air when it comes and goes like the warbling of music, than in the hand, therefore nothing is more fit for that delight than to know something of the flowers that do best perfume the air." And this will lead to practical thoughts. A sweet recollection which all who have been blessed with loving homes will remember is the window of the room in which long ago one slumbered, perhaps a latticed window, open to the cool summer air, with honeysuckle peeping in to say "good-night"; the little room that recalls an incident in Thackeray's immortal "Esmond." Esmond's masters knew he would like to sleep in the little room he used to occupy; 'twas made ready for him and wallflowers and sweet herbs set in an adjoining room. May those days return to a restless world. This conception of a garden in which the sunny hours of the day lead on to the fragrance of the night is not sentimental, but severely practical. The man steeped in business problems, hustled with nerve-destroying propositions and concerned with his own troubles, or someone else's making, must rest. It may again be suggested "a scented garden" belongs to those glorious homes of England of which we have read so much and seen too little. This, however, is not so.

The Smallest Plot

may have fragrance. Sow near the windows seed of the night-scented stock (Mathiola bicornis), it has little actual beauty, but as evening draws near, and though apparently dried up, sends out the sweetest of scents. And in a little bed plant the Nicotiana Tobacco, with its many varied hued hybrids, in which rose and rose-purple are the most beautiful shades. Bergamot (Monarda Didyma), Carnation, Wallflower, Fresias (for the green house), Heliotrope, Hyacinth, many of the Darwin Tulips, Sweet Candytuft, German Tris, Mignonette, Poet's Daffodil, the Rose, Stocks, Violets; and of shrubs that have become household words, Lilac, Mock Orange (Philadelphus) and the Jasmine and Honeysuckle among climbers. It is not only fragrance that these possess, but in most cases a garden beauty apart from one precious virtue. It must be a small garden that cannot possess a few of these annuals, perennials and shrubs.

The Ray and Plume China Asters

In the hotbed or cold frame, of which I have written, sow seed of this lovely type of China Aster, which are not well known, though seed may be purchased cheaply in our large cities. They combine in a rare way two great attributes, beauty of colouring and a fluffiness in the flower that suggest the freer forms of the popular Japanese Chrysanthemum. The "Ray" Aster is so named from the ray-like formation of the flower—spreading out and colourings displayed in crimson, dark blue, carmine rose, soft and azure blue and snow white, and these lovely shades are seen in the "Plume," which are more graceful, and in each case the stems are eighteen inches in length, therefore of the greatest service for gathering; the bloom in each type measuring six inches across. China Asters belong to the half-hardy annuals, and the seed must be sown in the hotbed or cold frame, so that plenty of young plants are available for the open ground when the soil is warm and all fear of frost is over. There is also a long continuance of bloom; it is not a case of a cloud that is soon gone.

In my next notes I will write about some beautiful hardy plants, commonly known as "perennials."

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DEATHS

SCULLY—On March 11, 1914, at St. Mary's Rectory, New York, the Rev. John Loftus Scully, M.A., formerly of Toronto.

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I DEEMED, O Penitence, thine eyes were sad:
My heart was heavy and I drew not near
To thy sequestered loveliness for fear
Of adding to the sorrow that I had.
But, on a day, within the purple-clad.
Unpeopled sanctuary, I seemed to hear
A voice that called, "Come hither, kneel thou here!"
I knelt, my hand in thine, and I was glad.
Thine eyes are wells of joy, O Penitence;
Not sad at all, tho' brimming full with tears,
Waters of Marah, whose felt bitterness
Is sacrament, relief, and eloquence
Of Love lamenting barren, sullied years—
O Penitence, O Love-in-lowliness!

Hamilton, Ont. *R. G. Sutherland.*

COMMITTEE OF GENERAL SYNOD ON PRAYER BOOK REVISION, ADAPTATION AND ENRICHMENT

THE work of the different sub-committees in connection with Prayer Book Revision, Adaptation and Enrichment, has been practically completed. The Central Revision Sub-Committee has been called to meet in Toronto 25th April in order to deal with the work of the last meeting at St. Catharines, which requires adoption before final acceptance. The Psalter Sub-Committee finished its work last September, the Special Services Committee completed its work in January, and the Calendar and Lectionary Sub-Committee at the same time. The General Committee will meet on the 28th of April at 10 a.m. All the meetings will be held in the Church of the Redeemer school house, Avenue road, Toronto.

The Secretary, Archdeacon Armitage, of Halifax, advises us that the draft book has been in the hands of the Cambridge University Press since the first week in February, and he expects that it will soon be in print, and in the hands of the members of the General Committee in good time for careful study on the part of the members before the April meeting.

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The Church in Canada

(*Continued from Page 12*)

Mr. Mason Forgie and Mr. J. B. O. Kemp, both of St. Anne's Chapter, followed with talks on "How to do Brotherhood work"? Faithfulness and love were the prime requisites, according to the speakers, and a willingness to sacrifice one's self for others and for the work should be characteristic of all Brotherhood members.

Mr. Joseph James of St. George's Church dealt with "When to do Brotherhood Work?" He thought that the proper time to do it was all the time. To be always on the lookout for opportunities for service and to be ready to act when the time was ripe.

"Why we should do Brotherhood Work" was taken by Mr. Turner Lawrence of St. Stephen's Church. He stated that we were bound by our Baptismal vows as Christians to do this work and by our feeling of loyalty to God. It was but right that we should give some measure of service in return for all the blessings we receive.

The evening was closed with a lantern lecture on China and Japan, given by the Rev. G. L. Ingles. Many interesting phases of missionary work in these countries were touched upon and a most entertaining and helpful address given.

Innisfil

The church on the twelfth line of Innisfil was destroyed by fire on the 8th inst.

Port Hope

Trinity College School

The many friends of Trinity College School, will be glad to learn of the establishment at the college of a bursary for "the study and practice of reading in public." The principal object is the promotion of expressive, intelligent and effective reading of a chapter of the New Testament. The donor, Mr. J. A. Culverwell, Port Hope, has deposited a capital amount for a nine-year bursary. The prize is to be awarded yearly on the judgment of the headmaster, Rev. F. Graham Orchard.

NEWFOUNDLAND

At the annual meeting of the Newfoundland Auxiliary Bible Society the Bishop reviewed the work of the Society since its establishment 110 years ago. The Bishop was re-elected Hon. President.

By the removal of Mr. R. Randell from Bonavista to Catalina, the church at Bonavista will lose a useful member and a faithful lay-reader.

The Bishop held an ordination at St. Mary's on second Sunday in Lent. Mr. Crocknell was ordained deacon; Rev. C. Jeffreys was the preacher.

The usual farewell service for the sealers was held in the Cathedral, St. John's, on Sunday afternoon, March 8th. The rector, Canon White, was the preacher.

Rev. G. Munden, Bishop of Winterton, parish of Heart's Content, has been appointed by the Bishop of Qu'Appelle to a Mission in his diocese.

Two boxes of glass, with no address, that were shipped by mistake from St. John's, to Trinity, twenty-one years ago, have lain ever since in a loft, unclaimed and forgotten. Upon being opened a few days ago, the boxes were found to contain a window for a church and two others for a Parsonage. They are, what is known as glacure windows, and efforts are now being made to find their owners.

The Lenten self-denial offerings of the church throughout the diocese will be given, at the Bishop's suggestion, to the fund necessary for exterior repairs to the Cathedral at St. John's.

Rev. C. W. Hollands of Carbonear, lectured to the members of the Church of England assistants' association in his parish on "The History of Lent." This will be followed by two others on Spiritual Life.

Four thousand men are now away from home engaged in the seal fishery off the coast.

A SOLITARY WAY

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved;
To every one of us from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger to our joy,"
And cannot realize our bitterness.
"There is not one who really understands,
Nor yet who enters into half I feel."
Such is the cry of each of us in turn;
We wander in "a solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires first our love.
In every heart He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus, saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again to Him;
For Christ alone can satisfy the soul;
And those who walk with Him from day to day
Can never have—"a solitary way."

And when beneath some trial sore you faint,
And cry, "I cannot bear this heavy cross alone,"
You say the truth. Christ made it purposely
So heavy that your weakness might be known.
The bitter grief, which "no one understands,"
Conveys a secret message from the King
Entreating you to come to Him again.
The Man of Sorrows understands it well,
"In all points tempted," He can feel with you.
You cannot come too often, or too near,
The Son of God is infinite in grace.
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have "a solitary way."—

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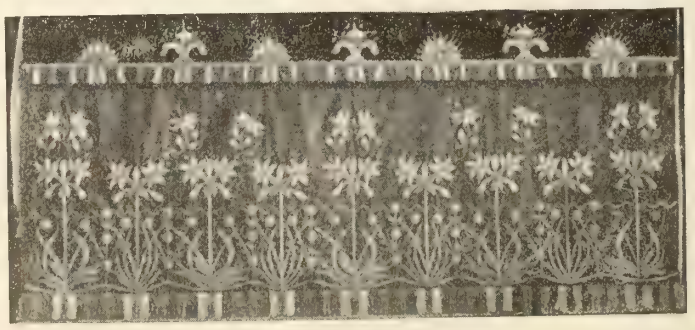

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The Week

AT the recent meetings of the convocations of the Provinces of Canterbury and York, matters of unusual importance have been dealt with. The report of the committee of the whole House of Bishops of the Southern Provinces on the answer to be returned to the Royal Letters of Business, which was the result of six years work, caused one of the most significant discussions that has taken place in any meeting of Convocation for many years. The discussion centred during two sittings on two subjects: the alteration of the rubrics of the office of Holy Communion, and the response to be required of Deacons at the time of their ordination, as to their belief in Holy Scriptures. The report proposed to allow, with certain safeguards, the taking of the consecrated elements from a celebration in church to a sick person; also, that to the existing question to deacons regarding belief in the Holy Scriptures, be added the words "As conveying to us the Revelation of God, brought up to a fullness in Jesus Christ." Both proposals were adopted by a majority of nearly 10 to 1. The upper house of the province of York also passed a resolution modifying the present Rubric so as to allow the consecrated elements to be taken in case of urgency to the sick.

Convocation and Reservation

WE understand that the Central committee and the programme committee of the Church Congress to be held in Toronto next year, have held recent sessions and are attending in earnest manner the serious problem before them. As was pointed out on the editorial page of *Church Life* recently, the Church Congress is an opportunity fraught with great possibilities for the good of the Church and of the Nation. Two things are necessary: that interest be stimulated beforehand among church people in the Congress and in the questions that will be dealt with; and that the Central Committee provide such a programme of subjects and of speeches that the interest will be permanently deepened and be much more widespread after the Congress. We consider that nothing could be more fatal to the real purpose of the Congress than that questions of vital interest to the welfare of the Church should be dealt with academically or be entrusted to speakers who, whatever qualifications they might have in other directions, are not recognized as authorities, to some extent at least, on their respective subjects. Neither exalted position nor reputation for general oratory should, in our opinion, be considered, when selection is being made of those who will in effect be invited to lead the Congress in framing the message of the Church not only to Church people, but to the people of Canada at large.

The Canadian Church Congress

WHILE the remarks of Mr. Winston Churchill, first Lord of the Admiralty, during the course of his speech upon the naval estimates, upon the effect of Canada's failure to provide the three Dreadnaughts promised, and upon the fact that if independent or if annexed to the United States, Canada would be under expense for naval defence, were addressed to the House of Commons in London, there can be little doubt that Mr. Churchill framed that portion of his speech for consumption in Canada. We have not the slightest fault to find with what some Canadian journals have referred to as the "cutting remarks," of the first Lord of the Admiralty, except in that they implied that "Canada," that is the people of Canada, were unmindful of their obligations and responsible for the failure of the Canadian government to carry out the undertaking to provide three Dreadnaughts. We suppose it would not have been diplomatic or quite in accord with the ethics that govern in such delicate political matters, for the first Lord of the Admiralty to have pointed out that the blame lay with the British North American Act which saddled the Dominion of today with such a purely partison and non-representative second Chamber as the Senate. We may be wrong, but we believe we are right in stating that in the last twenty-five years, no appointment has been made to the Senate for other reasons than those of party, and to all intents and purposes, the Senate is a weapon of the party to which a majority of its members belong. If one party remain in power in the house of Commons for a considerable period, as both parties have done in the past, the Senate becomes the echo of the Government which has had opportunity to flood the Senate Chamber with its own partisans. Being appointed for life, there may be a majority of the members of the Senate belonging to the party which appointed them, for years after that party has ceased to be the party of government. The government of the day has not power to appoint additional members and can only fill vacancies caused by death or resignation. Thus our Senate has the advantages of neither an elected nor a hereditary Second Chamber, but many of the disadvantages of both. It is this unrepresentative, partisan body that has brought on Canada the scathing rebuke implied in the speech of the First Lord of the Admiralty, which would indeed be deserved by the people of Canada to-day, if the majority in the Senate represented them instead of, as it does, a party which is in a hopeless minority at the present time in the House of Commons.

Not "Canada" but the Senate

AMONG the many acts of gross injustice provided for in the British Government's Bill for the Disestablishment of the Church in Wales, is that of alienating from the Church its ancient churchyards and burial grounds. In one diocese, St. David's, there are 421 churchyards which the Bill takes away from the church, and in the same diocese, there are 480 nonconformist burial grounds, which the the Bill does not touch. All this and much more in the name of "religious equality." In addition to possessing their own burial grounds, Nonconformists have, under an Act passed over 30 years ago, the right of burial in the parish churchyard by a nonconformist minister with a nonconformist service. This notwithstanding, the Bill proposes violent measures to the sentiment and feeling of church people, by alienating the resting places of their dead to a secular authority to ensure "religious equality." We fail to see where there is any consideration for religion at all in such a proposal. It smacks rather of the brutality of the fanaticism of past centuries when an offender was not only executed but his body was mutilated afterwards. This, and other features of the Government Bill to rob and maim the Church, is not only abhorrent to Church people, but to many Nonconformists also, and two monster petitions have been introduced by some leading Nonconformists protesting against disendownemt and alienation of the churchyards. In one diocese, St. Asaph's, where the adult Nonconformists number 52,000, 15,000 of them have signed the protest. It was inevitable that conscientious Nonconformists, who are nonconormists on religious grounds, and not political nonconformists, should resent the spoliation and robbery that was proposed to be undertaken in their behalf. The religious nonconformist conscience is one thing, the political nonconformist conscience is quite another thing. The former is expressing itself in the widely signed protests. The latter is ably represented in the utterances of such journals as the

The Nonconformist Conscience in Revolt in Wales

South Wales Daily News, which has this to say regarding the protest organized under the direction of a leading Cardiff nonconformist minister. "Nonconformists are invited to stultify themselves utterly as religious protestants and to put themselves as religious pawns, into the hands of sacerdotalists, cloaked in the mummery of mediaevalism, and engaged in subverting that Protestantism to which nonconformists of Wales, (outside the Roman Church), are devoted."

Episcopal Elections

WE notice a somewhat sentimental tendency in recent episcopal elections after the ballot has been declared to propose to make the election an unanimous one. We do not see that this is at all necessary in order to show that a spirit of concord prevails among the members of the synod who are engaged in discharging their duty by an official act of the Church. We consider these resolutions to make an election unanimous are wrong in principle. If a man has conscientiously opposed the elect, the fact of the election does not do away with the valid objection which has prevented him from casting his vote for the popular choice of the synod. His reasons may be known to himself only and may be so strong that he cannot in conscience allow it to appear that he is responsible for the elect being the unanimous choice of the electors. It puts the man in the position of taking his choice between holding his tongue and telling a silent lie, or speaking out and antagonizing his Bishop at the outset of their relationship to one another. No man should be placed in such a dilemma. Besides, there is the lesser evil that such a vote is equivalent to the cock-crowing of the majority over the defeated minority.

Prayers in the Provincial Legislature Ontario

A CORRESPONDENT writes:—"It was my privilege to drop in during the sessions of the legislature the other day, and as a churchman, it was a distinct pleasure to hear our familiar "state prayers" said along with the Lord's Prayer, at the opening of the day's proceedings. At least, they were almost identical with our forms, though I was glad to miss any reference to that unfortunate phrase, "grant that we may use His *delegated power, etc.*," which, perhaps, is greatly responsible for the disuse, all too common, in many of our churches, of the prayer for the Lieutenant-Governor. I was struck by the solemn reverence of the Speaker in reading, and the reverential attitude of the members. All stood, as a matter of course (except the spectators in the gallery, who, I thought, might, without interfering with the business of the house, have thus recognized the presence of the King of kings, nor would they have incurred the displeasure of the authorities). A few went so far as to bow at the sacred name. It would have been still more pleasing had the "amens" been audible, the lips of some were *framed* to say the word, if I mistake not. I remarked this to one of the members afterwards, who confessed that on his introduction to the house *he did* "make a break," forgetting for the moment that he was not leading the responses, after his accustomed manner, in the parish church at home. I hope I was not guilty of sedition in urging him to incite a few of his brethren to join with him in establishing the "break" with a precedent, and even to go the length of praying the Lord's Prayer with the voice as well as with the understanding. I don't suppose our legislators claim to set themselves up as saints, but it *is* encouraging to find them taking their prayers seriously. Who will undertake to say what an influence for good must be exerted upon the province, when our rulers make it "the first order of the day" to invoke the blessing of God upon their labours? And, by the way, is there not herein a gentle rebuke, or shall we say a silent hint to those parsons and parishes who seem to forget to say each day the daily office, of which these state prayers form no inconspicuous part?"

Church History from Canadian Archives

No. IV.—The First Provincial Synod

(Continued)

By HENRY KITTSON

THE Bishop's journal is as follows: "Aug. 3, Monday. Busy preparing for the visitation. A letter from Lord Dorchester, desiring me to meet magistrates and principal inhabitants of the city, to discuss school plans and to address them in favour of a college. Aug. 4, Tuesday, Stuart and Langhorne arrived, also Delisle and Doty. Visited Dorchester to discuss schools and colleges. For the first time in the parish church wardens were chosen to-day. Wednesday, August 5th, 1789. The day appointed for my visitation. Mr. Vessyres arrived. Went in my robes to the Recollet Church accompanied by eight clergymen. Mr. Toosey preached. After the sermon I delivered my charge. Returned home and examined the clergy's letters of orders, etc. The clergy dined with me at my lodgings."

"Thursday, August 6th. Prepared a set of injunctions for the clergy. Went in my robes to church. Mr. Stuart preached. After sermon delivered my charge. After church busy preparing licenses to such of the clergy as were not licensed for this province. Agreed to have my injunctions printed. The clergy dined with me, and to lessen the heavy expense of those who came from home, I ordered a dinner for them every day. Friday, August 7th, 1789. Went as usual to church. Mr. Doty read prayers and preached. After sermon confirmed 130 persons, among whom were two of Lord Dorchester's sons and several Dissenters. . . . . ."

"Saturday, August 8th, 1789. Went as usual to the Recollet Church. Mr. Langhorne read prayers and Mr. Tunstal preached. After the usual subscriptions and oaths were taken and administered, licenses were given to Messrs. John Stuart, Philip Toosey, John Doty and John Langhorne.

"This day my injunctions were printed. I also appointed Mr. Stuart as my Commissary from Pointe-au-Beaudette to the western limit of the province, including the districts of Lunenburg, Mecklenburg, Nassau and Hesse . . . . ."

"His Lordship also sent to tell me that the Jesuits' Church at Montreal should immediately be repaired and granted to the Protestants, and that the key should be given up to any one I chose. . . . "

"Sunday, August 9, 1789. Mr. Stuart preached in the forenoon. After the sermon administered the Sacrament to about 110 communicants, among whom were Lord and Lady Dorchester, and their two sons. Mr. Doty preached in the afternoon at the Bishop's chapel. After sermon confirmed 9 persons. . . . . Tuesday, August 11. Conference with Dorchester on proceedings of the visitation, which he approved. . . . . ."

"Wednesday, August 12. Meeting of (French) Canadians and English Magistrates about college. Former would not consent without consulting their brethren in Montreal and Three Rivers. I waited on Lord Dorchester with their answer. Told him *I feared that the Canadians would prove to be spoiled children. That they seemed to consider themselves as a distinct people from the English, and wished to continue so.* That in order to bring this matter to a fair issue, I would alter the plan so as to meet every wish they suggested, and that it might thus go to Montreal and Three Rivers. . . . ."

"Saturday, August 15. Writing and visiting; preparing to sail on Monday. Visited Messrs. Delery, Cugent and Ducheney and several other Canadian gentlemen. . . ."

"Sunday, August 16th, 1789. Preached in the Recollet Church a kind of farewell sermon, to a crowded audience. After sermon called on Lord Dorchester, and had some warm conversation with him about a church. He said—"Let the people build a church." I answered that he might as well tell them to place a ladder against the moon, when they had not even a place on which to erect a church. We parted, however, in good humor. My answer to him and others who asked when I would return to Quebec was, "When they procured a church."

"Monday, August 17. Gave a certificate of character and confidence to Mr. Montmollin. . . . . A number of gentlemen assembled at my lodgings at 1 o'clock and accompanied me to the beach. Went on board the Weazle, which fired a salute. At half past three o'clock weighed anchor with a light breeze and at 9 o'clock anchored at Crane Island."

* * *

We are not surprised at the admission of the Bishop to the Archbishop of Canterbury that he considered these two last weeks of his visitation,—"till the clergy dispersed, as the busiest time I ever spent. I scarcely had time to sleep." The results of this timely visit cannot be fully estimated. That he raised the Church of England in the esteem of the French Canadians must be admitted. His active interest and sincere sympathy for their welfare evidently won their confidence and respect. His firm stand as to the rights and character of the Church of England gave her a strength that was sorely needed. His reports to the civil and ecclesiastical authorities at home hastened the day of the appointment of a Bishop for Canada. Our only regret is that the records of his work and visit are not more complete, but much can be read between the lines of those we have.

PRAYER

THE need of prayer is inherent. The possibilities of human sympathy, although very great, are limited—they are finite; there are needs of the human heart which reach out beyond the finite. There are yearnings which the tenderest of human friends cannot gratify; there are sorrows, racking of heart and mind, for which human love, sanctified though it may be, cannot provide abiding solace; there are trials and problems of the soul, the power to bear and solve which it is beyond the capacity of the most gifted, the wisest and most loving of human friends to impart; beyond the finite possibilities of human love, sympathy, wisdom and knowledge, the needs of the human heart reach out, and only the Infinite, in love, power, wisdom, knowledge, can meet them. Coupled with this inherent need of appeal to the Infinite—the inherent need of prayer—is the threefold right; the right by creation of children to appeal to the Creator, to the Father; the right that is ours from the example on earth of Him who was with the Father from the beginning, and the right that is ours in compliance with His definite command to us to watch and pray. With apprehension of this inherent need of this right to pray must be linked apprehension of the purpose of prayer. To secure the solution of trials or the gratification of our yearnings, according to our personal conception of such solution or such gratification, is not part of our inherent need of appeal to the Infinite or of our right of appeal as children to the Father. That were to lower the Infinite to the level of the finite; the Divine to the human; the knowledge, power and wisdom of the Father to that of the child.

The natural love of a human father requires and rejoices in the confidence and trust in him of his child, which prompts the latter to tell him his troubles, his plans and desires, and to ask his aid. But that same natural love linked with the father's greater knowledge, wisdom and judgment will be the very factor that will cause him on many occasions, *not* to grant the wish of the child; not to further his avowed plan, or remove what has been to the child a trouble. He will lead the child to appreciation of another and better plan; will cause a deflection of his desires by training him to appreciate a more satisfying object; that which was the seeming cause of the child's trouble will not necessarily be removed, but the trouble ceases as the child is taught how to behave under such conditions. The conditions remain; the child is changed. Thus while our inherent need and our three fold right require us to make known—although He always knows them—all our troubles and our needs to our Heavenly Father, the purpose of such appeal to His omnipotent and omniscient love is that we may learn from Him His plan, His desire for us in those troubles and needs, that we, not necessarily the circumstances, may be changed, that our desire may be that His, *not* our, will be done. The result of prayer so purposed is *power*—power not necessarily to do the things we wish to do and as we wish to do them; to have the things we "like," or have removed the things we do not like; but the power to do the things He wishes, the power to bear those things we do not like, the power to be God-ly in our wishing and in our doing, in our resistance of temptation, in our bearing of burdens. It is a power, it is the only power, that can give us victory over ourselves; the victory to us of the Infinite over the finite—it is the power that makes the machinery of the soul control the outward life in accordance with the law and purpose of God. As the current from the electric power house will provide the needed motion in the machinery so long as power house and machinery are connected, so is the continuance of this power is our lives dependent upon the continuance of our communion with God. There may be greater need of greater fervency in prayer at some times than at others, just as a piece of machinery may at times have a heavier load to lift or move than at others and requires a larger voltage of electric current; but just as the machinery is practically useless for any productive purpose, however small, unless provided with some motive power, so there is no endeavour, no occasion so insignificant in our lives that it can be shut off from God, if our lives are being driven by the power derived from communion with Him. It is a dangerous thing to be constantly shutting off the power, relying on the momentum from that already received to carry us along. At such periods of semi-preparedness little difficulties along the tracks of our life become obstacles and at times formidable barriers to any progress; the momentum on which we lazily relied is exhausted and too frequently we are driven backward by those "little things" which, had we maintained a supply of power, would not have hindered our progress. Our inherent need of prayer is a daily need; our threefold right of prayer is a daily right; the result of daily prayer rightly purposed is daily power for the daily life made up of hours and minutes: large temptations; small temptations: great needs and little needs.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Where can I obtain a pamphlet bearing on the *Ne Temere* decree?—Enquirer.

Ans.—Write the Synod office, Toronto, for report made by the committee on *Ne Temere,* appointed by the Synod in 1911.

Ques.—Will you kindly tell us the meaning of "Modernism," where it had its rise and when, and whether it is contrary to true Catholic teaching, and whether its influence is for good or evil.—A Constant Reader of Church Life.

Ans.—The term Modernism took its rise a few years ago among some leaders in the Church of Rome, who sought to restate Christian dogma in new terms, and to get away from the old scholastic phraseology. It is now passing into general use, and perhaps for that reason becoming vague in meaning. It is dangerous only in its extreme forms. Each generation has its own difficulties in understanding Christian tradition. Any restatement of the old truths which interprets them better to the modern world without in any way weakening them is, of course, to be desired. Modernism, as Dr. Dearmer points out, may well stand for the restoration of old truths which it is highly desirable this generation should know and believe.

LITTLE THINGS

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves—*F. W. Farrar.*

The Watch in the Garden

By Arthur L. Salmon

COULD ye not watch with me a little while?
A little while, O my disciples, share
The sorrows that your Master has to bear—
A little while?

"Too soon the hour of sharing will have gone;
Too soon the scourge, the cross, the crown of thorns,
The cup of gall, the mockery, the scorns,
Be Mine alone.

"And could ye not from easy slumber keep
To share the passion of Mine agony?
Is it so small a thing that comes to Me,
That ye must sleep?"

O dying Lord, when Thou in anguish kept
Thy latest watch, no friend was at Thy side,
But they who soon deserted or denied
Serenely slept.

Once it was Thine to sleep while they, awake,
Cried out in dark extremity of fear;
Now in Thy storm and lonely vigil here
Their rest they take.

Can we not watch a little while with Thee?
O Friend and Master, if when we should keep
Unfailing wakefulness we fall asleep,
In pity see.

The flesh is weak. But Thou most piteous,
Thou wilt not go from us as we from Thee:
Thou in our hour of deepest agony
Wilt watch with us.

—*The Churchman, New York.*

HOLY WEEK AND EASTER

HOLY WEEK and Easter are so closely united that we cannot, even in thought, divide them. And, indeed, the best preparation for our Easter Communion will be the watch we keep through Holy Week. Those who come to their Easter Communion without having kept Good Friday will lose the fullness of Easter joy. Let us keep Holy Week as a preparation for Easter. It is well to keep the thought of Easter before us through the week of sorrow, for so we shall keep it in the spirit of the Divine Master, Who faced the sorrow and endured the Cross "for the joy that was set before Him."—*A. R. G.*

Our Old Country Letter

March 11, 1914.

Of course, "Home Rule" is, as I write, more than ever the question uppermost, and acutely so as regards the Church of Ireland. For Mr. Asquith has just offered his long delayed and transparently futile "concessions," and Ulster is indignantly rejecting them. Perhaps in this letter it is chiefly fitting that I should allude to the constant gatherings for united prayer from many anxious hearts, hoping that across the ocean fellow churchfolk and Irish folk in Canada will join them, that God may send the right and defend our Faith.

* * *

The appeal for funds to ensure the stability of St. Paul's Cathedral, to which I alluded last week, is meeting, even so quickly, with a generous response. But the sum needed is immense, and must take time to gather.

* * *

I am interested to read of the re-tuning and general improvement of the peal of twelve bells belonging to York Minster, which has only just been accomplished. I expect some, at least, of your readers know the glories of this, our chief church of the Northern Province, and the largest in England, the wonderful vista of far-stretching arches, each perfect in graceful height, from the great west door to the magnificent east window, a view broken but not quite hindered by the choir, with that marvelous carved, immense screen, topped by part of the organ. This latter is another marvel, but one does regret its position, for only from beyond it can the full proportions of the great window be completely seen, and though there are others near which almost rival it in beauty of colour and interest of legend or story, none can approach the stately height and grace, or the number of its "lights."

But ever since a disastrous fire about the year 1841, which destroyed parts of the old minster and melted the original peal of bells, music lovers have been distressed by the peal which replaced them two or three years later, not being perfectly in tune. Now that has been remedied, no easy matter. It was found recently that the wooden fittings had "seriously deteriorated," so, in arranging to replace these with modern iron head stocks, the opportunity was taken to send the entire peal to the same London Bell Foundry which cast "Big Ben" of Westminster, weighing 16½ tons, and the Westminster "quarters." The transit was made by water. A correspondent writes, "One peculiarity of the casting of bells is that the slightest variation in the temperature of the metal while being poured into the mould may cause an appreciable difference in the note of two bells cast in the same mould and of the same design. This variation is put right by the process of tuning, which generally consists of reducing the thickness of the metal at the proper points. Some of the older type of bells, however, did not allow sufficient thickness of metal in proportion to the diameter of the bell, thus rendering them utterly untunable by modern methods. . . We have endeavoured to return the York Minster bells on the modern five-ton principle, which ensures that each bell is in tune with itself, and also in its place in the peal—that is, each bell should contain, besides the strike notes, the nominal or octave above, the minor third and fifth above, while the hum note or resonance of the bell should be a perfect octave below the fundamental note."

York Minster

Most of us have loved, in our time, some "remembered church bells," but few I should think, have known all the care that must go to the making of them—for the praise of His name.

* * *

There is singularly little church news this week of more than local interest, to which I have not already alluded in former letters. In default thereof, here is a Lenten paragraph which the *Guardian* reprints "without comment" from a daily paper. I should think that for your readers also it will be, "when unadorned, adorned the most," as an illustration of two points of view. It is headed, "Lenten Fare: Covent Garden Luxuries," and runs, "Self-denial can be made a fine evil with the aid of Covent Garden's Lenten store. Now that the penitential season has begun, many good people are less carnivorous of habit. In accordance with tradition they forsake the juicy steak and succulent chop on certain days, and in place of flesh-meat, the table is stocked with fish, vegetables and fruit. Nowadays there is little necessity to select dry, salted fish, and the coarsest of vegetables, unless the spirit of the anchorite is so strong that the least attractive of fare is sought. Many are content to follow the letter of the law and mortify themselves with salmon, soles, asparagus, and such like non-flesh diet. Those hardships are cheerfully borne by penitents who adopt a high-class Lenten code." And "Is not this the fast that I have chosen, that thou deal thy bread to the hungry and cover the naked with a garment?" never had more evident applicability than at this time.

* * *

In connection with the dreaded Welsh Church Disestablishment Bill, we read that a special all-day conference has just been held at the Church House, Westminster, attended by all principal organisers of the Central Church Defense Committee in England and Wales. "Every diocese was represented. The opinion was generally expressed, based upon local knowledge, that the feeling throughout the country against the Welsh Bill was so strong that Referendum on this question could not fail to produce an over-whelming majority of votes in condemnation of the measure, and that if it passed under the provisions of the parliament act, before a general election has taken place, its repeal would be strenuously demanded both by churchmen and innumerable nonconformists."

* * *

I am delighted to see that your House of Bishops has established a Canadian Branch of the Actors' Church Union. The *Guardian* this week gives also in full a similar resolution of the Episcopal Synod of the Province of South Africa; that "The Bishops approve of the objects of the Actors' Church Union and request each Diocesan Bishop to appoint a Chaplain for his Diocese, and suggest that these Chaplains be appointed a committee to consider the advisability of drawing up a scheme for assisting actors visiting the province."

After all is said and done, the Christianity of the 20th century does seem in many ways nearer that of the 1st than did that of those which have intervened.

MOTHERS! WHAT IF THIS WERE YOUR SON?

An anxious, grief-stricken mother appealed to us recently. She wrote:

"I have a son fifteen years of age who has tuberculosis in one lung. I have not the means to give him the care he should have. The doctors say that with proper care and attention there is every hope that he might fully recover. I would be very thankful if he could be admitted to the Muskoka Free Hospital if possible."

Suppose that your son or your daughter were a consumptive. Suppose that he or she were pale and wasted and shaken by a hacking, strength-sapping cough. Suppose that you hadn't the money to provide the badly-needed medicine, nourishment, and skilled medical treatment. Think what a blessed relief it would be to you to know that the Muskoka Free Hospital for Consumptives stands ready to help!

Contributions to the Muskoka Free Hospital for Consumptives will be gratefully acknowledged by W. J. Gage, chairman executive committee, 84 Spadina Ave., or R. Dunbar, Sec.-Treas., 347 King St. West, Toronto.

The New Testament in the Making

CONTRIBUTED BY
ARCHDEACON PATERSON-SMYTH, MONTREAL

WHERE the story of the Old Testament closes, the story of the New Testament begins. They touch at the centre-point in the history of the world when

"In the fulness of time God sent forth His Son."

The first thing that strikes one in the making of the New Testament is that, like that of the Old, it was unconscious, unintentional. When we come to Apostolic days we find the first Christians with their complete Holy Bible which we now call the Old Testament. And to one who really thinks himself into their position, the wonder is, humanly speaking, that there should ever have come what we call the New Testament. For these early Christians had no more notion of making a new Bible or adding to the old one, than we have to-day. They had, as we have, the Word of God, believed to be complete, regarded by them and quoted by Christ and His Apostles as the Bible of Divine authority. They wanted no other. It would have seemed to them sacrilegious to add to it even if they thought of such a thing, which they did not.

The curious thing though is, that they did not want (even without putting it into the Bible) to write at once for their own use a full life of Jesus. One would have expected that the first thing they would do after Pentecost would be to go to the twelve Apostles and ask them, "Write us down in a book at once everything that you have seen and heard and learned about Jesus during those wonderful three years." But they did not. Perhaps it will surprise us less if we try to put ourselves in their place.

I. The Oral Gospel

Take the first twenty years after the Ascension up to about A. D. 50. Here is a religious community scattered in groups through many cities and villages —simple, plain people, fishers and farmers and porters and tentmakers and artisans. They are very happy in their wonderful new religion. One thought dominates all life for them. "We know that the Son of God is come." They want to hear everything they can about Him. Most of them cannot read. Very few would be capable of writing a book. In any case they do not want books. In Palestine, at least, they have a strong prejudice against committing anything to writing. Their whole training has been oral. Their knowledge of things has come by hearsay. There are no newspapers. When there is any news somebody tells it. Written books or read books (except the Bible) are not at all in their line.

Also, it is hardly worth while writing books. Mingled with their new joy is a restless expectancy. They are convinced that Jesus will return during their lifetime to take them all to heaven. They do not know the moment. It may be any day, "at evening or at midnight or at cockcrow, or in the morning." Even their Apostles at first looked forward to the day when "we which are alive and remain shall be caught up to meet the Lord in the air." So with heaven lying about them there was no need of writing books for the future. There was no future, except a future in glory with the Lord.

2. So they gathered in their little weekly assemblies, to hear their Old Testament Scriptures and to pray and to receive their Holy Communion and to listen to the burning words of the "Witnesses" who had been with Jesus or seen him or learned about Him from those who had. They wanted not written documents, but heart to heart talks from men who knew. Sometimes they had only a teacher who had learned from the Apostles. Some times they had a disciple who had actually heard the Lord. And sometimes they would get hold of a real live Apostle, one of the twelve. That was a great day, when Peter or James or John or Philip was present in the town. Nobody would stay at home that day. Think of John telling how he had stood by the Cross and heard the dying words of the Lord; or Peter telling of that miserable night of his denial when the Lord turned and looked upon him; or Philip picturing the joy and enthusiasm of the first Easter morning.

I suppose that was a good deal what was meant by "preaching Christ," the one great subject of all their preaching. Daily in the temple and in every house they ceased not to teach and preach Jesus Christ. At Antioch they spoke to the Grecians, "preaching the Lord Jesus," "preached Jesus and the Resurrection." "We preach not ourselves," says Paul, "but Christ Jesus the Lord." They could not always be sketching the whole scheme of redemption. Much of their teaching must have been the narrating of separate incidents in the Lord's life. As we shall see later, Peter is said to have "framed his teaching to meet the immediate wants, but not making a connecting narrative of our Lord's discourses" (p.).

Now it is a matter of experience that if any man keeps telling the same incidents for many years there comes naturally a certain uniformity in the telling almost as fixed as writing. And if the several Apostles were continually teaching the life of Jesus there would gradually come a certain uniformity in the cycle of teaching. They could not dwell on every little point. They would "put first things first." Special acts and discourses of the Lord would stand out in higher prominence. Other incidents of minor importance would fall into the background and be dropped out. The Incarnation, the Baptism, the Passion, the Resurrection, the Ascension, the historic substance of the ancient creeds, would be the great centres around which the teaching grouped itself. Thus, in course of years, there would be a growing uniform cycle of facts and sayings which would be the main Gospel of the Church stored in the memories of the hearers.

Then again every year in a hundred places together were the Preparation classes for Baptism. Converts had to be taught in regular and compact form the main facts of the Christian creed. This would greatly tend towards crystallizing the oral teaching into a fairly uniform gospel known well by all instructed Christians all over the Church.

3. Thus came the formation of an *Oral Gospel* differing somewhat in different places and periods, but in the main the same. This was the "deposit," the matter "which they delivered, which from the beginning were eyewitnesses and ministers of the Word." This was what Paul was orally taught by Ananias at Damascus and by others more fully afterwards. "I delivered unto you," he says to the Corinthians, "that which I also received, how that Christ died for sins according to the scriptures; and that he was buried, and that he hath been raised on the third day according to the scriptures." This is what he means when he bids the Thessalonians, "Hold fast the traditions which ye have received." This is the deposit about which he charges Timothy, "O Timothy, guard that deposit which is committed unto thee."

This was the Oral Gospel published through the whole church, not in written books, "but on the fleshly tablets of the heart." Probably our present gospel of St. Mark would fairly represent its main substance. Mark, as we shall see later, is said to have learned it from the "lessons" or oral instructions of Peter. At any rate this oral deposit was the only Gospel the Church had for forty years. So far as we can judge neither Paul nor Peter, nor perhaps any of the apostles except John, ever saw one of our written gospels. They certainly give no indication of it. If Paul knew of written gospels he would hardly have exhorted the Thessalonians to hold fast the oral traditions or deliver to the Corinthians only that which he had orally received.

II. The Epistles

Now we come to the next stage—the stage of the first Christian writings, the Epistles—beginning, say, about the year 50 A.D. These were the first written part of the New Testament.

The various needs and perplexities of the scattered churches called forth letters of advice and direction and instruction, written mainly for the immediate occasion and in answer to letters of inquiry received. There was no thought of them as Bible or Scripture or sacred. They were simply letters of the great missionary Apostles to the communities which they had visited and evangelized.

I picture to myself the writing of the first Christian Scripture. It is A.D. 48. A wiry little man with weak eyes is seated in a room working at pieces of black haircloth material for tents. He has his work to do and perhaps he can think better that way, as a woman can think better with her knitting in her hands. He is dictating a letter while he works. Busy people then, as now, dictated when they could instead of writing, and probably Paul's weak eyes would make it more necessary for him. At any rate we know it was his custom, and it has been suggested that perhaps his vividness and directness of language, his broken constructions and sudden changes of subject, may be in some measure the result of it.

Two young men are with him—Timothy and Silvanus. Silvanus can probably write best, as we find indications afterwards that he wrote for Peter. Probably it is he who is writing now for Paul, with a roll of Papyrus before him about three feet long, made from the pith of papyrus reeds pasted together. Parchment was not used for letters, and in any case would be too dear for poor people. But he could buy papyrus in the shops, as we buy foolscap from six to eighteen inches wide and of any length required. We can judge the sizes by the papyri that have been discovered.

So Paul is dictating and Silvanus is writing on the papyrus roll in little columns two or three inches wide:—

> "Paul and Silvanus and Timothy unto the Church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you and peace."

How little those two men thought that day that they were writing the first words of the great Christian Scriptures for all the world and for all the ages. We do not know that this was the first church letter that Paul wrote. Some have been lost. But this is the first that we know of.

2. A.D. 54. Again Paul is dictating a letter, a much larger and more formidable one. It is the Epistle to the Romans. This time I do not imagine he had any tentwork in his hands, for he has to concentrate hard. And this time we have not to guess at his secretary's name, for it is signed, "I, Tertius, who write this epistle, salute you in the Lord." We can even make a guess at the messenger who carried it. "I commend to you Phoebe our sister, a deaconess of the church at Cenchree, that ye receive her in the Lord and help her in whatever matter she needs." Apparently Phoebe was traveling to Rome along the great Roman roads or by the vessels of one of the shipping companies navigating the Mediterranean. Who more likely to carry the letter?

Thus the epistle reached Rome and surely it was eagerly read next Sunday, and probably for several Sundays. Not in the place of Holy Scriptures. Certainly not. That position did not come to it until many years later. But rather as a discourse or sermon written by their great missioner. Probably they would find it a much stiffer sermon than the simple gospel narratives which they were accustomed to hear as sermons. Perhaps it was one of the audience that day who tells us later that "in the espistles of our beloved brother Paul are some things hard to be understood.".

And when they had read it repeatedly they would lend it to another church (cf.). But it had to be handled carefully; for if the papyrus got damp it moulded and spoiled the writing and if too dry it grew brittle and easily broke in handling. Then trouble came, as we shall find later, in St. Mark's Gospel, where it is likely the end piece cracked off and got lost and so caused trouble and manifold discussions in many ages since. In later times when the position of the Epistles was recognized as, Scripture they were carefully copied on to parchment like the Old Testament. But they probably remained a good while on papyrus, and papyrus was a perilous material on which to preserve for the world the inspired Word of God.

3. We have thirteen epistles of St. Paul. A third epistle to the Corinthians which he refers to has evidently got lost and possibly others. We have three epistles of St. John, one of James, one of Jude, the first epistle of Peter, and another called his Second Epistle, whose authorship is doubtful. The Epistle to the Hebrews is anonymous. It has been widely attributed to Paul, sometimes to Barnabas, and others. Origen, the greatest Bible scholar the world has seen, said of it in the third century, "Who wrote this epistle the God only knows."

It is an interesting fact, and instructive too, as to the intercourse between churches and the gradual growth of the Canon of Scripture that St. Paul's were the only Epistles to the Corinthians, Ephesians, Philippians, etc. Towards the close of St. John's life, Clement of Rome wrote his famous Epistle to the Corinthians of which we get a glimpse again centuries later in a letter written from the Corinthian Bishop Dionysius. "We have been reading in church to-day Clement's Epistle." About the same period Ignatius of Antioch on his way to martyrdom wrote epistles to the churches which he loved, and amongst them the Ephesians. Polycarp, the disciple of St. John, wrote an Epistle to the Phillipians and at its close he says, "I have received epistles from you and from Ignatius. You recommend me to send on yours to Syria; I shall do so either personally or otherwise. In return I send you the letter of Ignatius as well as others which you ask for. . . . They will serve to edify your faith and perseverance."

These writers themselves, and doubtless the church too, made a distinction between their letters and those of the Apostles. But it was not the sharp distinction of later days between Scripture and non-Scripture.

(To be continued)

THE MASTER

IF Christ is ever to be a real Master, a real Friend to us, it must be because we have learnt to know what He is, and to love what He is, and have, in consequence of our own choice and freewill, given ourselves to Him—to be His, to learn of Him, to follow Him, to fight His battles and do His work. The chief motive of our life should be "for our Master's sake," "for the love of Christ"; and because He is the Master we have chosen, because we have given Him our hearts and our wills, our one great aim should be to let our lives ever more and more resemble His.

Wedded Love

I HAD undertaken to do some visiting for an institution which dispensed charity in a large city, and, in the course of this duty, I met with the humble individuals who are the subjects of this sketch. They were a pair of respectable coloured people, a man and his wife, who lived in a very small and poor cottage in the most congested portion of the city. In that district the houses which fronted on the street had, with few exceptions, smaller houses in the rear. These were approached by a lane or alley and were usually mean and dilapidated and little visited by fresh air and sunlight. In one of the poorest of these this couple had lived by themselves for many years.

They were now, I should say, both approaching the age of seventy and both were infirm through ill-health. The man was slowly dying of an incurable disease. The wife, though less stricken, was also a chronic sufferer, being affected with some malady in her limbs and feet which made walking difficult and painful. She said very little about herself, never referring to her own ailments unless questioned. The husband, on the other hand, habitually discussed his symptoms; indeed they were always the first topic of our conversations. The wife acquiesced in this without complaint, appearing to consider a monopoly of querulousness to be the natural right of her overlord. I never heard her murmur and her husband's condition seemed to awaken only pity and sympathy in her heart. He always addressed her in gentle and affectionate tones and I could see that a genuine attachment existed between them.

There was something in the appearance of these poor people which somewhat distinguished them from their race and class. They were not of the darkest complexion and their features had not the distinctive African cast. They both possessed some degree of education and had enjoyed some of the comforts of life in other days. Evidences of this were visible in a litter of gaudy *bric-a-brac* which crowded the small living-room and collected dust, apparently never disturbed. In summer a small enclosure, with dimensions of about six feet by twelve, served as a garden, wherein a few plants and creepers, tended by the wife, made a brave attempt to look cheerful. For a time, this enclosure was given up to a pair of fowls, who divided their time between it and the living-room, into which they would enter at will with wise and inquiring looks.

They were God-fearing folk, this lonely man and wife, and liked to have a short Scripture reading and prayer from the visitor. After a time, the old man surprised me by following up a prayer with an extempore prayer of his own in which he exhibited both fluency and unction. He created a mild sensation in my mind when he referred to me as "our dear brother M——."

For two years or more, my coloured friends subsisted on such charitable doles as came in intermittently from one or two sources. Somehow or other the rent was made up. The landlord was merciful and did not raise the rent, although rents had doubled in the neighborhood. After a while, he ceased to trouble them about his rent altogether, realizing, no doubt, that the old man would not be his tenant much longer. I used to wonder what sort of a person the landlord was, who could be content to own, for the use of tenants, such a miserable habitation and yet have a kind heart.

At length it became evident that the old man's painful journey through this vale of tears was drawing to a close. The wife waited on him with unfailing patience and consideration. For some time before his death he was obliged to sit upright in his chair. He lost the power of articulate speech, though his mind remained clear. The last time I saw him alive, he pointed with his finger many times emphatically downwards to the floor. "He means that he wants you to see him buried," the wife explained sorrowfully.

I had always held to the opinion that funerals should be as simple and inexpensive as possible, and it did not occur to me that this funeral should be an exception. I procured an order from the city, which provided the burial plot and entitled us to call upon an undertaker for a perfectly plain but decent funeral. I added a two-horse carriage on my own responsibility. But when the mourning widow heard of the proposed arrangements she turned fiercely. "My husband shall not be buried like a dog!" she exclaimed. From a dusty receptacle she drew a carefully treasured life insurance policy entitling the survivor of the pair, on the death of either, to the payment of a small sum of money. "Take this," she said to the undertaker, "and see that my husband has a proper funeral."

"False pride!" I hear some one say. I am not sure. I remember being in a house where the father of the family, an employee in a large factory, lay dead. The disconsolate widow paused in her lamentations. "The boss," she explained, "says he is to have the best funeral that money can get." She stopped crying, and her face brightened. The vision of an imposing funeral, and the consequence which would attach to herself as the central figure, seemed to assuage her grief for the moment. I do not think that the old coloured woman was influenced by such a thought. My belief is that a chivalrous desire to honour her dead husband was uppermost in her mind, and for this purpose "out of her penury she cast in all the living that she had." So we had a dignified funeral: a handsome hearse, two double carriages, and a polished coffin, in which the old man looked very ghastly, though better dressed than he had been in his lifetime. A theological student came down and read the burial service: a couple of nurses from the mission who had done what they could in the sickness and a few kind people who had looked in sometimes on the old pair, made up the congregation.

The old woman, who had been habitually reticent and undemonstrative during her long trial, now manifested all the signs of heart-broken sorrow. She wept continually, though not noisily. When the terrible moment arrived when it was necessary to move the body from the room, she was quite overwhelmed and broken down utterly. "O my man, my man!" she moaned repeatedly, "O my man, my man! My man, my man!" It was heart-rending and that pitiful cry often rings in my ears, though it is many years since it was uttered.

I had read tales of idyllic sweetness, celebrating the beauty and sacredness of wedded love. Amongst my own friends, I had known people endowed with all the courtesies which culture can bestow, who, after years of married life, had gained the reputation of being "still lovers." And now it appeared to me that I had met with a very real and touching instance of the sanctity of wedded love, outside of the pages of romance and the circles of polite society. There was nothing to flatter the senses in that close and unwholesome tenement, with its pathetic hoard of faded ornaments, in that bowed figure whose dusky features were seamed with sorrow and privation, or the pretentious coffin with its unheeding inmate; but through the sordid externals something pure, radiant and spiritual seemed to shine. It was as if the mean dwelling had become a temple in which a lamp was burning with a clear and steadfast flame, lit from the Eternal Sun of Love which sustains the worlds and sheds its unstinted bounty on all living things.

G.A.M.

Our Lord's Temptation

THERE is a special attraction for us in the story of our Lord's Temptation, and it lies in this, it is the one page which He must have written, as it were, by His own hand; a personal revelation of what no human eye but His own could possibly have witnessed.

His miracles and sermons had been seen or heard by many, and the memory of them was cherished and handed down from mouth to mouth; but that strange conflict with the Evil One—that triple wrestle with His ghostly enemy—it was witnessed by no earthly spectator. Alone he had trodden the winepress of temptation; alone He had vanquished His foe, and He alone could repeat to the Apostle or Evangelist its wonderful history. And we feel quite sure that of all the marvels they were called upon to record, nothing could have filled them with such amazement as this revelation from His own lips.

Three forms of temptation only are spoken of, but they are intended to embrace all that man is liable to. They were the same that were presented to Adam—"the lust of the flesh, the lust of the eye, and the pride of life."

"Command that these stones be made bread." The appetite craves for food; give rein to the indulgence of your lower nature; if you cannot satisfy it in one way, have recourse to another; you may not always be able to choose your mode of subsistence, but you must obtain it somehow.

"Cast Thyself down" from the pinnacle. Make an ostentatious display of your power, and win the admiration of all men.

"All these things will I give Thee, if Thou wilt fall down and worship me." Seek wealth and power; you know not what influence they will give you in the world; have no scruples, therefore, about the means—think only of the end.

Such are the forms under which the Tempter tries the mettle of the Christian character of what sort it is; and if he be met in the same spirit and with the same weapons as he was in the wilderness, the test will be satisfied.—*Dean Luckock.*

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy: and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

JAPAN

BISHOP TUCKER AND A NON-CHRISTIAN STATESMAN ON CHRISTIANITY IN JAPAN

Referring to a statement made two months ago by Dr. Chas. W. Eliot, ex-president of Harvard, that "the missionary teaching of the last hundred years has almost no hold on the Oriental mind," which he declares is "most leading," Bishop Tucker says: "If he (Dr. Eliot) means that Christianity, in order to win acceptance among Eastern people generally, must become more Oriental in form and mode of expression, better adjusted to Eastern customs, conditions and ways of thinking, and must establish points of contact with the traditional religious life and belief of the East, I would of course agree. If, on the other hand, the implication is that the Oriental is essentially a rationalist, and that therefore the Unitarian form of Christianity is most likely to appeal to him, I should most decidedly not agree. It is true that Japan, when first opened to the West, was largely influenced by the positive school of thought, and the men who are at the head of affairs to-day are largely the product of that period. The first result

Was Widespread Indifference

to religion in any form. But already the reaction has come. The first stage in this reaction is a demand for a non-supernatural ethical religion. No one, however, who knows the people of Japan thinks that this is the final stage. The Oriental seems to be mystical in his mode of thought. The Japanese at least do not care for exact theological definitions, but among the people generally there is a widespread demand for some religion that will give power to the life and satisfy the religious side of their nature. I believe it can be fairly said that the only form of religion that has been able to do this during the past half century has been the Christianity carried to the East by the missionaries. There have been many thousands of Japanese Christians

Able to Understand

the power and the meaning of Christianity even in its Western form, and the results produced in their lives are sufficient proof of its power to establish a hold on the Oriental. It is these people who have had real practical religious experience, and not those to whom religion is as yet a theory and not a matter of experience, who give us some real indication of the kind of religion that will satisfy the Oriental. The fact that despite the historic prejudice against it, despite the indifference or opposition of those in high circles who had come under the spell of Western positivism, and despite its Western form, the Christianity of our missionaries

Has Gained Such a Deep Hold

and produced such practical results in the lives of so many earnest Christians, augurs well for its power to satisfy the religious demands of the East, as it becomes more and more adjusted to local conditions and environment."

That Bishop Tucker is not speaking with the "prejudice" of a Missionary Bishop is evidenced by a statement by Count Okama, one of the most distinguished of Japanese statesmen, the founder of one of her universities and who is not a Christian. Among other things Count Okama said, in a deliberate statement eighteen months ago concerning his view of Christianity in Japan, was this:

"Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. . . . Christianity has affected us not only in such superficial ways as the legal observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. . . . Japan received Buddhism and Confucianism from India, China and Korea, and under their influence she declined. But under the impact of Western Christianized thought, Japan has revived."

If we would find joy in our religion, we must abandon ourselves altogether to Christ.

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Church Union

A PRESBYTERIAN VIEW OF EPISCOPACY

The following extract is from a paper on Church Union, read by Rev. Clarence McKinnon, D.D., Principal of Pine Hill Theological College, before the Halifax Clericus Club, as reported in *Church Work*.

"Further, though in this matter we must advance with more delicate footstep, if the Anglican Church felt it essential to union that episcopal government should be continued, I am not without hopes that Presbyterians would concede the point. At least, it would be all the easier f r them to do so if they might accept your Lordship as an example of the benign authority under which they should find themselves placed. For there is no inveterate opposition between Presbyterianism and Episcopacy. John Knox, who was chaplain to Edward the Sixth, was nearly induced on one occasion to become a bishop; and in Scotland he appointed superintendents who had something of episcopal jurisdiction. In our own Canadian Church we have of late multiplied such superintendents. Our various departments of work are placed under men who have been relieved from the burdens of the pastorate, that they might devote themselves exclusively to the tasks of administrations; our synods correspond to dioceses; and there would be nothing very revolutionary in converting them into such, and centralizing the government in the hands of a permanent moderator, for whom surely we could get no happier designation than the scriptural one of 'Bishop.' We are free to admit that many advantages would accrue from such an arrangement. It is an opinion current among not a few Presbyterian historians that, had not Charles the First foolishly dissuaded the Episcopalian party from attending the Westminster Assembly, that Presbyterians would have accepted for England and Scotland a moderate Episcopacy, and we should have had no such discussion as engages us to night, for there would have existed no such difference as we are seeking to overcome; and Charles' own reward for such confidence would have been the preservation of his own head. But be that as it may, and it is useless now to cry over spilt milk, it is worth our while to hope that what was at least possible then, is surely practicable to-day.

"No difficulties in doctrine, less objection to ritual, and no insuperable opposition to a bishop, it looks as if the shadows were lifting a little, and the morning of our hope were nearer than we believed. I doubt if I have gone one whit beyond what would be conceded to the Anglican Church at the present moment if she were to throw herself enthusiastically into the formation of a great Canadian Protestant Church."

The Bishop of Zanzibar's "Open Letter"

LAY MEMORIAL TO THE ARCHBISHOP OF CANTERBURY

The following Memorial, promoted by the Catholic League, and signed by 7,785 lay communicants, has been sent to the Archbishop of Canterbury, together with a letter, the text of which will be found below. The Memorial runs as follows:—

A Memorial to His Grace the Archbishop of Canterbury.

We, the undersigned, Lay Communicants of the Church in England, desire to take the opportunity afforded by the publication of the "Open Letter" of the Bishop of Zanzibar to the Bishop of St. Alban's to assure your Grace of the support of our goodwill and prayers in your effort to arrive at such a solution of the difficulties as shall be consistent with Catholic Faith and Tradition.

We repudiate any attempts, such as are being made, at re-union or federation with other bodies of Christians which involve unfaithfulness to our trust of handing on unimpaired the Catholic heritage of Faith, Discipline, and Sacraments.

We dissociate ourselves from new and heretical teaching concerning the Person and work of our Blessed Lord.

We call upon our Bishops to be faithful in securing orthodox teachers for their ordinands and banishing erroneous and strange doctrines from their dioceses.

We declare our adherence to the full teaching of the Catholic Church upon the Communion of Saints and our fixed determination to suffer no diminution of that doctrine, nor to surrender our freedom and right to practise lawful Invocation.

The letter which accompanies this memorial, and is signed by His Grace the Duke of Newcastle, Mr. S. F. Darwin Fox, Mr. A. E. Manning Foster, Mr. Clifton Kelway, Mr. H. R. Baylis, and Mr. H. R. Rivers Moore, is as follows:—

To His Grace the Archbishop of Canterbury:

Rev. and Dear Father in God.—In sending the enclosed memorial, its promoters desire to assure your Grace of their respectful sympathy in the anxieties which surround your office at the present time. We desire to emphasize our adherence to the system of Catholic order enunciated in the reply of the Archbishops of Canterbury and York to the Bull *Apostolirae Curae*. We deprecate the subsequent resistance of a small section of the African Bishops to the adoption of that statement as the united declaration of the whole Anglican Episcopate. Furthermore, we are seriously distressed at the violation of those principles of Catholic order involved in the recent action of the Bishops of Uganda and Mombasa. We affirm our uncompromising adherence to the Christian Creeds and to the disciplinary clauses of the Book of Common Prayer which safeguard the Holy Table from the approach of those who refuse to receive Episcopal Confirmation.

MAKE YOUR WILL

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ALGOMA

The Bishop of the Diocese visited Broadbent on March 2nd and preached at the evening service. The next morning His Lordship celebrated Holy Communion and later was driven 9 miles to Edgington, where the train was taken for Sequin Falls. Here the Bishop received a happy welcome, and left later for Falding where confirmation was held, one person being confirmed. Again a hurried trip to the station and after a short journey the Bishop once more found himself in Parry Sound. Later His Lordship visited the flourishing mission of McDougall, where a service was held. The new organ here is a great help; and the Bishop's visit, the first in five years, was greatly appreciated by all.

To-day, March 19, the annual meeting of the Algoma Association is being held in London, England. The service of intercession at 1.45 p.m. is being conducted by the Rev. Roland Allen. At 3 p.m., by kind invitation of Mrs. George Macmillan, there is taking place the meeting at 27 Queens' Gate Gardens, S.W.

The chairman is the Right Reverend Bishop Ryle, dean of Westminster, and the speakers are Rev. Canon Masterman, rector of S. Mary-le-Bow, and Rev. Noel Newell, vicar of Northwich.

All readers of Church Life will surely add their "amen" to the work and prayer which all this implies—for Algoma to God our Father, *ora pro nobis!*

Many people have been trying to secure copies of Miss Green's book, "By Lake and Forest," so as to learn about Algoma. Unfortunately no more copies are in print, but there must be many who, having read the book, would be willing to have it sold again for the benefit of the diocese. If so, please write to Rev. W. Hardy Johnson, Sault Ste. Marie, Ontario. The approaching synod and W. A. joint meeting make the demand the greater. Moreover, we hope to have Miss Green with us.

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The monthly intercessions in the Algoma Quarterly are compiled by the Rev. F. Hall, Dingley Rectory, Market Harborough. Any special need or crisis in our work is made a matter of prayer by our many advocates. Mr. Hall would welcome a letter explaining such need and suggesting objects for intercession *and Thanksgiving.*

SAULT STE. MARIE
St. Luke's Pro-Cathedral

There is no longer any doubt that the Cathedral Parish is to lose its rector before May 1st. There are many expressions of regret at the prospect of losing the rector and his family. Not least among those who in sorrow and in sickness have come to more than know their rector and his wife.

The Women's Auxiliary in this parish have held their elections and the officers are as follows:—

The Senior Branch—President, Mrs. Reid; 1st vice-president, Mrs. Campbell; 2nd vice-president, Mrs. J. C. Miller; secretary, Mrs. T. H. Johnston; treasurer, Mrs. I. D. H. Browne; Dorcas secretary, Mrs. Forde.

The Girls' Branch—President, Miss Foster; 1st vice-president, Miss King; 2nd vice-president, Miss Tookey; secretary, Miss Clayton; treasurer, Miss Elliott; Dorcas secretary, Miss Mabel King.

In connection with St. Luke's W. A., Mrs. King, the diocesan secretary-treasurer for literature department, has begun weekly missionary study classes on Wednesdays at 4 p.m. Subject, "China."

On March 13, the diocesan president, Mrs. Ironside, visited the Junior Branch of the Women's Auxiliary at St. Stephen's, Bruce Hill. The superintendent is Miss Goathe, who succeeds Mrs. King. Mrs. Ironside found a number of boys and girls well instructed in their study subject, "China," and spoke very highly of the work of the branch.

The Rev. S. H. Alling, M.A., rector of St. James' Church, Sault Ste. Marie, Michigan, preached in the church of St. John the Evangelist on Wednesday last, his subject being the answer to the question, "What Does God Think of Me?"

On Sunday the 15th, Mr. W. J. Howes preached for the first time in this church. His subject was the gospel for the day, and in a clear and helpful manner he urged the need of positive religion and union with Christ.

STEELTON

The Women's Auxiliary elected their officers for the new year after a year of excellent work. President, Mrs. Johnson; 1st vice, Mrs. Wiggins; 2nd vice, Mrs. Wolfe; secretary, Mrs. Taylor; treasurer, Mrs. Nattress.

BYNG INLET

The annual meeting of the W.A. of the Church of St. John the Divine was held on March 11th in the Parish Hall. Evensong was said in the church, when the rector, Rev. W. S. Weary, addressed the members on consecration of life and service.

The past year was one of the brightest in the history of the branch. The annual report showed that $443.13 had been raised. All the Diocesan pledges have been met. $100.00 was given the church wardens for the decoration of the interior of church, $25.00 to Humewood House, $25.00 was spent on a bale which was sent to the Shingwauk Indian Home, Sault Ste. Marie; leaving a handsome balance of $137.00.

It was decided to purchase a portable font for the use of some mission in the foreign field.

The following officers were then elected: Hon. President, Mrs. W. E. Bigwood; President, Mrs. A. Adair; Vice-President, Mrs. W. S. Weary; Secretary, Mrs. McQueen; Treasurer, Mrs. Parker; Dorcas Secretary, Mrs. Laflamne; Dorcas Committee, Mrs. Elliott, Mrs. Clay; Cent-a-Day Treasurer, Mrs. Elliott; Delegates to W.A. Convention, Mrs. A. Adair, President, Mrs. W. T. Hand, Mrs. Mackie.

The daily services which are being held during Lent are well attended.

HUNTSVILLE

The annual meeting of the parochial branch of the W. A. was held on Wednesday, March 11th, a goodly number of the members being present. The following are the names of the officers elected for the ensuing year: Mrs. Mackie Kinton, president for the fifth term; 1st vice-president, Mrs. E. J. Harper; 2nd vice-president, Mrs. W. J. Smith; secretary-treasurer, Mrs. Trimmer (Mrs. Trimmer has held this office for thirteen years). Miss Wilgress, deaconess, is the superintendent of the Junior W. A. The babies' branch is in charge of Mrs. Wm. Gale and Mrs. W. J. Smith. Delegates to the diocese conference in June, Miss Wilgress and Mrs. E. J. Harper.

The president's report for the year's work is as follows:—

At the close of a year's operations it is always interesting to look back and see what the results have been. At the end of our year, and of my fourth term of office, I think a few words from me as to the result of the efforts for the year ending to-day will not be taken amiss by you. We commenced the year with a cash balance on hand of $49.58 and have produced $554.83, which is nearly double the amount produced in the previous year, when the figures were $283.41, and exceeds the year ending March 1912, when the amount raised was $551.68.

Naturally our largest source of revenue at the present time is from catering to the Canadian Club, for whom we have prepared some nine lunches, and in addition we have had extras in the Oddfellows and Masonic Banquets and Laymen's Supper. Nearly seven hundred sat down on these occasions and the gross amount produced from this source is $324.10.

Our other principal sources of revenue were from sales and donations which gave us $199.53. The rest of the amount produced is made up of small items to be found in the secretary's report, which will give all the details. Out of the amount so raised we have, after paying all outlays in connection with our catering, made grants to Parish Hall Fund $155.00, to the church wardens for organist's salary and diocesan assessment $75.00, paid all the pledges and levies for which we are responsible, over $60.00, which is over ten per cent. of our income, and there remains in the treasury a balance of about $185.00, and there are no liabilities unpaid. For this eminently satisfactory showing I have to thank all members for their loyal and encouraging support and congratulate you upon the success of all our undertakings. I would also at this time like to especially thank members of the Girls' Auxiliary for the assistance rendered at various lunches, etc., and which we trust will be continued in the future. In looking over the secretary's report you will find the amount raised from the monthly collections is very much smaller than it used to be, This is due to the fact that many who formerly gave in that way are now contributing towards the tables for the club lunches. I think that you will agree with me that so long as we have the opportunity to make good money by catering, it is hardly necessary to enter other and new fields. Doubtless it is a matter of general regret that we have not contributed more largely to missionary work, but no doubt this will come at a later date when our own parish is less in need of our assistance.

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CALEDONIA

On Sunday morning, March 1st, Bishop DuVernet preached in St. Luke's Church, Graham Centre, at the head of Massett Inlet, and at the close of the service administered the rite of baptism. There was a large attendance of the settlers in the neighbourhood. In the afternoon of the same day he preached in St. Mark's Church, Queenstown. As it was over a year since the Bishop had visited this part of Graham Island he saw many signs of growth. Rev. Heber Greene, who is in charge of this Mission, has recently moved into the new building erected on the church property.

On Sunday afternoon, March 8th, the Bishop conducted the service in St. Paul's Church, New Massett, and baptized a child. In the evening he conducted the service in St. John's Church, Massett Reserve, and administered the rite of Confirmation to twenty-two, nine young men and thirteen young women, all being Haidas who had been prepared for confirmation by the late Rev. William Hogan, who had arranged for the Bishop to come at this time. A touching link with the past was the fact that Mrs. Hogan had kept up the confirmation classes during the interval between her husband's death and the arrival of the Bishop for the Confirmation Service.

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CALGARY

Diocesan Bulletin.

Synod of the Diocese of Calgary assembles on Tuesday, June 16th, 1914.

Confirmations have recently been held at Bowden, Pro-Cathedral, Calgary, Bassano, Lavoy and Vegreville.

Herbert William Reeder has been appointed Principal of the Victoria Home on the Peigan Reserve.

The Rev. A. H. Kennedy, B.A., B.D., has been inducted incumbent of All Saints' and St. George's, Calgary.

The following have been licensed as honorary lay readers: Norman Montague Plummer, to St. Stephen's, Calgary; Frederick N. Taylor, to St. George's, Calgary; Alfred Ferguson, to All Saints', Calgary; John Philip Dover, to St. John's, Calgary; Charles Turner, to Big Prairie.

The following parishes have been redefined: All Saints', Castor; St. Martin's, Gadsby, with Halkirk; St. Wilfred's, Daisy Bank.

The following churches have been dedicated: St. Peter's, (Mission of Christ Church), Edmonton; St. Stephen's, Erskine.

The following will be resigning at the end of the quarter: The Rev. T. Mitten, Priest-in-charge of the Gull Lake Mission; The Rev. D. G. Schorfield, Incumbent of St. Mary's, Coronation.

During 1914 the Diocese of Calgary is asked to raise $1,476 for M.S.C.C. general work, and $78 for its work among the Jews, total $1,554.

M.S.C.C. having made special arrangements with the two societies known as "The Jerusalem and the East Mission" and "The Society for promoting Christianity among the Jews," whereby they have definitely decided to cease receiving any aid from Canada, while on the other hand, M.S.C.C. is to carry on all work among the Jews in Canada. The Good Friday offerings throughout the Diocese must no longer be devoted to one of these Societies, but given for work in Canada, and as the sum to be raised is $78 only; and moreover, as the Treasurer has $370.97 in hand for M.S.C.C., the total sum now required to be raised for M.S.C.C. for its general work and work among the Jews during 1914, is $1,183.03.

Taking this sum and dividing it pro rata as was shown in the Bishop's pastoral of December 15th, 1913, the various Deaneries should send up amounts as follows:

Calgary	$720
Lethbridge	160
Red Deer	120
Macleod	100
High River	100

Those parishes and missions which have already been notified of their apportionment for M.S.C.C. will, therefore, be required to raise only four-fifths of the amounts apportioned.

The Bishop considers that these sums may well be raised in Lent by any methods which might be decided upon, with the understanding that any surplus should go towards the $9,000 which has to be raised during the year for diocesan needs.

The amounts assessed upon the various parishes in Calgary Diocese for Synod expenses are assessed in accordance with Canon 17, the total amount required being $1,200. The right to send delegates to next year's Synod will be conditional upon the payment of this assessment, as the right to send delegates to the coming Synod is conditional upon the payment of last year's assessment. Those parishes which have not yet paid last year's assessment are requested to do so at once.

While the date has not yet been absolutely settled, it is expected that the consecration of Archdeacon Gray, as Bishop of Edmonton, will take place in All Saints' Church, Edmonton, on Wednesday, March 25th. The Archbishop of Rupert's Land, assisted by several Bishops of the Province, will perform the consecration and the sermon will be preached by the Bishop of Calgary. The prayers of all the faithful to whom the Bishop-elect is known are asked for God's blessing upon him then and throughout his episcopate.

The Retreats and other special services conducted at Edmonton by the Rev. J. C. Fitzgerald, and at Calgary and Lethbridge by the Rev. T. Rees, were times of precious refreshment for all who attended and were greatly appreciated.

The visit of Dr. G. B. Archer, medical missionary from India, to Calgary, Lethbridge, Macleod and Red Deer, has given opportunity for a number of special services and meetings which should leave with many a keener sense of our responsibility for the work of Church in foreign fields.

At the request of the Secretary of S.P.G., Archdeacon Hogbin will remain in England to address the annual meeting of the Society on April 25th.

The Bishop will be grateful if photographs of churches, parish rooms, parsonages and other scenes of Church work can be sent in as soon as possible to the Acting Secretary, to be made into lantern slides for use at missionary meetings and other gatherings in the Diocese.

The clergy are reminded that books of Family Prayers can be obtained at the Synod Office, and are asked to encourage their use as much as possible.

COLUMBIA

The Rev. Canon Silva White, rector of Nanaimo, has arranged an exchange of benefices with the vicar of a parish in the North of England, he expects to leave Nanaimo shortly after Easter; the Bishops of British Columbia and Durham have given their consent and approval to the proposed exchange. The parish of Saint Paul, Nanaimo, will miss the rector who has faithfully laboured in bringing the parish up to its present condition, and will follow Canon White with many prayers for his success and happiness in his new sphere of duty.

The Rev. H. H. L. Seale has resigned the vicarage of Alberni and purposes going to England at an early date. Under existing circumstances it will be difficult to supply his place and it may be necessary to separate the two Alberni parishes and place each under the charge of a separate vicar.

Under the auspices of the Saint Mark's Hall Ladies' Guild a lecture was given by Rev. Principal Seager in the Cathedral Schoolhouse, on "the Pioneer Sea Explorers of British Columbia." Mr. Seager in an attractive and interesting manner traced the history of the discovery and exploration of the Pacific Coast, which resulted from the efforts to discover the mythical waterway from the Atlantic to the Pacific. The audience though not as large as was hoped for was, neverthless, representative of the Church people of Victoria. A second lecture under the same auspices will be given shortly by the Venerable Archdeacon of Vancouver, on "Thirty Years on Vancouver Island."

Saint Mary's Parish, Oak Bay, at last has been separated from the Cathedral Parish and established as an independent parish and the boundary lines finally settled. The Rev. G. H. Andrews, priest-in-charge, becomes rector of the new parish.

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FREDERICTON

BAY DU VIN

Work has begun on the erection of a new church and rectory which it has been found necessary to build, as the former edifice is a very old building. It was erected a few years after the Miramichi fire in 1825, and was one of the first churches on the Miramichi. The new church is to be erected about a mile from the old building and more in the centre of the parish. A new rectory is also to be built beside the church and work has already been begun. About $2,500 has been donated towards the project and an effort will be made to raise the balance needed.

MONTREAL

A letter was issued recently by the Bishop calling upon the diocese to observe eight days of "humiliation, confession and intercession"—from the 22nd to the 29th inst. The clergy on the whole, I believe, will loyally support the Bishop in his endeavour to arouse to greater efficiency the spiritual lives of his people. Services will be held in almost every church as the letter requests.

Dr. Paterson-Smyth, rector of St. George's Church is about again—which is a source of satisfaction to all his many friends. He was, however, unable to fulfil his engagement to preach in the Cathedral, Quebec, this week.

The season of Lent is, one hears, being somewhat better observed this year than in former years. The utter disregard of it on the part of large numbers of church people is very striking. Yet one finds oneself asking why should people be expected to keep such a season as Lent who never practise Friday observance? The two come to us with exactly the same authority. And while Bishops, clergy and laity alike, disregard Friday observance, the outer circle of church people, so to speak, can hardly take us sericusly when the call comes to the observance of Lent.

NEW WESTMINSTER

The Eight Days' Mission, which is in progress at All Saints' Church in this city, is affording a good opportunity to very many to increase their knowledge of and their regard for their faith, and the Bishop of New Westminster has taken as the general subject of his address, "The Kingdom of Heaven or the Family of God."

The opening services of the Mission on Sunday, March the 15th, found the Church filled to capacity, and on the following Monday at 4.30 p.m. over one hundred and twenty-five children were present for the instruction that is given each day to them. At the celebration of the Holy Communion at seven o'clock each morning a goodly number are present, and join in the prayers for themselves and others who are, it is hoped, to be influenced by the services. A feature of the Mission so far has been the number of questions sent in to the Bishop and the thoughtful character of them. Requests for prayers for various classes of folk, and for various individuals have been numerous.

The following are the subjects of the Bishop's addresses for each day during the Mission:

Monday—"The Extent of the Kingdom, and the Worth of the Individual."

Tuesday—"The Door of Admission—Holy Baptism."

Wednesday—"Requisites for Membership."

(1) "Renunciation."

Thursday—(2) "Faith and Obedience."

Friday—"The Heavenly Food—Holy Communion."

Sunday Evensong—"The State of Salvation."

The last week in Lent another Mission is to be preached by the Ven. Church, so that further opportunity will Archdeacon Heathcote in St. Saviour's be given church folk in that part of the city this year to make a proper use of the Lenten season.

NIAGARA

HAMILTON

For the first time in the history of the Synod of the Diocese of Niagara, a meeting was held on Tuesday, March 17th, outside the Synod Office, when the members assembled in the Guild room of Christ Church Cathedral. The Synod rooms are a little small for the size of the gatherings which assemble at one of these meetings. The regular routine business was discussed, and as this was the last meeting prior to the meeting of the Synod which will be held in this city in May, all the reports were submitted. They were all very favourable and showed the work to be in a most flourishing and satisfactory condition. The Bishop announced May 26th would be set aside as the date for the Synod meeting.

Ascension.—The Bishop of the Diocese held a confirmation service in this Church on Sunday morning, March 22nd, when seventeen candidates were presented.

St. George's Church.—Thirty candidates were presented to the Bishop for confirmation in this Church on Sunday evening, March 22nd.

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The Bishop of Niagara held a confirmation service at York on Tuesday, March 10th.

Cayuga.—Wednesday, March 11th.

Port Colborne. — Thursday, March 12th.

Port Robinson.—Friday, March 13th.

Welland.—Holy Trinity Church, St. George's Church, and at Welland Junction on Sunday, March 15th.

PORT COLBORNE

The Bishop of Niagara officiated at a confirmation service in St. James' Church on Thursday, March 12th. The church, as usual, was filled with an attentive congregation. Twenty-one persons, of whom ten were adults, were confirmed. His lordship advised the congregation to enlarge the present church or erect a new one without delay. He desires the vestry to consider the question at the annual meeting.

On Sunday afternoon the Bishop confirmed eleven candidates at All Saints' Church, Dain City.

On Tuesday, March 24th, the Rev. Canon Spencer, M.A., lectured in the Guild Hall on "Through England to Westminster Abbey."

ONTARIO

The Bishop of Ontario will visit the following portion of the diocese:

May 22nd—Odessa, Morven and Napanee.
May 24th—Tyendinaga, Deseronto.
May 25th—Shannonville and Point Anne.
May 31st—Belleville.
June 3rd—Amherst Island, Stella.
June 4th—Emerald, Bath.
June 5th—Fredericksburg, Adolphustown.
June 6th—Gosport.
June 7th—Marysburg, Milford, Picton.
June 8th—Gerow Gore, Wellington.
June 9th—Hillier, Consecon, Carrying Place.
June 10th—Frankford, Stirling.
June 11th—St. Lawrence, 8th line, 12th line.
June 12th—Marmora.
June 14th—Trenton, Glen Miller.

The Bishop of Kingston will visit the rest of the diocese as follows, in accordance with the circular sent to the clergy, only the appointment named in each parish or mission will be visited this year by him. He hopes to spend a day at each place and to have an opportunity of meeting Church workers:

April 19th—Gananoque. April 21st and 22nd, preach and conduct quiet hour at Bay of Quinte Clerical Conference.

May 10th—Confirmation at St. Peter's and Holy Trinity, Brockville.

May 11th and Tuesday, May 12th, preach and attend joint meeting of Leeds and Grenville rural deaneries at Prescott.

May 13th—Westport, May 14th, Newboro.

May 15th—Lyndhurst; May 19th, Roslin; May 20th, Tweed; May 21st, Madoc.

May 24th—Tamworth; May 26th, Bannockburn.

May 27th—Coe Hill; May 28th, Bancroft; May 29th, Maynooth; May 31st, Confirmation at St. Thomas' and Christ Church, Belleville; June 2nd, Wolfe Island; June 3rd, Pittsburg.

June 5th and 6th, conduct preparation of candidates for ordination.

June 7th—Ordination in St. George's Cathedral.

June 11th—Athens; June 12th, Lombardy; June 14th, Lansdowne; June 15th, Escott; June 16th, Lyn; June 17th, Easton's Corners; June 18th, Frankville; June 21st, morning, Barriefield.

June 23rd, 24th, 25th, diocesan committee meetings.

July 5th—Prescott; July 7th, Cardinal; July 8th, Kemptville; July 9th, Oxford Mills; July 10th, Merrickville; July 12th, Cqtaraqui; July 13th, Sydenham; July 14th, Parham; July 15th, Sharbot Lake; July 16th, Plevna; July 15th, Flinton; July 19th, Selby; July 21st, Maitland; July 22nd, North Augusta; July 24th, Camden East.

The Bishop of Kingston's extra diocesan engagements: April 20th, preach at St. George's day sermon at Peterboro; April 23rd and 24th, attend M.S.C.C. board meeting at Toronto. April 25th, attend meeting of central sub-committee for prayer book revision. April 28th, attend general committee prayer book revision, Toronto. June 9th, preach synod sermon at Toronto. June 30th-July 3rd, lecture on Church History at Lennoxville Summer School.

PICTON

A fine new organ is being installed in the Church of St. Mary Magdalene and will be opened to the public in a few weeks.

FLINTON

Rev. R. N. Irvine, who for several years has been rector of Flinton parish, has been appointed by the Bishop to the rectorship of Selby and will take charge of his new parish on the first of April. Since moving to Flinton Mr. and Mrs. Irvine have so endeared themselves to the people that their removal is deeply regretted and they will carry with them the best wishes of their host of friends for abundant blessing in their new field of labours.

DESERONTO

The last monthly meeting of the Women's Auxiliary of St. Mark's Church, Deseronto, was held at the home of Mrs. George Smith. A large attendance of members answered the roll call. Mrs. C. A. Millener, president for some time, was made a diocesan life member by the branch. Mrs. Rixon, vice-president, handed to Mrs. Millener twenty-five dollars in gold, and Mrs. George Smith pinned on the gold cross. Mrs. Millener thanked the branch very warmly for the honour they had paid her. Pleasant speeches by other members present, followed by refreshments, brought a very happy and enjoyable meeting to a close.

LEEDS REAR

On Tuesday evening, February 10th, Mrs. F. Dealby Woodcock, of Brockville, organizing secretary of the W. A. for Ontario Diocese, visited the Lyndhurst Branch in this parish.

Mrs. Woodcock was warmly welcomed by the president, Mrs. Wellington Johnson, and in the course of a talk, imparted much important information about the new responsibilities and present policy of the W. A., and spoke many stimulating words to the members. Mrs. Woodcock also congratulated the branch upon the flourishing condition in which she found the work here.

A very pleasing item of the programme for the evening was the presentation by the branch of a life membership and gold badge therewith to Mrs. W. Hilyard Smith, the honourary president of the W. A., and wife of the rector.

OTTAWA

INTERIM REPORT OF WORK AMONG SUNDAY SCHOOLS IN OTTAWA, FROM FEBRUARY 9th to MARCH 7th, 1912

(Presented to His Grace the Archbishop of Ottawa, by Miss M. M. Higham.)

What has to be reported will fall under three heads: 1. *Classes held;* 2. *Schools visited;* 3. *Suggestions offered.*

1. *Classes Held.*—During the month classes have been held five nights each week, for the graded sections of the Ottawa Sunday Schools. There has been an average attendance of 110 a week, and considerable interest maintained. At these classes, method occupies the first half hour, and the various lessons taken in the various grades and churches occupy the second half. About twelve different text books or subjects have to be dealt with each week, on account of the diversity of lesson material in use.

2. *Schools Visited.*—Five schools have been visited on Sunday afternoons. The organization is on the whole excellent and the accommodation in two cases very good. Small tables are used in two schools for each class, which are excellent, also the effort to avoid overcrowding in a large parish by holding a double session from 2 to 3; and from 3 to 4 each Sunday.

The necessity of holding school in church as in three cases, is to be deplored, as the atmosphere of reverence connected with Church Worship is likely to suffer.

The space provided for the infants is in most cases insufficient to allow of their necessary movement and activity.

The weak points are the absence of eye-teaching; writing and expression work connected with the lesson; and the complicated lesson system or absence of system—which crowds two different ungraded lessons into one half hour.

3. *Suggestions Offered*—(a) *Accommodation.*—Would it be possible to use the large basements of some of the churches for "Kindergarten" Infant Schools—or the Vestries?

(b)—*Lesson Material.*—It is advisable to introduce a graded scheme of lessons in every school—the uniform lessons being educationally unsound, and to so arrange the session that at least 35 to 40 minutes is allotted to the giving of that lesson.

(c)—*Scholars' Work.*—Some method for the scholar to express the impression of the lesson should be introduced. Note books and drawing materials are the simplest to start with.

(d)—*Prayer.*—In view of the importance of this work of Sunday School

(*Continued on page 19*)

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Women's Work and Social Service

"*THOU madest him to have dominion of the works of Thy hands, ... all the sheep and oxen, yea, and the beasts of the field: the fowls of the air and the fishes of the sea.*"

The picture of man as head of the animal creation is a noble one, but how greatly the trust has been mis-used and abused, it does not require much thought or much knowledge to perceive. One has only to think of the existence and prevalence of cruelty to animals, and of the necessity, even in civilized and professedly Christian countries, for numerous societies for their protection and for the prevention of cruelty to them, whose domain has been given to us.

* * *

Every day, so to speak, gives evidence of it. Not long ago a letter quoted from the Hampshire *Advertiser* drew attention to "the number of squirrels killed every Christmas Day in the New Forest, by parties of young men who hammer on the tree trunks to make the squirrels come out, and bring them to the ground dead or dying by throwing short heavy sticks at them."

Last year the Italian parliament passed a bill to curb the horrible practice of blinding birds for decoy purposes, so that they could not see wild birds approaching the snares and stop singing as a warning to them.

Last year's report of the Toronto Humane Society gave 1,502 investigations ("not including cat and dog items"); 234 complaints received by the police; 842 prosecutions; 79 horses bought and destroyed; but think of the number of cases that cannot be investigated because they are not known.

* * *

Two bills under discussion in the motherland at the present time are drawing great attention to this whole subject. The organized efforts in connection with the plumage trade derive a very large—though not the whole—part of their force or cogency from the cruelty involved in the pursuit and capture of wild birds. "Two measures have already been swept through the American Congress on an irresistible tidal wave of public sentiment;" one to protect all migratory birds, the other to sweep away out of the United States "the shame and horror" of the millinery trade in wild birds' plumage; and a similar bill now before the British Parliament, will, if carried, "by closing the English market, enormously lessen the demand for plumage." It is particularly interesting to note a letter giving unqualified support to this bill,—the *Importation of Plumage Prohibition Bill*,—which appeared in the press on February 28, and among the signatures of which were the Duke of Rutland, the head master of Eton, Sir Harry Johnston, Sir Ernest Shackleton, Sir Arthur Conan Doyle, and the editors of the *Spectator* and *Punch*.

* * *

Another most important bill is that of the Hon. A. Murray, for making illegal the shipping from England of old horses under £10 in value. In 1912, 44,911 old horses —hunters, chargers, Clydesdales, ponies,—under this value, were so shipped, to different continental ports, where they were most of them slaughtered for various purposes. The trade is very profitable, but involves, or at least runs the risk of so much cruelty and suffering, that as one observer says, "If our M.P.'s had seen what I have seen lately, the traffic in live horses would end," and another "cannot understand why this exception to the general humaneness of England's management is tolerated. The one really big blot on England's honour in this respect (i. e., in regard to humane matters) is the traffic in old horses."

* * *

"The merciful man is merciful to his beast," and we all remember that the Divine provision of the Sabbath rest for man was extended not only to the man-servant and the maid-servant, but also to the ox and the ass. All the same, the vice of cruelty frequently seems to be little realized or regarded. And yet can we say that it is anything but a peculiarly horrible form of wickedness,—horrible in the suffering involved, in "the live fires of misery" that it kindles, and horrible in the degradation of character that inevitably accompanies its practice.

One cannot help thinking that very largely it is a question of education or no education. Of course there are cases where cruelty seems curable or even improvable by nothing except the infliction of some corresponding degree of pain, where the conscience is awakened and the imagination undeveloped, and "you can get at the soul only through the carcase," apparently.

But a great deal is done and can be done through education and through vigilance,—training children at home and in school to habits of kindness, and training their elders by information and watchfulness.

* * *

I was reading the other day of an excellent society called—very suggestively—the Lame Dogs' League, under the management of a leader named the Squirrel. The object is defined as being "simply and solely the encouragement of universal kindness and universal love for human beings and animals," and all that is required of members is to carry on the work quietly, unostentatiously and thoroughly.

The main rules are to do one's best, to do at least one kindness to a human being or an animal every day, and to send particulars of any specific case of cruelty known to one, for investigation by the local Humane Society.

Another delightfully named society of a similar kind is the Hampshire League of Love, in which every member signs this pledge:

"I promise to be kind to animals, brave, honest and true, and if possible to say a few kind words to make others happy, or to do a kind deed every day."

* * *

Speaking of education, did you ever hear of Benjy's adventures in *Beastland*, told by Mrs. Ewing in her own inimitable fashion. Benjy was a very exceptional boy, for he was thoroughly disagreeable. He looked smudgy, he had nothing in common with his own people. He was a hero only among the village boys who stoned frogs by the river side, and he was cruel, not from thoughtlessness or occasional bad temper, but from deliberate enjoyment and choice.

Well, this disagreeable boy woke one day in Beastland: it was a lovely place, situated in the moon, peopled by animals of all sorts, all free and all friendly; everyone was kind and courteous, and pleased to shew the treasures of their land to the stranger. But, ultimately, facts connected with Benjy's performances on earth became known, and he was brought to trial, the lion acting as judge, and the other animals giving evidence.

The lion's decision was that "gentle beasts" could not demean themselves to the level of men, and treat cruelty with cruelty, but Benjy was condemned to expulsion from their midst. There was something very awful about the first plunge from the moon and the never ending journey through space; all his past cruelties thronged and haunted him, and when he recovered his senses it was to establish very different relations between himself and the animals. His final and lasting conversion was accomplished by the death of Rough, a little terrier whom he had always persistently ill-treated, and who died of joy at his master's recovery from the fever in which all these adventures had taken place.

* * *

Of course cruelty is of many kinds; a great deal of it is directed towards human beings,—rudeness, teasing, bullying, practised by people on those who are in some way weaker than themselves; some of it is purely mental, when "not a finger" is laid on the victim. But just now our theme is cruelty to animals, and the possibility of helping people to realize the wickedness and cowardice of it and to train them better.

* * *

There is, perhaps, nothing more touching and beautiful than the care of some men or women for their animals, and the affection, even devotion — that sometimes exists between them;—lonely men and women, prisoners, invalids, as well as men of action and energy, have over and over again delighted in their animal friends and have given to them and received from them a love that is truly "wonderful." Sir Walter, for instance, with Maida, Hamlet, and Finette, was drawing on his own experiences when he pictured Sir Henry Lee and the noble comrade Bevis, or Dandie Dinmont with Wasp and Dumple;—Jackanapes and red-hair-

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ed Lollo; the double alliance between men and dogs described in the history of the Gray Dogs of Kenmuir; Jock of the Bush Veldt,—all these are pictures of realities; while the affection and care lavished by Captain Oates on the ponies of the South Polar expedition give us one more reason, if we needed any, for honouring the memory of that "very gallant gentleman."

One of the most striking illustrations of honest, unselfish regard is found in the story of the dogs whom Captain Scott took with him on his earlier voyage, and in his deliberate refusal to take dogs on his last expedition, because he could not bear to use these faithful creatures, working them to the utmost extent of their willing hearts, and then having to kill them in the end. There is a whole history of character wrapped up in this one incident.

"Man the high-priest" of creation and of the animals,—and the very fact he has so often realized and ennobled his trust, makes the abuse of it all the more horrible.

* * *

The work of protecting animals and of promoting kindness to them is one surely in which everybody should be enlisted, yet how indifferent are most of us: of how few of us could it be said that "if any cursed a horse you felt he saw." It is recorded of the beloved R. L. Stevenson that he was once offering a remonstrance to a man whom he saw ill-treating a dog:

"What business is it of yours," said the man, "he isn't your dog," and greatly astonished he must have been to receive the answer, "No, but he's God's dog, and I'm here to protect him."

"'God makes the beasts and loves them, dearly well,—
Better than any parent loves his child,
It may be,' would he say, for still the *may be*
Was sacred to him no less than the *is*.
"Hence are they sacred—sprung from God as we,
They are our brethren in the lower kind,
And in their face I see a human look.'
If any said, 'Men look like animals,
Each has his type, set in the lower kind,'
His answer was, 'Animals are like men,
Each has his true type set in the lower kind:
Though even there only rough-hewn as yet.'
He said that cruelty would need no hell,
Save that the ghosts of the sad beasts would come,
And crowding, silent, all their centred heads,
Stare the ill man to madness."

Protectors of our little brothers, should we not all be so enrolled? Do we not all desire to deserve such an honourable name?

Honour Bright.

Social Service Among the Sailors

(Contributed)

THE welfare of those who go down to the sea in ships is a human interest which makes a peculiar challenge to the instincts of the Christian Church, and to the traditions of British people. Piety and patriotism may equally find in it a congenial sphere for the exercise of their redemptive and protective ministries. Beyond doubt, our Blessed Lord Himself began his ministry among the men of the little Lake of Galilee; amongst them He found his first disciples; and in such material He saw the possibilities for the great Apostolate which should make the Faith the greatest among the forces of the ancient and modern world. The gospel began with fishermen, and all apostolical succession descends in the sailor line. Remembering His unchangeable character, it is no mere fancy to hold that even now, in His ascended glory, His heart yearns over the men of that calling which yielded the first fruits of His Divine Mission. The sailors themselves believe this, as it is expressed in one of their reverent songs:

Up beyond the sky line
Where the heavenly fleets patrol,
There's an Admiral always watching
Over the sailor's soul.

Therefore, it is most meet, that in all her activities for human good, the Church should see to it, that the special needs of this class of men shall never be forgotten.

Then again, the place of the mariner in British history; our sea power; our overseas expansion; our interoceanic trade, and the service of the navy and the mercantile marine to humanity at large, constitute a claim to which British hearts respond wherever the flag flies. This is the centenary year of the Gospel flag among the sailors; and for nearly the full hundred ears specialized work has been done among them. But hitherto it has been all too feeble and inadequate. Lord Nelson himself complained of the neglect of the men of the service in his day; and, while new and vast applications of practical Christianity to welfare work are afoot, the men of the sea are still overlooked. Many people do not stop to reflect that their mode of life is unique, that their temptations are specially strong every time they come into port, and their needs are varied. A home from home, a safe resort, a clean bed ashore and a quiet place to write a letter home, these are the constant requirements of their social welfare. And in order that when adrift in a far off port the sailor may not be compelled to say, "No man careth for my soul," religious services and spiritual ministration must be provided.

Happily, on both the Atlantic and Pacific coasts of Canada, beginnings have been made and institutes are at work at North Sydney, Halifax, Quebec, St. John, Union Bay, Vancouver and Victoria. But, with the great expansion of our overseas traffic, immediate help is needed for developments, commensurate with Canada's national interests. It is a state of things which cannot long endure, that Canada should give $750,000 yearly for Missions to the heathen, and still allow part of the salaries of missionaries to the Se. ien in her ports to be sent out from the parent society in London. The central organization for the Dominion is at Toronto, with Rev. Alfred Hall as senior Chaplain. The Governor-General, Lieut.-Governors, Archbishop Matheson, Lady Willison, Hon. Justice Craig and many others are showing deep interest, and we hope that the notices which have appeared in the columns of Church Life will ensure some participation by our readers in this phase of applied Christianity. The white ensign of the navy, and, above all, the Union Jack, means so much to us, that there is a general agreement on the sentiment, so well expressed recently by a leading ecclesiastic, "We all owe something to the sailor."

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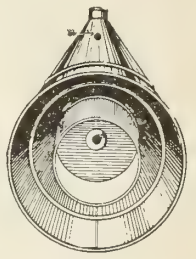

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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"THE MISSION WORLD"

To the Editor:

Permit me to express surprise at your publishing anonymously such a letter as that signed "Churchman" in your last issue. The statement is there made that "half the letter press in the *Mission World* is devoted to the laudation and work of the Methodists and Presbyterians." I have before me the March number of the above magazine. The first three pages is made up of editorial notes dealing with our own work. The next seven pages are filled with the story of the Diocese of Moosonee and an extract from an address by the Bishop of London, on Jewish work. Then follows four pages of an article by Mrs. Plumptre on "The Immigrant and the Church." Then five and one-half pages with an article by one of our own missionaries in Japan. Then one and a half pages of Notes on Japan by another of our own missionaries. Then an article on "Home Life in China." Then "A Parson's Life in the Bush Country of Western Ontario," by one of our own clergy. Then an article by the General Secretary on Missionary Work in India. Then a Sixteenth Century Missionary Letter by Francis Xavier, and concludes with some items headed, "Here and There"—all of which deal exclusively with Anglican missionary doings. Comment is quite unnecessary.

Perhaps I might be allowed to add that it is an extraordinary (and let us hope rare) kind of Christianity that could write that sentence about the "exploits" of the Presbyterians and Methodists.

J. M. SNOWDON.

Toronto, March 23, 1914.

To the Editor:

Sir,—In a letter published in your issue of March 19th, it is alleged that "half the letter press in the *Mission World* is devoted to the laudation and work of Methodists, Presbyterians and other denominations," and that Church news is being crowded out "in order to advertise the labours of various religious sects." Any reader of the *Mission World* can satisfy himself that these allegations are unfounded, but for the sake of others it seems well to point out what the actual facts are as shewn by the table of contents of the various numbers, which are as follows:

January.—1. Editorial; 2. The Call for 1914. The General Secretary; 3. With Prairie Folk (being extracts from a letter sent to the W.A. in British Columbia); 4. In Arctic Regions. Rev. W. F. Fry; 5. Teacher and Child. God Seeking China; 6. Notes from Japan. Rev. C. H. Shortt; 7. Here and There (several small items of news); 8. Laymen's Missionary Movement. D. M. Rose; 9. Reviews: I. International Review, Rev. Canon Plumptre, St. James' Cathedral, Toronto. II. Missionary Principles. Rev. Prof. Boyle, Trinity College, Toronto; 10. Letter. Miss Thomas, India; 11. Missionary Programmes; 12. Prayer and Thanksgiving.

February.—1. Editorial; 2. The Diocese of Algoma. Rt. Rev. Geo. Thornloe, D.D.; 3. The Personal Element; 4. The Immigrant and the Church. Mrs. Plumptre; 5. All Hallows Boarding School. Sister Althea, C.A.H.; 6. In Arctic Regions. Rev. W. H. Fry; 7. Teacher and Child; 8. Kansas City Convention. D. M. Rose; 9. Reviews: I. "Effects and Counter-Effects of Western Civilization." Rt. Rev. E. I. Bidwell, D.D. II. "The New Era in Asia." Rev. I. M. Snowdon; 10. Here and There; 11. Missionary Programmes; 12. Prayer and Thanksgiving.

March.—1. Editorial; 2. The Diocese of Moosonee. Rt. Rev. I. S. Anderson, D.D.; 3. Jewish Intelligence (the Bishop of London, on Missions to the Jews); 4. The Church and the Immigrant. Mrs. Plumptre; 5. Religion and Education. Rev. W. H. Gale; 6. Notes from Mid-Japan. Rev. C. H. Shortt; 7. Teacher and Child; 8. A Parson's Life in the Bush Country. Rev. W. H. I. Walter; 9. Reviews. I. National Missionary Society of India. Rev. Canon Gould. II. A Sixteenth Century Missionary Letter (a letter of St. Francis Xavier. E. A. Stewart; 10. Here and There; 11. Prayer and Thanksgiving. I make no comment.

Yours truly,

I. R. CARTWRIGHT.

THEATRE IN LENT

1528 Comox Street,
Vancouver, B.C., March 17, 1914.

To the Editor:

Dear Sir,—In your issue of 12th March you have an indirect allusion on your first page to what should be a very excellent undertaking, the British Canadian Theatre Organization Co. Gener-

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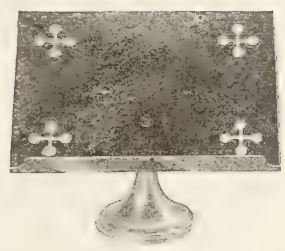

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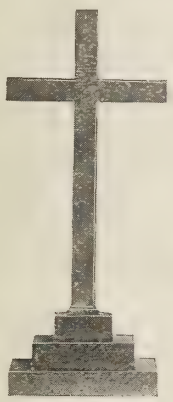
Easter, because of its religious significance, is, perhaps, the most suitable season of the year for the erection of tablets.



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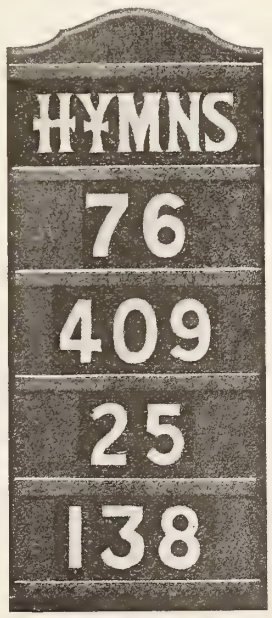

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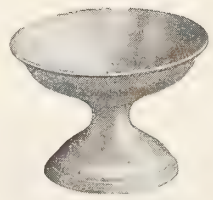

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ally speaking the object appears to be to arrange for really first-class productions, like those you speak of, and further to give the local committee in each place a certain control as to what shall be presented.

I notice that our local committee is headed by our good Bishop, and among very representative people, the majority are Churchmen.

I was honoured by an invitation to join this society, which I willingly accepted, adding to my acceptance my hope that the performances would not be given in Lent.

Whether it is from the accident of our geographical position, which would place us at the end of the average theatrical tour, or for what other reason I don't know, but a large number of our really good theatrical and operatic performances come here to Vancouver in Lent. I am quite sure that I am not a member of any very limited class of people, when I place myself as a Churchman that does not care to go to the theatre in Lent, and I am hoping that this humble protest of mine may earn some consideration if you can find room for it in your columns.

The organization alluded to should be a most valuable one, deserving of all support, and would appeal very much to a large body of Church people, so I trust our feelings may receive some consideration. Martin Harvey, in the plays already referred to, opens here in Passion Week.

Yours truly,
LAURENCE H. J. MINCHIN.

"OLD TRINITY"

20 First Ave.,
Ottawa, March 20, 1914.

To the Editor:

Dear Sir,—Certain letters criticizing a sermon by Professor Cosgrave, of Trinity College, have appeared in your paper recently, the tone of which, I fear, may tend to create a false impression in the minds of some of your readers who have not had the privilege of knowing Professor Cosgrave personally.

As I am a comparatively recent graduate of Trinity, I had the good fortune during my academic career, to become more or less intimately associated with Professor Cosgrave, and as I still consider it was a great privilege to have been associated with him in the relation of "student to lecurer," I feel it a duty, at this time, to express my appreciation of the man.

I found him a hard student, a conscientious lecturer, who was able to take those materials which are ordinarily spoken of as being "dry as dust," and make them live, a consistent clergyman and a manly man who was respected and liked by both students and staff.

If the advent of such a type is driving "old Trinity" to the dogs, then by all means let us have more of them and get the operation over soon.

EDWARD A. BAKER.

"UNION, NOT UNITY NEEDED"

To the Editor:

Sir,—Since criticizing Prof. Cosgrave's sermon under the above heading I have had the opportunity of reading it through in the *Canadian Churchman* and I am compelled to say that taken as a whole it looks worse than it did in the *Mail*. And although Prof. Cosgrave says that he "advocated unity, not union," the impression left upon my mind, as upon the mind of the Mail reporter, is that he puts up a very strong case for the union of the various churches—without unity.

His sermon may have been meant in the Pickwickian sense: I cannot tell, but I most respectfully submit if the learned Prof. wishes to remove the "wrong impression conveyed in" his sermon to the mind of the ordinary reader, he must unsay some of the things contained in his sermon.

Mr. Cosgrave upholds the existence of manifold religious bodies. After condemning schism, he goes on to say at once that, "Inter-denominationalism is as necessary to the progress of religion as inter-nationalism is to the progress of civilization."

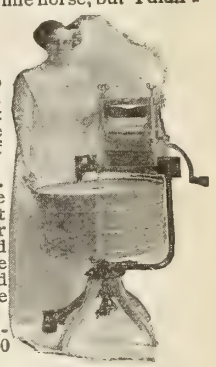
In plain English, the 400 sects found in the Christian world to-day are necessary to religion. Add to them the fifty new ones that will appear during the next decade. "The progress of religion" needs them all! Could anything be more anti-Pauline: nay, anti-Christ? How can one dare to talk of Unity—one-ness—who starts out by justifying the existence of hundreds of sects? It is union without oneness Mr. Cosgrave desires.

Unity existed in the Church of the New Testament times: it is to be plainly seen in the period of the First Four General Councils. But this modern monster of denominational religions is not Unity. St. Paul would have none of it—the Catholic Father likewise.

More of the sermon: "That there should be different forms of religion in the world is perfectly natural and not at all a matter for regret. In days when the intercourse between countries and nations was not as great as it is in our time, Christianity took different forms and shapes in different lands. Thus there came to be a Latin Christianity, perpetuated in what we call the Roman Catholic Church: an English Christianity represented throughout the world to-day by the Anglican communion; a Scotch Christianity, which we know as Presbyterian—and so forth.

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.



So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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All this is perfectly easy to understand. Each race gave Christianity a form corresponding to its own temperament and genius."

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What Prof. Cosgrave describes as "Christianity"—an unscriptural term—did *not* come from the Creator's hands in a nebulous, shapeless mass, ready to fit itself into any sectarian or tribal mould than man may devise. That is latter day Protestantism. The "Christianity" of the New Testament is the Church, the Body of Christ. Its "form and shape" admits of no doubt. What that is the Church of England declares in the language of her Ordination services and her prayers. In government Christ's Church was always "episcopal."

However, let us see how this union without unity, or unity without union, is to be gained. We must cease to be "exclusive." "Chaos reigns in Christendom, and will continue to reign as long as these organizations ignore one another, and refuse to recognize the ministry of anybody but their own."

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In saying that the preacher struck at the Church, and only the Church, whose discipline he has solemnly sworn to maintain. It is the Church alone that "refuses to recognize" the ministers of the other "organizations," and she does it in theory and in fact by insisting upon episcopal ordination for all who minister at her altar. Amongst the sects the happy-go-lucky rule of exchange obtains. It remains for the Church, therefore, to get down to the business of "recognizing," where the ministers of the "other organizations are concerned. But how is the Church to go about it? We already recognize them to be what they claim to be—Presbyterian, Methodist, Baptist, Unitarian ministries, according to their fancy. What more can we do? And Mr. Cosgrave says distinctly "We ought not, we shall not, be asked to give up anything.

The last section of our sermon shews us the *how*. We have waded long, but we reach the shore at last, though the soil seems like quicksand. Join the Church Unity League; only 25 cents. You pays your money, and you gets your literature! This latest freak has discovered how to give up everything and at the same time give up nothing. Here is the formula: Hold on to "episcopal" ordination for your own use, but let any Protestant preacher you take a fancy to "fill the Church pulpit." Jealously guard and insist upon Confirmation for your own children, but welcome with open arms to your altar rail the unconfirmed members of other organizations.

I do not know what amiable intention lay at the back of Prof. Cosgrave's mind when he preached the sermon under discussion. He may have the unhappy faculty of meaning one thing and saying the opposite. But I would strongly urge him to stick to his Hebrew, and leave Church teaching and history to others. Moreover, I do think he owes me an "apology" for provoking a discussion at this season, when time is so precious.

R. B. Waterman.

Carp, March 20th.

THE GUILD OF ALL SOULS

To the Editor, Church Life:

Dear Sir,—In one of your "answers to questions" in your issue of March 12, you make a suggestion I desire to commend—"Write to the professor of divinity for a list of books." This is a form of service our theological schools could extend more fully than they do. We may eventually have very helpful correspondence courses offered by some of our theological seminaries. I am writing under the caption, "Guild of All Souls," though not a member of that guild, because the subject is more or less before the Church. In looking up the subject in my "card index" in my study I find some suggestive books listed and venture to offer you this partial bibliography on the subject:

1. The Gospel of the Hereafter, J. Paterson Smyth.
2. Comfort Words. Life After Death, J. A. Schoad.
3. First Five Minutes After Death, Lidden.
4. (a) After Death (b) Intermediate State, Luckock.
5. Gains and Losses, Walpole.
6. Future Punishment, Cameron Mann.
7. Everlasting Punishment, Goulburn.
8. State of the Faithful Departed, Boyd.
9. Similar Titles by Chambers, Gaylord, Holmes, Ridgeway, Benson, etc.

Prayer for the Dead, an Historical Review, Boggis.

The Spirits in Prison, E. H. Plumtree.

Future Retribution, C. A. Row.

Human Personality, Myers.

Future Life and Modern Difficulties, Kempson.

On Immortality and State of Departed: Farrar, Knox Little Perowne, Newman-Smyth, C. C. Hull, J. F. Hall, J. C. Bellet, Edwin Arnold, J. E. C. Welldon, Milligan, C. F. Hudson, Slattery.

See on Dogmatic Theology.

See on Biblical Theology.

See on Biblical Dictionary, Schuff Herzog, etc., on Eschotology, Intermediate State, Resurrection, Prayer, Intercession, Comprecation, Invocation of the Saints, Judgment, Hades, Hell, Heaven, Shoel, Gehenna.

See on the Church and creed on the "Communion of Saints."

See on Saints and Angels.

See in Philosophy of Religion and on Philosophy of Personality.

See in Comparative Religion, semblances of the Christian idea and personality and immortality and interrelation of beings, expressed through prayer, etc.

The question of invocation of saints is discussed in all good works on the history of theology and in all works on dogmatic theology, and is no doubt studied in relation to other problems than by isolation. Last, and by no means least, let this last be first, by study of Bible, with the help of such a work as Young's Concordance.

Not to make this article too long, I have grouped some of the writers and omitted the titles of their works. I find that a double card index of books is very helpful and a great time saver. I have a card index of my own library supplemented by a card index of other works that I may purchase or have access to in near by university, seminary and public libraries. I have found a difficulty in securing a satisfactory work dealing exclusively with the pro and con of the question of invocation of saints, which is the problem the G. A. S. brings to our attention. It seems best to study this question in relation to whole field of personality and immortality to which it is related.

A. L. Murray.

Evanston, March 18, 1914.

SUNDAY SCHOOL READING COURSE

For Clergy and Advanced Students of Sunday School Work

THE Sunday School Commission has for some time had in mind the publication of a reading course for advanced students of Sunday School work. It was felt that there were many who were engaged in advancing this important part of the Church's work, who would welcome guidance and suggestion as to the best books to read on the subject. A long bibliography is disheartening as well as confusing to many. It is impossible to read all, and difficult to choose the right books. The commission, therefore, appointed a committee to draw up a list of the best books dealing with various aspects of religious education, which should be at once so compact that a zealous student might not be afraid to work through all the books mentioned; and, of such high quality, that any book selected from the list might be found well worthy of study by such as have less ample time at their disposal. The committee submit the following books, in the hope that they will be read by many and be found both interesting and instructive.

I. INTRODUCTORY

1. The Place and Function of the Sunday School, Bishop Paret $ .50
2. Yale Lectures on the Sunday School, Trumbull 2.00

II. PRINCIPLES OF EDUCATION

1. The Principles of Religious Education, Butler..... 1.25
2. Psychological Principles of Education, Horne..... 1.75

III. CHILD PSYCHOLOGY

1. Talks to Teachers, James... 1.50
2. A Study in Child Nature, Harrison..... 1.00
3. Child Psychology, W. Hume Campbell.....
4. Fundamentals of Child Study, Kirkpatrick..... 1.25

IV. RELIGIOUS PEDAGOGY

1. Teaching and Teachers, Trumbull..... 1.00
2. Education in Religion and Words, Coe..... 1.35

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In Garden and Field

The Peony—The Old Crimson Peony—Single Peonies

By E. T. COOK, F.R.H.S.

The Peony

WELL I remember a bright summer morning in Sir William Meredith's garden in Toronto, in peony time, when the flower, a flower loved with no ordinary love by the distinguished lawyer, was in the full blush of its flaunting beauty, heavy odorous clusters weighing down the wiry stems, and a galaxy of shades from the colouring of red wine to the tint of apple blossom. It is sometimes said and unfortunately is sometimes written that certain flowers will not succeed in the Dominion, although on all hands there is evidence that if a certain kind delights in the land of snow and sunshine, others will not object. The peony grows "like a weed," to use a familiar expression, and it is only necessary to plant even small bits for the full flower reward in due season. When one finds such perennials as this growing as freely as a weed of the meadow, then I say there are few, if any, hardy flowers that will not give a good account of themselves in our gardens. Peonies are usually conspicuously placed in the border design and near them something that follows, the Gypsophila paniculata or "flower - of - the - mist," which will cloud over the vacant places made by decayed stems and leaves with a misty veil of small pearly white bloom, but they may be enjoyed, too, in the shadow of the woodland where the flowers are screened from the fierce summer sun that brings them to perfection too soon, and too brief is their stay. We think of the daffodils when planting the peonies. "Why haste away so soon," but the shadow of tree and tall shrub and a cool moist soil for their roots help to keep with us the perfumed clusters of petals that hang too loosely in their setting of big leathery leaves which change from shades of green to the warm crimsons of the fall.

Those who have little knowledge of the peonies will feel some impatience, perhaps, about the flowering. Two or three years will elapse before the crowns attain anything like full flowering stage, but these are hastened when the soil is rich and well watered during the hottest weather. In many gardens in such cities as Toronto, peonies are established favorites, and as the planting season is at hand, perhaps the names of a few of the most beautiful varieties may be acceptable. Many of these have flowers filled with the sweetest of scents, suggesting sometimes the perfume of a "Marechal Niel" rose, and in others a whiff of violets is carried on the wind from some kind in the collection. A medley of fragrances, cloying, subtle, pleasant, a pot-pourri of peony which is strangely overlooked. The fragrance is not strong, but I should have thought sufficiently so not to be passed by. Many will smell a rose but attribute no virtue of perfume to flowers which it is taken for granted are scentless. A flower of delicate odour is Primrose Queen Tulip. Its fragrance recalls the primrose of the English wood, mingled with bluebells on a hot early summer day; the incense of a thousand flowers fills the warm quivering air.

The kinds that have retained a place in our gardens and have never become "old" in the sense that their beauty has been surpassed, are three in particular: Abel carriere, with the softest pink tint; albiflora striata, white with stripes and splashes of crimson and Duchess de Nemours. Of the double peonies the "Duchess" is the most sumptuous—the grande dame of her race, with a pinky complexion and an odour of roses. Faust, blush, Festiva maxima, white with crimson tips to the petals; Hubert, a crimson purple sheen and rose scent; Jules Calot, silvery rose; Leopold, soft yellow, passing to pure white; L'Innocence, blush; Madame Furtado, warm carmine; Marie, pure white; Marie Lemoine, a glorious peony, white with carmine in the centre; Princess Mathilde, rose-amaranth; Virginie, soft rose and Whitleyi, primrose, passing with age to white.

The Old Crimson Peony—Single Peonies

Those who have visited the Old Country in early summer or lived in a village, or travelled through the south of England in particular, will recall the little cottage gardens creeping up to the rustic open porch overshadowed with scented honeysuckle or some old-time rose. By the path pink and peony are together, but it is not the peony of the more lordly garden, rather the old double crimson, or as it is called in books and the nurseryman's catalogue, "peony officinalis rubra plena." Its coloring is a ruby crimson, the true colour, and a heavy scent seems to bring hither the bees and butterflies—the droning music of a summer day to lull the tired mind into restfulness.

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WANTED—A woman who can do any kind of housework, and plain cooking, in an Indian Boarding School in the North West. Must be Anglican Catholic, and speak correct English. For particulars write before end of March "De Aqua, c-o Church Life, Toronto, Ont."

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Flower cousins to this are the "old double rose," the "old double white," and a peony that shows little affinity to any of these, the feathery fennel-leaved tenuifolia plena, a deep crimson flower in a veil of foliage.

The single peonies are rare in comparison with the double, and it is these more than any others that must have shade to preserve the flowers for any time from fading quickly. I enjoy rich colours in the cool evening light, colours seen on the fringe of woodland and scored with sunshine filtering through the tracery of branches overhead. It is this artless placing of the flowers that fills the artist's soul with joy, and the lurid crimson hue of tenuifolia will give the richest note of colour in a grass-sward of green, but thought may be given also to alba grandi flora, chinensis, Duchess of Portland, pink or white, the Moor, blood-red, decora, deep crimson, with the same colour but larger flowers in decora Pallasi and Wittmanniana, primrose tinted but very rare. Alba grandiflora is described by one of the greatest peony authorities as "the best of the single whites, the flowers measuring eight inches or more across, of the purest white imaginable and filled with golden yellow anthers"; it is a study in white and gold.

The Church in Canada

(Continued from Page 12)

teaching, would it be possible to ask all the churches to have special prayers for Sunday Schools at the Holy Eucharist or other services on one Sunday of each month, when all teachers and older scholars were asked to be present?

Other Work.—In addition to the above, a series of five lectures on Child Study are arranged. Two have already been given and the attendance has averaged thirty.

Addresses have also been given at the Normal Training College, to the Mothers' Union, and before the local branch of the Brotherhood of St. Andrew.

QU'APPELLE

Sunday, March 8th, is a day to be long remembered by the people of Bethune, the first confirmation being held on that day. Nine candidates were presented by the Rev. E. W. Hughes, and two others were confirmed privately. Great pains had been taken to make the hall worthy of such an occasion. The altar was very beautiful with flowers—the dossal and curtains of white and gold, a festal frontal, and over the altar a very fine picture of the Good Shepherd. In the morning the celebration was very well attended. Mr. O. Wakefield, a former worker at St. Paul's, assisting.

In the afternoon a preparation service for the candidates was held, a very earnest address being given by the Rev. E. W. Hughes, followed by a meeting of the Brotherhood of St. Andrew, Mr. Wakefield giving the address.

The Bishop arrived from Craik during the afternoon. By seven o'clock the hall was well filled, Mr. Adcock of Regina was at the organ, and the singing of the well known hymns was very hearty. The whole service was very impressive. The Bishop gave two very earnest and helpful addresses which will not quickly be forgotten.

The Bishop of Qu'Appelle was present at the consecration of Archdeacon Gray as Bishop of Edmonton, and took part in the great service, which was most impressive.

A great missionary meeting of the combined churches of Regina will be held on Sunday afternoon, March 29th at 4 p.m., in St. Paul's Parish Hall, when various speakers, including several laymen, will address the meeting; the massed choirs of the city churches will lead the singing; the Bishop will preside.

QUEBEC

MAPLE GROVE

Sincere sympathy is felt for the Rev. J. Atkinson, rector of Maple Grove, in the great sorrow he has been called upon to bear through the recent loss of his wife, Mary Cross Atkinson, who passed away on the 1st March.

TORONTO

TORONTO

On Tuesday of last week Professor Young of Trinity College lectured to the Bishop Strachan School girls on Bishop Strachan, whose life he is writing. In beginning his lecture he said that that day (St. Patrick's) was the sixty-third anniversary of the turning of the first sod for the Trinity buildings by Bishop Strachan.

G. F. S.

The regular monthly meeting of the Toronto Diocesan Council of the Girls' Friendly Society was held on March 14.

The treasurer's report showed that all outstanding accounts had been met. The Lenten offerings will all be sent to the G. F. S. treasurer instead of to the W. A. treasurer.

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The convener of the Cafeteria Committee reported that last year's site at the Exhibition Grounds had been procured and $100 paid on deposit. The sub-committees for equipment, catering and enlistment of helpers have been formed.

Easter week being the anniversary of the dedication of the lodge, a birthday pound party will be given for all associates and members. Mrs. Goldwin Howland. Miss Agnes Clarke and Mrs. Burgess Browne were appointed on the entertainment committee.

The house committee of the lodge suggested that as an apartment house was to be built on the adjoining property, a fence should be constructed on the property line of the lodge grounds.

Miss Wright, the superintendent of Evangelia Settlement, gave a very interesting address on the educational work of that institution. She spoke particularly of the work among older girls and of the great difficulty in interesting them. Owing to the limited mental development it was hard to find the avenues through which they might be reached. Some of the subjects taught are typewriting, nursing, cooking, sewing and physical culture.

The council appreciated the address very much as the uplift of young women is distinctly the work of the G.F.S.

The next meeting of the council will be in April.

ST. HILDA'S COLLEGE.

It is hoped that all graduates have received the appeal for contributions to the Ellen Rigby Scholarship Fund, of which Miss Playter, 158 Crawford Street, is Secretary-Treasurer.

Those who came under Mrs. Rigby's jurisdiction will respond because of their affection for her, and those who came later will surely do so also if they have realized that without her energy and interest there would have been no St. Hilda's at all: the College that was the pioneer for university education for women.

All graduates will agree with the committee that a scholarship is the best way of commemorating the ideals and work of our First Principal.—*St. Hilda's Chronicle.*

BRIGHTON

The branch of the W.A. held their annual meeting at the Rectory on March 11th. The finances were found to be in a very satisfactory state and the progress in all lines of work was noted. The following were elected officers for the coming year:

President—Mrs. Pickford.
Vice-President—Mrs. R. N. Jones.
Sec.-Treasurer—Mrs. C. C. Bullock.
Leaflet Sec.—Miss Proctor.
Dorcas Sec.—Mrs. Thackeray.

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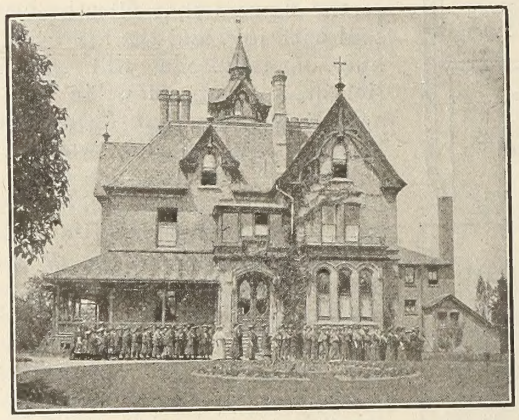

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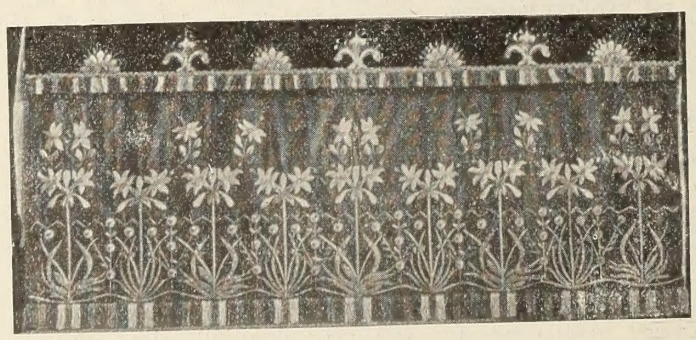

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